

PROPHECY AND PHILOSOPHY

VOLUME III

ISAIAH APOSTLE PAUL GABRIEL MARCEL

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is in them, and in their radiance,
they shine and beam
a spirit of justice and mercy, of peace and comfort and joy,
of faith and hope and Love.
[Isaiah] (III:Ch.5, pp.35-41)

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and Sacred Temples of the creation of life.

To *create* living souls

in the midst of imprisoning darkness,

personal desolation, I *refine* away

your base metal with potash

and purge your iniquities as in

a furnace of *fire*, a smelter.

The Holy City of Jerusalem

shall be inhabited by the living

who always are continually rebuilding

and recreating their

holiness in the city.

Awake, awake, put on your strength, O Zion,

put on your loveliest garments,

holy city of Jerusalem.

Arise, arise, captive Jerusalem, shake off the dust;

loose your neck from the collar that

binds it. Come in to me and I will redeem you

from your captivity.

Envision Zion Cities of holiness,

of *sacred temple feasts* of passover, away from

the angels of death.

Thus says the Lord, who opened a way through

the sea, and a path through mighty waters, who drew

Egyptian chariots and horses to their destruction

to *create* newness of life, renewal in the wilderness,

where my people may drink, on the way to

Zion cities and temples of holiness, where my people

may *always refresh themselves*.

Remnants of Jacob and of cities and nations,

shall turn to the Lord, their champion,

their ransom, their rescuer.

In his holy city, Jerusalem, and his sacred temples,

The Lord of Hosts is seen to be a lovely garland,

a beautiful diadem, by the remnant of his people; His spirit

The heritage of Adam and Eve includes creative personal sexuality.

Adam and Eve and all Gods and Goddesses and all who are in any way involved in the *creation of life* are involved in creative personal sexuality, which should not be confused with just any indiscriminate sexual thought and activity. There is no giving and receiving life apart from creative and life-giving personal sexuality. When embodying personal sexuality in prophetic biology, personal sexuality *Is always* Being-in persons, Being-in each other, together, creatively; which includes Being-in creation and thereby participating in the creation of life. Being-in creation involves creation-eros-love.

The power of the creation of life is made possible through personal creative *eros*-love, together and with in others, which is the *appropriation of gentle fusion* power. Fusion power is the ever-so-gradual drawing power drawing persons together, in heaven-earth-fusion-of-marriage-and-family of those elements of creative possibilities which they Are and are then brought together through and are *gradually* fused together in creative fidelity, through which becoming alive is made possible.

Creative *eros*-love and ontological conscience reciprocally revolve around each other. Persons are essentially Being an embodiment of Being-in their own Care, even though at times it is lost from their awareness; embodying self-perception, Being-in one's own calling, and Being one's own personal conscience. Again, the voice of conscience is one's own essential ways of Being emerging in their personal existence and so is an essential ingredient in creative *eros*-love.

Prophetic biology envisions personal genetics to-Be personally luminous, illuminating the personal characteristics of one's personhood. This luminosity illuminates the personhood of persons Being-in each other, together. This genetic luminosity directs the personal sexuality of each person towards and into their creative sexuality whenever and to the extent that persons guide themselves toward and into being sensitive to and engaging their personal sexuality into life creating channels.

Whenever and to the extent that persons are in-Reality engaging themselves in the creation of their lives and participating in the creation of the lives of others through their luminosity-genetic-guidance in their personal sexuality within the realms of their ontological personhood in *personal appropriation*, this guidance is measurable.

The measuring of personal ontology is through assessing the existing personal possibilities and potentialities in persons in multidimensional ecstatic-spatio-temporality for and always toward Being themselves personally, always in each other together in their very own ways for Being themselves essentially, through the call of conscience in personal attunement. Persons attuning themselves in to their personal ontology are attuning themselves into being in tune with in the depths of their very own Being themselves essentially. This personal ontological attunement is deeply soul satisfying; and *always* Rings True in the hearts and minds of those involved.

Among the most sacred, spiritual events possible in the lives of persons in creative spiritual maturity is engaging themselves in their personal sexuality toward and in to life-creating channels, which sanctifies this engagement to-Be *the holiest of all Holy-temple ways and places*, wherever and whenever it takes place. (III:Ch.19, pp.19, 22, 14-15; Ch.25, pp.23-24)

Temple Cities of Holiness

How is it that

that which may become

the faithful city is, for now, a whore?

Your silver turns into base metal; Your

well matured wine

turns out to be diluted with water.

But know that the Lord of Hosts Is

the God of *creating* Holy Cities

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bodily in his very own Being-himself ontologically.

It is understandable in the light of the enormity of this revelation that many of his disciples, when they heard this, said, This is an hard saying; who can hear it ; and that many simply continued in not-being able to see him Really Being The Passover Feast embodied bodily in himself, personally. (III:Ch.24, pp.25-26)

The '2nd' Coming of Christ

A major Christian tradition that is inaccurate and inadequate and in ways diverts the creative-thought possibilities of persons to in Reality discover and live in the light of the coming and *presence* of The Cosmic Christ is the Christian tradition regarding The Second Coming of Christ. This tradition diverts the thoughts of persons from these ontological and prophetic Realities by so focusing their attention on spiritual Realities being essentially present-at-hand and objective and objectively observable realities that the spiritual Realities of the coming and *presence* of the Cosmic Christ are mis-takenly mis-placed and overlooked and lost.

Startingly , Christians and persons in general are unaware of the fact that the phrase The Second Coming of Christ does not appear in the New Testament. It is a phrase contrived early in Christian history after the New Testament itself was canonized, after the 3rd century A.D.

An example of this is the way persons have interpreted an apocalyptic statement of Jesus in response to this question by the disciples, Tell us, what shall be the sign of thy coming, and of the end of the world? To begin with, the English words used here, coming and end and world are translated from the Greek words *parousia* and *telos* and *aeon*. This passage should be interpreto-translated, What shall be the sign of thy *personal presence* and *ontological purposes* aeonically .

After giving a long list of signs in response to this question, Jesus then said, For as the lightning cometh out of the east, and shineth even unto the west; so shall also the *parousia*, the *personal presence* of the son of man, Be. He further prophesied, in prophetic faith, that, This generation shall not pass, till *all* these things be fulfilled . This prophecy of Jesus in prophetic faith was in fact fulfilled, and has been in every generation in human history before and since, in *personal appropriation*. (Matt.24, 3, 27, 34) (III:Ch.12, for details) (III:Ch.22, p.31)

Temple-Celestial Creation-of-Life Marriage

Not all temples are temples of the creation of life.

The creation of life proceeds from appropriate creation-temple archetypes. Paramount among these is creation-temple (Celestial) marriage. A temple-creation-marriage archetype is a cosmically genetic personal disposition toward and for Being-in a sacred marriage in the midst of which Is the creation of life; that is, becoming and Being Really alive . Included in the archetypes of temple-creation-marriage are archetypes of creation-temple sexuality and spirituality; which are immersed in and surrounded by that personal economizing-space-time-energy in *personal appropriation*, in to their Being-in and conscious of modes of the *creation-of-life* all around .

Without Divinized images of masculine and feminine Being-in persons, in accordance with each person's essential needs and desires in *appropriation*, there is a certain barrenness to life . Creativity and personal development are stifled. Person's *essentially* creative pure love in *Temple-Celestial Creation-of-Life* marriage is their cosmic personal gravitational attraction in to the soul-beauty of their own and another's personal value . This is neither the attraction nor the value of that love proximally and for the most part engaged in and referred to by persons who are said to be in love, though that love attraction does arise from essentially personal value in *appropriation*.

Creative Personal Sexuality

And A dam *knew* (Hebrew = *yadah*) Eve; that is, they were able to *feel* and *know* each other to be together in *appropriate* personal *intimacy* in personal *Care* and she conceived and bare children. (Gen.4:1-2)

fulfilling ways of Being-themselves; which embodies their spiritual fulfillment of their Being-alive.

Creation-*temple* sacrifice, that is, being personally involved in creation-of-life gentle repentance, is the divinized means of penetrating and probing through and removing the growth of encrustations of the hardness of heart gradually and imperceptibly building up in and covering over the personal life of man so far . At times the Divine scalpel-knife penetrating the encrustations of deceptions and intrigue of seen and unseen infiltrations into their lives appears to be nearly unbearable . Present in the restfulness of feeling their life-giving post-operative Joy-in-living, persons are then quite vividly aware of the infinitely sharp and precise Divine probes Being an in -sertion from the infinitely Divine creative *gentleness* always accompanying the creation of life, guiding them into the evercontinuing *creation of their lives*. (III:Ch.24, pp.35-36)

Philosophical prophecy envisions the key to coming to comprehend envisioningly the nature and cosmic metalogical reasons for the shedding of sacrificial *temple blood of the lamb of God* to-Be comprehending envisioningly what took place in Gethsemane. Being in The Garden of Gethsemane,

Being in an *agony*, his sweat was as it were great drops of *blood* falling down to the ground. So, then, what does his *agony* have to do with the cosmic salvation of mankind?

Various forms and degrees of cosmic personal experiences of *agony* occur from time to time in personal existence, including: fear, anxiety, despair, depression, insecurity, jealousy, hatred, boredom, violence, killing , deception, nausea, weariness, grief, agonizing over such and such , and the like. *The Lamb of God*, Being The Cosmic Redeemer, Is-as- having been incarnate in Jesus Being Christ, shares the same *personal ontology* as everyone else *always* Is and does, Being-in existing personally.

As a consequence, *The Lamb of God* always embodies and *absorbs metamorphically* the cosmic *agony* of Himself, and every other person *who always* exists personally in the cosmic depths in his very own *personal ontology*; which is the massive cosmic resource through which he Is enabled to *metalogically* and in cosmic ecstatic-spatio-temporality, and in those senses, *simultaneously*, Be-in and Be-with everyone, cosmically, in their various forms and degrees of *agony*. Through His Being-in and Being-with everyone, he is enabled to-Be personal resource for and to assist them to-Be and become enabled to *absorb metamorphically in personal creation-of-life power* their very own forms of *agony* in and through their very own personal ontology, whenever and to the extent that they accurately and adequately recognize answers to their ontological prayers; and *sybiotically* dwell *awaringly* with in *The Lamb of God* in-Being- at home , there (Dasein), in cosmic Peace and Love and Joy, *personally*. (III:Ch.24, pp.32-35)

‘Apocalypse’-Temple Passover Feasting and Creation-of-Life Nourishment

Some said to Jesus, Our fathers ate the manna in the desert, as it has been written, He gave them bread from heaven to eat. Jesus then said to them, Indeed, Moses did not give you the bread from heaven; but my Father gives you the true bread from heaven. For the bread of God is he who descends from heaven, and is giving life in to the cosmos. They then said to him, Sir, always give us this bread.

Jesus said to them, I am the bread of life. He who comes to me does not hunger; and he who is creation-faithful in to me does not thirst. At this, some of those around began to murmur disapprovingly because he said, I am the bread which Is- come from heaven. They said, surely this is Jesus, son of Joseph; we know his father and mother and where he comes from . How can he now say, I have come from heaven ?

Jesus said, Though you may know something of me and something of my earthly father and mother and home-town; and though you have an impression that you have been looking for me and now you have found me, you Really have-not-yet found me .You see of me something publicly identifiable for tax and social purposes; to-which you refer as me or my mortal flesh existence . But I say to you that you Really are far from being-able to Really perceive much of me existing in my flesh . The aeonic nourishment I offer to give in to you is my flesh which Is that bread of life come from heaven . But you are no more able to see and hear and touch my flesh now in your present state of insensitivity than you are now able to see and hear and touch my heavenly Father.

I and my Father can Really *come* to no person unless and until and to the extent that persons are enabled to be drawn into Really personally- alive - sensitivity into heavenly frequencies and rhythms and attunements to be enabled to be taught by God. (Jn.6:14-59; II:pp.44,66)

In this instance Jesus revealed to them a massive apocalyptic revelation regarding his Being the bread of life . It was revealed to them by Jesus that he was, himself, bodily The Bread of Life , having condescended from the heavens to-Be incarnate and was -Being, as such, The Passover Feast embodied

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(III:Ch.21, p.1)

Included in some form or another throughout human history in human instincts for temples and in their temple orientations has always been the Realization that the temple is The House of the Lord. When the ecclesiological history of man reached the stage of persons living in cities and city states, temple cities arose, the heart of the city being The House of the Lord, His dwelling place ; and the sacred sanctuaries of Gods and Goddesses. (III:Ch.21, p.12; Ch.27, p.10)

At times throughout human history persons have Realized that the most sacred temples are themselves embodying their very own person Being a temple, housing their own personal presence and that of The Lord, Gods and Goddesses; for instance, Romans, you live bodily when you dwell on the spiritual level, God's spirit dwelling with in you. [Paul] (III:Ch.27, p.5)

Temple ‘Bonding’ ‘in’ Jesus

Central to a philosophically prophetic consideration of the *temple*-orientation of Jesus Being Christ was and Is his bonding to the old and new Jerusalem *temple* in heaven-earth fusion, apocalyptically . This

bonding includes such a cosmically-deep creation-power *temple-love* for all persons ever involved in temples in any way, in *their* Being-biologically a *temple*, as to never give up his personal possibilities of Being-in his cosmic *creation-of-life* patience-power and in his *gentle-strength* probing *intercessorily* into and discovering those ways in persons, however infinitely small they might be, where the *creation-of-life* may possibly take place . (III:Ch.27, p.9)

Apocalyptically means that the old and new Jerusalem temple are not accurately and adequately simply and exclusively identifiable with the temple in Jerusalem where Jesus taught on those sabbath days when he was in Jerusalem for holy days , nor with the mental images some people have of the temple in the New Jerusalem in heaven , though they are involved in ways persons would not be aware of without comprehending envisioningly the meanings in and significance of Jesus cleansing the temple, sometimes in Galilee and in Judea and in Perea or *wherever-whenever* cosmically he-was-as-having-been-and-will-be *cosmically* helping persons enter and dwell-in , through prophetic faith and prophetically gentle repentance and Being-born *anew* continually , their very own *temple* they *embody personally* in their very own personhood in their very own worldhood. (III:Ch.27, p.29)

The Temple ‘Law’ of Sacrifice

The Lord said to Abraham, Take thy son Isaac, and offer him for a burnt offering. Abraham took the wood and a knife; And Isaac spake unto Abraham his father, and said, behold the fire and the wood; but where is the lamb for a burnt offering? (Gen.22:1-13)

Worthy is the *Lamb that was slain from the foundation of the world*. Michael and his angels fought against that old serpent , called the Devil and they overcame him *by the blood of the Lamb*. (Rev.5:6-13; 12:7-11; 13:7-8)

On the sword of the Lord is soul-blood; it
penetrates with infinite precision into the desolation
of the hardness of hearts of peoples
and nations with surgical precision, probing into
the possibilities for the removal
and healing of infected soul-organs which have been
dissipating and dissolving
their Really Being Alive.
(Isaiah 34:1-8) (III:Ch.2, pp.14-15) (III:Ch.24, p.32)

Physico-spiritual sacrifice is the aeonic-cosmos-eternal means of finding and cultivating and maturing persons own ways of being themselves in themselves and others in their own most essential and so

Generally speaking, when this word was used in the ancient Greek world, it didn't have negative connotations. The word simply means *to desire, to set one's heart on, longing for, appreciation* (of certain talents and gifts) and at times *craving*.

When, then, the Greek word *epithumoe* is given a negative meaning and is associated with adultery it needs some sort of modifier or adjectival supplement to be linked with adultery. In current New Testament transcriptions transmitted through Christian tradition to the modern world these modifiers are not in these transcriptions. In a technical translation sense, then, the passage without modifiers should be rendered something like, 'Whosoever looketh on a woman desiring to appreciate her gifts and talents committeth adultery with her already in his heart. This, of course, doesn't make good sense. Philosophical prophecy, then, seeks to work with this pivotal-revolutionary perspective on *misappropriated Love* and *mental health* problems for the purpose of assisting the *emergence* of creation-of-life possibilities for persons with these problems, whether they are currently aware of them or not, to resolve in their Being-in their own creation. So philosophical prophecy suggests several interpretation-translation options as modifiers for consideration.

- (1) Whenever and to the extent that a person has desires to have power over others that are not in the best interests of the others and are not conducive to and are not wishing and willing for them whatever would be of assistance to them in their increasingly finding and fulfilling the Real creation of their lives, then they have committed adultery in their hearts; that is, have to that extent, destroyed their own Really Being-in *Love*, creatively.
- (2) Whenever and to the extent that a person has desires toward another person which so motivate them to do all they can conspire to do to make arrangements to enact these desires and find a way to engage themselves in activities with the other which are not conducive to the other person finding and fulfilling the Real creation of their lives, then they have committed adultery in their hearts; that is, have to that extent destroyed their own Really Being-in *Love*, creatively.
- (3) Whenever and to the extent that a person so focuses their desires toward another person, whatever they may be, so intently that they neglect or overlook or repress their own possibilities and interests and activities and creative strategies to discover and implement what needs to be done in and toward the Real creation of their own lives in and through their very own creation-of-life power, they have committed adultery in their hearts; that is, have to that extent destroyed their Really Being-in *Love* with in and for themselves in their own creation-of-life power. (III:Ch.26, pp.21-22)

Being-in *Love* and 'Mediums' of 'conveyance' in and for Persons Being-in-each-other Symbiotically

The most basic problem of understanding the ontological situation of personally Being-in-one-another is the problem of seeing the ontological difference between this Being-in and the being-in of a spatial in-one-anotherness of things present-at-hand, for example, water in a glass. For instance, Being a person is Being-in one's own *thoughts and feelings* and *desires*, while at the same time Being-in another person's *thoughts and feelings* and *desires*; which are not conveyed back and forth in to each other as objects like pouring water into a glass from a cup and then back into the cup.

The Reality of thoughts being conveyed from person to person is that they are conveyed back and forth with in each other, together, personally and *non-objectively* in their *concern* in and for and with in each other, together. This is the way Being-in *Love* is conveyed back and forth in and for persons Being-in *Love* symbiotically in and for Being-in-each-other, together, in-*Love*. (III:Ch.19, p.12; Ch.26:p.28)

In-Being-in *Love* symbiotically, persons sense within themselves-Being-in-each-other, their own personal characteristics of their essential and existential ways of life, Being-in-each-other. This knowable mystery is a *coesse*; which means Being-in-each-other in Real intimacy. [Marcel] (III:Ch.15, p.102; Ch.16, pp.107-108)

Prophetic Hierontology and Temple 'Bonding'

There have always been temples in human history among all peoples worldwide. Inherent in man is an instinct for temples and Being-temples and temple orientations. These instincts are archetypes. An archetype is a pre-existent form that is part of their very own inherited structure of the psyche with in people.

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CHAPTER 22

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heaven; for he maketh his sun to shine on and sendeth rain on the evil and the good, on the just and on the unjust. (Matt.5:43-45)

How, then, is it possible for persons in their own personal lives to Really Be-in *Love* with those at enmity against them in the similitude of Jesus Being Christ? From the perspective of philosophical prophecy it is obvious that in prophesying the advisability and eternal cosmic value of this way of Being-in *Love*, Jesus Being Christ *knew* that persons inherently embody this capability and was thereby enabled to prophecy in prophetic Love to the world in this way. It is advisable then for persons to begin or continue or improve believing in their own creation-of-life capabilities to Be-in *Love* with those at enmity with them, believing in this prophecy of Jesus Being Christ, by reaching in-depth into these inherent capabilities.

This in-depth probing involves persons, through their mapping and logging these features in and of their lives, in their creative faith in themselves and their creative fidelity with in and to and for others and God. This Being-prophetically-*watchful* also involves them in their *gentle* repentance and Being born-*anew*; through which their *prophetic* hope matures in to their Really finding and dwelling in their very own fulfillment in and Joy-in-Being Really Alive. Not only pivotal -revolutionary *Love* for one's enemies, but creation-of-life-*Love* for others and for God as well, in-Being-in philosophical prophecy, then becomes synthesized through ontological prayer in to the creation-of-life trilogy of *prophetic* faith and hope and love.

The Contrast between Destruction-of-Life Vanity-Hypocrisy and Creation-of-Life Overcoming Sin

Jesus said, The Son of Man is come eating and drinking; and ye say, Behold, a gluttonous man, and a winebibber, a friend of publicans and sinners! But *wisdom* is justified of *all* her children. When Jesus was dining at a Pharisee's house, a woman in the city, a sinner, washed his feet with her tears and anointed them with ointment. The Pharisee was critical of Jesus for allowing the sinful woman to touch him. Jesus responded with a parable of forgiveness, a creditor forgiving both the debtor owing 500 pence and the debtor owing 50 pence and this question, which of them will love the creditor most? Then, turning to the Pharisee, said, This woman's sins, which are many, are forgiven; *for she loved much*, revealed by her Caring for me. And he said to her, *Thy faith hath saved thee*; go in peace. (Luke 7:34-50)

The word philosophy (*philia* = love; *sophia* = wisdom), the *Love* of *wisdom*, was first identified and applied specifically as such by the ancient Greeks; Socrates, Plato and Aristotle.

Wisdom is justified of all her children. Philosophical prophecy seeks to find and mature and fulfill those ways of Being-in *Love* with the *wisdom*, both specified and implied, in the law and the prophets but not yet unveiled in ways persons may possibly become attuned in to to evermore fully Be-in the *gentle* power of Being-in creation-of-life *Love*, awaringly, as here exemplified in Jesus *auxrewness* of the contrast between the destruction-of-life vanity-hypocrisy of the Pharisee and the creation-of-life overcoming sin of the woman of the city. (III:Ch.26, pp.17-19)

Misappropriated Love and Mental Health – Lust and Adultery

Ye have heard that it was said by them of old time, Thou shalt not commit adultery, but I say unto you that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. (Matt.5:27-28)

Those of old time were unable to deal with adultery in terms of related thoughts but did so solely on the basis of overt sexual activity. When, then, the question of thoughts related in some way or another to adultery is considered, this becomes on the one hand a much more difficult matter to deal with but on the other hand has possibilities of Being much more meaningful and significant in personal existence, than decisions and conclusions based only on overt sexual activity.

Philosophical prophecy addresses this difficulty from the perspective of modes of interpreto-translation of scripture. The word lust in this passage is translated into English from the Greek word *epithumoe*. Without knowing the interpreto-translation options for this word, one would naturally presume unwarily that the English word lust as usually understood is the only possible meaning of and way to interpreto-translate this word.

their testaments of Jesus their pointing out that Jesus was both the premier heir and simultaneously the chief cornerstone –foundation in significant ways of the heritage of both *Abraham* and *David*. All the generations from *Abraham* to *David* are 14 generations; and from *David* until the carrying away into Babylon are 14 generations; and from the carrying away into Babylon unto *Christ* are 14 generations. (III:Ch.14, p.11)

The apocalyptic-mythological-symbiosis of Jesus and David is memorialized in the annunciation of the angel Gabriel to Mary prior to the birth of Jesus. Jesus shall be great, and shall be called the Son of the highest: and the Lord God shall give unto him the throne of *his father David*: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end. (Luke 3:12-38; 1:26, 30-33; Matt.1:17)

That Jesus was the *Son of David* was annunciated in inspired hosannas during his final entry into Jerusalem on a colt, and the multitudes that went before, and that followed, cried, saying, Hosanna to the *Son of David*; Blessed is he that cometh in the name of the Lord; Hosanna in the highest. (Matt.21:6-9)

The temple authority of Jesus became an issue between himself and the Jewish temple authorities at the Feast of Tabernacles in the temple at Jerusalem during the 3rd year of his ministry, particularly regarding his relationship with his Father in Heaven and with *Abraham*; and in vigorous discussions in the temple during the last week of his mortal life, particularly regarding his relationship with *David* and *Christ* and whose son Christ is, revealing Christ to be the *son of David* but simultaneously the mystery of his also being *David's Lord*, or in other words, *his father*. While the Pharisees were gathered together, Jesus asked them, Saying, What think ye of *Christ*? whose son is he? They say unto him, *The son of David*. He saith unto them, How then doth *David* in spirit call him Lord, saying, The Lord, said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If *David* then call him *Lord*, how is he *his son*? And no man was able to answer him a word. (John 8:12-38) (Matt.22:41-46) (III:Ch.14, p.11)

We live in a world in which the notion of *sonship* and the notion of *fatherhood* tend to be emptied of and to overlook those conceptions which may lead to that richness of meaning and life embodied in ontological fatherhood and sonship.

It is precisely as *fatherhood* in its *ontological maturity* that the relation between the living God and the faithful should be conceived. Ontological fatherhood is patterned after Divine fatherhood. For instance, in the parable of the prodigal son fatherhood appears in what may be called its supra-judicial fullness, and that is precisely why we can see it as being Divine instead of consisting in relations of power and right, or in a mere bodily belonging as considered from the sociological point of view. *Paternal love* shines through the parable and reveals an essence of ontological fatherhood. Supra-judicial *fatherhood* is not judging one's son or others on the basis of abstract and impersonal social and moral laws that have been generalized into absolute laws which if lived guarantee personal maturity. That aspect of ontological fatherhood which is supra-judicial looks on his son (and others) in his personal ontological *sonship*, seeking to assist him to unveil and mature his very own personal ontological existence.

An ontological father may be the objective biological father of his ontological son or he may not; but in any case, for an *ontological father* and an *ontological son* to identify and participate in next dimensional life together ontologically they must find each other and dwell together in such ways that their personal ontology is increasingly unveiled to themselves through their revelatory and ontological community of Being-in each other *symbiotically*, together. [Marcel] (III:Ch.17, pp.124-5)

Alternating in cosmic ecstatic-spatio-temporality, The cosmic Fatherhood and Sonship of David and Jesus Being Christ reveals something of their ontologically Being-in somewhat the same Messianic characteristics. Both David and Jesus were warriors Being-in *Love*, David in the Israelite wars and fighting to establish a temple site at Jerusalem and Jesus being tempted in the wars in heaven in a high mountain and in the wilderness and on a parapet of the temple, and overturning the tables of the money changers in the temple, and being involved in the wars of those Pharisees who sought to and finally did kill him. Both David and Jesus embodied *integrity of heart* and *uprightness*, and embodied *a gentle, modest, true spirit of inquiry* into and *Love* for the Lord their God, their Father in Heaven. Both David and Jesus embodied *Love-Compassion-Courage* and *Love*, even for those *at enmity against them*.

Prophetic 'Insights' 'toward' and 'in'-Being-in Love through New Testament Love-Prophecies – 'Pivotal'-Revolutionary Love'for' ones Enemies

Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy, but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in

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give an Old Testament perspective to a study of love stories and settings noted in the Old Testament, it is the case that the word love is not mentioned in the Old Testament with regard to Adam, Noah, Abraham and Isaac. Accounts of those Being-in *Love* are Jacob, David and Solomon. The greatest of The Old Testament warriors was David, who overthrew the Jebusites at Jerusalem and established it from then on as the traditional home of the Israelites. *In this sense*, and perhaps in ways and times in which he was Being-in *Love* creatively, David was the greatest person, as so reported, at least by implication, in The Old Testament. Even though proximally and for the most part The Old Testament is about war, yet the most meaningful and significant aspect in and of The Old Testament is *Love*; but this is proximally and for the most part hidden and veiled in various ways. One of the major purposes in and of philosophical prophecy is to unveil Real meanings in and the significance of *Love* in The Old Testament. David was not only a warrior but was also a person Being-in *Love*. To unveil the Being-in *Love* in and of David and others requires philosophically prophetic considerations beyond simply identifying love to-Be gushy sentimentality or situations in life ordinarily identified by the use of the word love .

The unveiling of David s Being-in *Love* reveals dimensions of this love , which persons generally are *unaware of*. Though David slew 200 Philistines, yet when he later rescued numerous Israelite wives and children who had been taken captive by the Amalekites, among them two of David s wives, then David wept in enormous Joy and Love for their wives and families inspired by his *genuine Love-compassion* for his wives and families. David s decision to pursue the Amalekites was made by his usual seeking Divine inspiration from the Lord in a *gentle, modest, true spirit of inquiry* generated through his *Love-Compassion in and for the Lord his God*. Consequently he was Divinely inspired with the strength of his then Being-in *Love-Compassion-Courage* sufficient to enable him and his troops to pursue the Amalekites and rescue their families, inspired by the Lord.

Kerygmatically direct proclamations that *God is Love* and the admonition to *love your enemies* are apparently providentially *reserved* for The New Testament; nevertheless, they are implied in The Old Testament, particularly in David s comportment toward Saul. David served as a lieutenant under Saul for years in the Israelite wars. Eventually, through jealousy over David and selfish desires for fame and fortune , Saul several times attempted to kill David in the Israelite wars, unsuccessful because of David s inspired wariness ; and David had several opportunities to kill Saul during these wars, but did not do so; Being well aware of and respecting Saul s Divinely inspired anointing through Samuel the prophet; and *Loving the Lord* who inspired this anointing of Saul as king; and Being Divinely and personally *inspired* by his Really Being-in *Love, even with those at enmity with him*.

Whenever and to the extent, then, that persons may probe into the accounts of experiences of Saul, David and Solomon engaged in their ways of Being-in *Love*, they may discover insights of benefit to themselves regarding Being-in *Love*, which would likely otherwise not be noticed or comprehended by them. Dimensions and components of Being-in *Love* that may Be inspired into persons in conjunction with envisioning David s creative ways of Being-in *Love*, include creative *integrity of heart and uprightness and Love for the Lord our God*. This *Love* is *aware* of the Lord seeing much value in persons lives in their Being inspired by and presented with and having opportunities to-Be-in *Love*, where some percentage of success Really takes place and even though there is some percentage of failure .

This *Love* in persons is their embodying *genuine Love-Compassion* for wives and families. Those at enmity with and thereby enemies of them are *Loved*. This *Love* also includes a *gentle, modest, true spirit of inquiry* generated through persons *Love-Compassion for the Lord their God* and themselves and others; and also includes Being-in *Love-Compassion-Courage*, and all these ways of Being-in *Love*, in the similitude of these insights into the lives of these personages. (III:Ch.26, pp.4-11)

The Mystery of the Ontology in the Ecclesiological Relationship “of” David and Jesus Being Christ

In the correlation of Old and New Testament apocalyptic-mythological literature of the ecclesiological relationship of David and Jesus Being Christ, the mystery in and of their symbiotic Being-in-each-other is revealed. This apocalyptically-mythological-symbiotic mystery is memorialized in the Gospels of Luke and Matthew in their common genealogical apocalypse .

The question of the combination and correlation of the influences of both nature and nurture as influences in and on the lives of persons is significant in comprehending the meanings in and of their lives.

Nature is their genetic biology deriving from their own genetic components of their lives as well as their genetics they inherit from and through their parents and the genealogical lineages of their parents.

With regard to the genealogical lineage of Jesus, Luke and Matthew considered it important to include in

personal *glory* in and of each person involved.

So, it is prophetically instructive in the interest of cultivating prophetic hope to examine and re-examine and envision the *inherent* personal *radiance* and *luminosity* in and of every person, *always Being-* there (Dasein), and then *apply it* to envisioning what prophetic hope Really Is.

In other words, to put it somewhat bluntly, even for those having had near-death experiences, there are yet many things, *Being* very personally meaningful and significant personal possibilities in them, in and for their moving forward into the creation of their lives, in this world after their near-death experience. Their moving forward into *the creation of their lives, always* and of necessity includes their personal possibilities of becoming then *aware* of things which they were not before and are not now *aware* of; their already embodying their very own personal *radiance* and *luminosity* even before their near-death experience, that they are-not-yet aware of and may benefit enormously from in their personal growth, if and when they were to envision them in prophetic hope in philosophical prophecy. So, then, philosophical prophecy is aware of the eternal nature of prophetic hope in persons, for their eternal *always* in place with in them *personal possibilities*, in and for their very own *personal cosmic growth*.

Prophetic Love

Prophetic 'Insights' through Old Testament Personages

History and Biography are modern ways of recording the lives of persons which were unknown in the ancient world. Documentation from currently available written records and archaeological evidence makes it possible for reasonably accurate history and biographies of the lives of persons in the modern world. Though in this technical sense the presentations of the accounts of Saul, David and Solomon are not from historical documentation and direct archaeological evidence, yet they are quasi-historical-mythological renderings of the lives of personages from whose lives prophetic insights that may be of great personal value to modern man may be derived. That is, it is well to consider these personages to have really lived, and in such ways that the traditional accounts of their lives scribally transmitted to modern times is apparently in enough valuable approximation to provide modern man with prophetic insights with regard to prophetic love, from which they would otherwise not be the beneficiaries.

From the perspective of philosophical prophecy, the thematic quasi-historical-mythological love stories of Old Testament personages may possibly become and Be creation-of-life meaningful and significant in the lives of persons, if and whenever and to the extent that they are *personalized* in to themselves in creation-of-life appropriation. This is made possible through their very own transcending-subjective-objective placing themselves in their own personhood into the situations of life which are represented in this testament; and then resolve creatively the problems in these situations and consequently their very own problems of Being-in *Love* creatively. So, it is advisable to envision various Real life situations of Being-in *Love* in and through and from this testament. (III:Ch.26, p.4)

If a person analyzes carefully The Old Testament narratives of the Being-in *Love* of the kings Saul, David and Solomon from the perspectives of what modern man in Judeo-Christianity would consider to be logical and reasonable, then there are striking inconsistencies in Old Testament scripture which are puzzling when these inconsistencies are unveiled and these prophetic kings are seen to live less than Ideal love lives.

The Law of Moses specified that persons committing adultery were to be stoned to death. Yet both David and Solomon are reported to have committed adultery. But Old Testament scripture also reports that the Lord would establish the throne of Solomon's kingdom *forever* if Solomon would walk before him in *integrity of heart* and in *uprightness* as David his father did. From the perspective of philosophical prophecy, the knowable *mystery* of God calling and anointing persons such as Saul, David and Solomon, who also sinned, reveals Divine providence seeing much value in persons lives in their Being presented with and having opportunities to-Be-in *Love* where some percentage of success Really takes place even though there is some percentage of failure.

A value to Saul is indicated by his taking the opportunity to give Michal, his daughter, opportunity to fulfill her love for David, even though at times she *despised* him and Saul's motives were not all always in the best interests of David. Solomon apparently had opportunity to experience Really Being-in *Love* even though he adulterated this opportunity many times. (III:Ch.26, pp.12-13)

Proximally and for the most part The Old Testament is not about love, but is about war. To

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all have shared or may share. For this to occur , inaccurate mental images of God and ourselves must of necessity be corrected through personal mapping and logging to discover and correct them. Then, a unity may be established in which the other personages and myself become *we*; that is, *we* Are Being in this *communion* and communication in personally *creative fidelity*. [Marcel] (III:Ch.22, p.4)

This *symbiotic creative fidelity communion* can only be discovered and cultivated in and through personal *modes* in and of the personally creative strength in and of *sensitivity of feeling*.

Seeing the Lord and hearing his voice is only made possible through sensitivity of transcending-subjective-objective feeling, since initiating and developing prophetic faith is impossible by persons being robotized , which always results in a hardening of hearts. (III:Ch.22, p.9)

In this creative fidelity communion, God is discovered to be a Divine personage who is always Reserved. This discovery is crucial for persons to-Be-in- touch with God in creation-of-life *patience-power* in prophetic faith to sensitively watch for and *discern* a variety of options and an ever greater variety of ways *always* revealed in to them to enable them to proceed in *the creation of their lives*. (III:Ch.22, p.11)

Prophetic Hope

Maturing Prophetic Hope

The capacity to hope in persons is as yet immature or diminishes in proportion to the extent that their soul inspired hope is chained to the everyday experiences of persons and is thereby given over to that extent to overdoing their activities of working to solving everyday problems in the world of the problematic; which diverts their soul-hope creation-of-life gentle energies away from cultivating maturing their personal-hope-power .

Genuine and creative prophetic hope springs from persons creative humility and creative pride in finding and being themselves creatively. Destructive pride consists of drawing one s strength solely from oneself; which cuts a person off from a certain form of communion with one s fellow man. Whenever and to the extent that this destructive pride is in place , creative communion with their fellow man is cut off . Creative hope is the prolongation into the as-yet unknown in and of person s activities as rooted in the personal Reality that they are *always* ontologically Being themselves *essentially*. It has affinities with personal will . Creative hope is the will in-to hope in person s very own Being-themselves to the extent that it is brought to bear by persons on personal factors in their lives that do not depend solely on themselves or a functional and technical world exclusively; but depends on creative *communion* with in themselves and others, rooted in personal ontology. It can happen that a *bond* of feeling and understanding may be created between me and another person and God in intermixing prophetic faith and hope. Then our becoming a *we* takes place ; that is, *we* Are Being in this *communion* and communication in personally *creative fidelity*. [Marcel] (III:Ch.23, pp.3,5)

Prophetic Hope for 'An Afterlife'

Occasionally, persons presume that the nature of the prolongation into the as-yet unknown of hope is best understood by gauging what it is on the basis of their near-death experiences; and others do so on the basis of hearing about these experiences. What persons conclude who have had these experiences, and others hearing about them conclude, is that all there is to or ever will be of the after life is fully and completely known by them through this experience alone.

What is missing in persons reaching these conclusions that they are providentially unaware of, including those who have had these visionary experiences, is that what they know and think they know of the Being of light and of themselves is at the most a very preliminary insight into the Real in-depth nature of the Being of light and the various ways this Being of light correlates in prophetic hope with in their very own Being-personally-luminous in Being Beings-of-light in their very own personhood in their very own worldhood.

Philosophically prophetic hope is aware of the multidimensionality and simultaneously the ecstatic-spatio-temporality and transcending-subjectivity-objectivity in the personal ontology in the personal *radiance* and *luminosity*, that is, the personal *glory* in and of each person *always* there (Dasein). In other words, to comprehend prophetically in prophetic hope what is Really happening at a particular cosmic time in a particular cosmic-situation requires envisioning the nature of the *personal cosmic time* and

personal existence. It is *crucial* for this mapping and logging to become *prophetic*. Envisioning this mapping and logging in prophetic faith reveals the *very great difficulty*, at first, of persons REALLY starting with themselves first. So very often, in observing envisioningly the mapping and logging of persons, a consistent pattern, at first, is for persons to say, Why did *you* write such and such in this or that chapter, and Why did *you* say such and such in this or that discussion of this or that chapter?

So very often, the creative response is, It is *always* advisable for you to start with yourself first. In order for you to do so, it is *absolutely necessary* to Realize in-depth and say to yourself, In what ways am *I* interpreting for *myself* these words *I* am re-Searching in this chapter? In what ways am *I* interpreting for *myself* those statements made in discussions *I* am involved in and whether or not I agree within *myself* that my interpretation of these words are appropriate for *me*. Then it is *absolutely necessary* for *me* to say to *myself* and very precisely and specifically and in meticulous detail and in *written* mapping and logging in *prophetic* faith, WHY do *I* find my *personal* interpretation of these words to be appropriate or inappropriate for *myself*? And then find the answers to these questions for *myself* through *my very own* growing *prophetic* faith.

In conversations some time after discussions of a particular chapter in philosophical prophecy between those interested in being in and are involved in them, some persons ask, Why did *you* say such and such during the discussion? It is at times the case that it is then said, I didn't say that during the discussion. Have you very carefully listened very meticulously and precisely to exactly what was said? For the most part the answer is no. If and whenever a person detects that in some way or another these discussions and their having been recorded is a very valuable resource for them, to implement the growth of their *very own prophetic* faith, then it is clearly advisable that they are *listened to* very carefully to discover very precisely exactly what was said and why and what the context in the discussion was; and then make a *written* record as accurately as possible of those parts which may be very valuable to their growth in *prophetic* faith. This *written* record should be reviewed from time to time for persons to check their progress or the lack thereof in their very own *prophetic* faith. Otherwise, persons will be unable to refine their growth into *their very own prophetic* faith as they would be enabled to do so this way.

This self-interest may appear on the surface to be autocentric and egocentric selfishness and consequently personally destructive. But this is not really the case. When they are destructive, autocentricity is *overdoing* needs and wants and desires for gathering things and people to themselves, and egocentricity is *overdoing* thinking too highly of oneself in ways in which their personal needs and desires are exaggerated and inflated and inaccurate; both being too self-centered in persons centering attention on themselves. It is seen clearly here, then, that this starting with oneself first is the opposite of destructive autocentricity and egocentricity and, on the contrary, is exceptionally conducive to persons finding and fulfilling their very own creation-of-life self-interest; and is a way of overcoming sin and hardness of heart and cultivates a person's personal *virtue*. Virtue is persons Being and becoming enabled to help themselves, and at times others, toward and in to Being and Becoming themselves *essentially*. (III:Ch.24, p.7; Ch.22, pp.6, 7)

Prophetic Faith in Others

Creative fidelity is an aspect of personal existence beyond ordinary everyday faithfulness persons have at times for each other. When creative fidelity to a persons Real presence reveals *prophetically* the mystery of personal presence, it is something like this: Even if I am seeing or touching you in ordinary ways, yet I *feel* you in and with me also in *extraordinary* ways. It would be a denial of the Reality of the creative fidelity of myself and yourself if I were not to-Be assured of this; it is of the essence of genuine *coesse*; that is, Being-together in genuine and authentic and *prophetic* personal intimacy. The more assured, the more this personal intimacy is grounded in the realm of *spiritual availability*; which includes pure love. [Marcel] (III:Ch.22, p.8)

Prophetic Faith in God

A major obstacle to *prophetic* faith is idolatry, which is inaccurate and inadequate mental images of who God Really Is. A consequence of idolatry is the misdirection of prayer. Creative prayer is essential to prophetic faith, inasmuch as Being-in creative communication personally is essential to the construction of personal mental image foundations adequate to personal growth into prophetic faith; which is Being-in creative communication with in God and man. Creative personal prayer is essential to a person's creative self-interest.

Faith in God is *always* intricately and intimately and necessarily interconnected and intertwined with *prophetic* faith in others in creative fidelity, and otherwise doesn't and can't exist, since in the structure of personal existence is persons and God *always symbiotically* being-in-each-other *personally*. It can and does happen that a *bond* of feeling and understanding may be created between me and another person and God, if, for example, I and we discover experiences and *ways of Being* ourselves *essentially* we

PART I – ISAIAH

CHAPTER 1

Introduction

Isaiah, Apostle Paul and Marcel give in-depth consideration to several common themes they each developed. In varying ways each approaches these themes through pros, philosophical prophecy and poetically.

Faith, Hope and Love

The words faith, hope and love are so familiar to people in everyday life that it is commonly presumed that they more or less automatically understand the meaning and significance of these words. In a practical way these words are serviceable in everyday communication. Yet there is potential for comprehending the nature of personhood in worldhood in-depth beyond ordinary understanding by investigations of faith, hope and love through philosophical prophecy. Philosophical prophecy seeks precision in comprehending personhood in worldhood far beyond ordinary understanding.

Biology, Ecclesiology and Hierontology

Though the word biology is ordinarily familiar to persons, the words ecclesiology and hierontology are technical, philosophical and religious words ordinarily unfamiliar to persons. We here investigate meanings of biology, not through the approaches of ordinary or scientific biology but through philosophically prophetic perceptions and conceptions which undertake understandings of prophetic biology; including but also transcending aspects of personal Reality not ordinarily visible in everyday life nor to scientific biology.

The Greek words *ek* and *kaleo* (*ekkaleo*) are interpreto-translatable into English in a variety of ways. Most translations of *ekkaleo* in English language versions of the New Testament translate the word as church. Probably the most discussed New Testament passage involving this word throughout Christian history involves a reported statement of Jesus to Peter:

I say this to you: you, Simon, I am renaming you Peter, the Rock, to designate your character as one of my apostles; and upon myself as chief cornerstone and you as a Rock-Apostle and others of my apostles, I will build my *ecclesia* (usually translated *church*) (Matt. 16:18).

Consequent to searching Christian history and scripture philosophically it is now advisable to recommend a next dimensional interpreto-translation of the following words:

Simon Peter said to Jesus, You are Messiah, the Son of the God of the living.

Jesus said to him, How blessed you are, Simon, son of Jonas, for flesh and blood alone has not revealed this to you, but my Father in the heavens has enabled you to be attuned into this awareness; you-are-becoming Peter, the Rock; I will build my peoples (*ecclesia*) up through foundations of attunement and-so the powers of death and destruction will be unable to overpower them, as so sturdily and foundationed. (*Prophecy and Philosophy, Vol. II, p. 55*)

Philosophically prophetic ecclesiology involves a further interpreto-translation of *ecclesiology*. In the Greek language *ek* means out of and *kaleo* means to be called or to be involved in a calling. Ecclesiology is persons Being called Out of obscurity and inauthentic existence in the They, the world, into their own personhood in their own worldhood, in their own authentic ways of Being themselves, together, appropriately individualizing and grouping themselves together, as families and peoples.

Self-perception in personal existence is disclosed in Care as the voice of conscience. In this disclosure of Care, neither ordinary vocal utterance nor ordinary hearing is essential utterance or hearing. The voice is rather one's own essential ways of Being themselves emerging in their personal existence. The voice of conscience here asserts nothing like the

general goodness and faith of everyday ordinary man, the realm of prophetic faith simultaneously transcends these realms of faith through persons engaging themselves in the Reality of ontological mystery.

Persons who become aware of the ontological mystery of Really Being themselves in themselves and others, find themselves to Be simultaneously outside of and before and in themselves in such ways that they are aware of various aspects of the ontological mystery of Really Being themselves. Being outside of themselves, for example, involves experiences in which persons are *aware* of Really knowing something someone else is thinking, which they see turns out to be demonstrated to them in some way or another. In other words, they transcend themselves into their Being-in others, Really, Being before themselves is like looking in a mirror and Realizing what they look like, as was not possible for human beings before mirrors, and also Realize, at least to some extent, who they Really Are and that they are not Really someone else. Persons are also, and simultaneously, in themselves. That persons are simultaneously outside of and before and in themselves is a knowable ontological mystery through which they may possibly become and Be involved personally in prophetic faith.

We should carefully try to avoid as much confusion as we are able between personal ontological mystery and the unknowable. Prophetic faith in personal ontological mystery is not unknowable but is that awareness and comprehension of the nature and ways persons find and understand and fulfill their very own ways of Being themselves in their ownmost essential ways of so doing and Being. This includes entering and dwelling in, as Being-home-in, one's very own personal realm of prophetic faith. [Marcel] (III:Ch.22, pp.2-3)

Personal Faith in Starting with Oneself First and Overcoming Obstacles to Prophetic Faith

Starting with Oneself first in prophetic faith, interwoven with prophetic ecclesiology in the midst of personal ontology, is not to be adequately understood in terms of ordinary linear-sequentiality in the way time occurs in everyday life, but is rather metalogically involved in one's ecstatic-spatio-temporality. Nor is starting with Oneself first in prophetic faith, interwoven with prophetic theology in the midst of personal ontology, a personal possibility that can be realized apart from simultaneously starting with God first; both of which occur together, and along with ecclesiologically starting with others first, whenever and to the extent that prophetic faith is initiated and matured. Prophetic faith and ecclesiology and theology and personal ontology *always* infuse each other with life together as persons maturing their prophetic faith are Being-in them and each other together, personally.

Starting with oneself first is possibly the greatest of the ontological mysteries, and yet the most meaningful and significant and crucial for persons to become enabled to discover and dwell in in prophetic faith and gentle repentance and Really Being Born *anew*, continually. *Essential* to starting with oneself first is self-appraisal. To adequately envision the nature of Divine and human personal ontology and existence requires persons to evaluate their personal existence; which involves their coming to the realization that to begin with, their situation is not altogether clear; since existing in time is a situation in which the essential nature of ecstatic-spatio-temporality is not immediately obvious. For persons to be enabled to envision themselves in their situations, it is necessary to adequately and accurately appraise themselves envisioningly. [Marcel] (III:Ch.22, p.7)

Envisioning personal appraisal requires overcoming sin and its accompanying hardness of heart and vice versa, which persons are involved in inasmuch as the nature and structure of personal existence is veiled in various ways and times and is probationary. Sin is a person's imposing on (by hindering) oneself and at times another from Being and Becoming themselves essentially, and *always* involves hardness of heart. As the Holy Spirit saith, Today, if ye will hear the voice of the Lord, harden not your hearts. One of the aspects of hardness of heart is persons overlooking or covering up or repressing their weaknesses. The glory of truly creative *gentle* repentance through persons *meticulously* and *creatively* mapping and logging their lives and their sins Is persons thereby becoming enabled to overcome hardness of heart and its problems. [Marcel] (III:Ch.22, p.7)

So, why is *gentle* repentance so *essential* to prophetic faith and to Being born *anew*? Intense repentance tends to be self-demeaning. Whenever and to the extent that persons are Being born *anew* and dwell in prophetic faith, this can only occur by persons Being-in sensitive touch with their very own and other's Real and personal potentialities for and toward finding and fulfilling and reJoycing in their own personal value and that of others, ontologically and otherwise; which can only occur through *gentle* repentance. (III:Ch.14, p.14; Ch.22:p.4)

So, how does one go about *gently* repenting to find and fulfill and derive for oneself the personal benefits of Being pure in heart and thereby enable oneself to Really Be-in the *personal presence* of themselves and God and man? Only through *gentle* and consistent mapping and logging of the nature of one's very

temples, to never give up his personal possibilities of Being-in his and their cosmic creation-of-life patience-power. All this involves is persons *gently* probing *intercessorily* into and discovering those ways in persons, however infinitely small they might be, where their creation-of-life may possibly take place in personal *appropriation*. (III:Ch.24, pp.29-30) (III:Ch.14, pp.11-12)

Appropriation

In their lostness and fallenness away from who they essentially are in their very own personal rhythms and attunements, persons are involved in varying degrees of inappropriate scattering in and of their lives, and thus are often motivated by inauthentic hopes in which anxiety is at times manifest in various ways. Coping with this anxiety, some may become stimulated to work toward bringing themselves back from this lostness and fallenness into creative appropriation in their lives. The most appropriate gathering from this scattering is that in which persons, in varying degrees, become authentically and currently individualized and grouped together and universalized in those combinations of personal existence which are appropriate; it is the appropriation of, or an approximation of, their most appropriate boundaries in their personal existence. This is or may become the maturing process of persons most appropriately identifying and Being-in their most appropriate ways of life, in various combinations of Being-in-each-other-personally in their personal existence.

The appropriation and appropriating the appropriateness of what is appropriate in personal presence is the *presencing* and allowing-to-Be-present personally, the *essential* nature and character and personal rhythms and attunements in our personal existence. This appropriation always tends toward and to draw forth from boundless concealment, Realities in our *personal presence* which are appropriate to be revealed in ways these revelations are appropriate. (III:Ch.22, pp.12-13)

Being Rooted in Divine Nourishment

Whoever has entrusted themselves
to what we *envision*? and unto whom
does the Lord *unveil* his seed-planting and
harvesting creation-of-life power ?

They are parched in dry ground, withered;
Yet all wounds may be *healed*,
rooted in the Divine presence. It is

who is growing like a suckling babe,
rooted in Divine *nourishment*,
glowing in the Divine presence;
wet-nursed in the midst of dry ground
from artesian wells evermore flowing into them.

(Isaiah 53:1-12; 9:6; 11:1-16; 37:30-32) (III:Ch.2, pp.15-16)

Prophetic Faith

Faith and Mystery

While embodying some common sense faith persons engage in in ordinary everyday activities and some values of fundamentalistic faith, especially Biblical research, and liberal faith, especially the faith in the

giving of information factually. In this calling, one's own self is essentially brought to themselves in their own existence. (*Prophecy and Philosophy, Vol. I*, pp. 33-34.)

The most appropriate gathering of persons from being scattered and lost from themselves and others in the *They* is that which is most authentically and currently individualized in their combinations of personal existence which are most appropriate; in appropriate groups of persons. (*Prophecy and Philosophy, Vol. I*, pp. 92-93.)

Prophetic Hierontology (from *Hieros* [temple] and *Logos* [a study of]) is a philosophically prophetic consideration of the meanings and significance of temples among all peoples and families in human history; in philosophically prophetic depth. Themes central to these philosophically prophetic investigations include the nature of temple institutionalization, mental images, values, marriage, bonding and sealing, sacrifice, and genealogy.

Investigating Philosophically Prophetic Themes from Similar but Varying Approaches

Embodied in the philosophically prophetic considerations of faith, hope, love, biology, ecclesiology and hierontology are the investigations and responses of Isaiah, Apostle Paul and Marcel. A major value of exploring the thematic studies of each on these common themes, and correlating and summarizing them is to reveal a variety of philosophically prophetic thought on meaningful and significant ways of improving understanding the nature of personhood in worldhood and the creation and annihilation of man; from perspectives above and beyond ordinary and scientific impressions and points of view.

It is a prophetic hope of this volume that in due course of time its precepts, contributing to improved and more precise understanding of the nature of the creation of life, will gradually filter into all nations and cultures and peoples in the world, appropriate to their own nations and tongues; through increasing numbers of advocates who enjoy and understand these philosophically prophetic precepts and concepts.

CHAPTER 2

Isaiah I: Classico-Philosophical Prophecy and Prophetic Ontology

Deceptive Prophecy

Thus saith the Lord

Hear this,
you house of Jacob,
you who are called by the name of Israel,
you who spring from the seed of Judah;

and innumerable of

you in the nations abroad
in the whole world who
claim to be enlightened, claim
to be holy;
who swear by and invoke the name of the Lord
and boast in the God of Israel and
the Gods of the nations;

do you realize you
are
lacking
in honesty and sincerity,

although
you call yourselves citizens of a holy city
and presume you lean for support on
the God of Israel
or the Gods of the nations.

Come to realize that
the God of Holy Cities Is
the Lord of Hosts.

I know that you are *stubborn*,
your neck *stiff* as iron, your brow like bronze;

- (2) The wars in heaven arise whenever and to the extent that there is oppressive disagreement between persons, especially at times over what is or is not advisable to *do* or worth *doing*. One or the other or both may be incorrect. It is the case that it is inadvisable or personally destructive to *do* some things.
- (3) Ultimately, no person has the right to determine what another person *must do* (to help).
- (4) Some persons become addicted to being workaholics, at times *unawaringly*. As such, they become too intensely determined to *do* certain things that they are convinced must be done no matter what, even if they have to *do* those things at all costs. Frequently for those persons, this intensity is personally destructive, though they themselves consider those projects to be both worthwhile as well as absolutely necessary.
- (5) The deeper one penetrates into and comprehends their own personal ontology in their own saying and doing and Being, the more they Realize that there is nothing ontologically worthwhile or creative that they can't *do* alone. Metalogically in philosophically prophetic envisioning of the Realities of persons Being-in-each-other *symbiotically*, this *doing alone* is not contradictory to ontologically *doing some things alone*, since persons never lose their own personal identity while simultaneously Being-in-each-other symbiotically.
- (6) The phenomena of self-subsistence in personal existence constantly show themselves but, typically, are not envisioned in ordinary biology. The self-subsistence of persons is based on the self-subsistence of the existing Self, whose Being Is their personal Care. This self-subsistence and the nature of this self-subsistence is disclosed in the self-perception of personal existence which is disclosed in persons Being-in their very own personal Care, in their *essential* memory and their voice of conscience. When it is not disclosed thusly in persons, they have either not cultivated it for themselves or have been engaged in activities hardening their hearts so that they are thereby unable to detect these disclosures.
- (7) When persons becoming intensely involved in *insisting on doing* things they feel they *want* to accomplish, they are often unaware of many contingencies they also become involved in. When persons are confused about whether or not their personal existence is a non-contingency their personal biology is not, at that point, *prophetic* biology. (III:Ch.24, pp.,11-14, 20, 7-8)

Intercession and Being-in Temple "Love" Hierontologically

When the interpreto-translation of apocalypse -scripture matures in Divine enlightenment creation-power; a striking revelation takes place; a common way that persons are *idolatrous* is concluding, in varying degrees of awareness, that God *intervenes* in the affairs of man; that is, persons are often involved in *not distinguishing* Carefully between interference and Divine *intercession*.

Jesus Being Christ embodies His Holy Spirit of *intercession*, which is the presence of Divine Enlightenment *always* around and about, in gentle touch, within persons, building (high)ways for persons to follow toward and in to their creation of their Becoming evermore fully alive. Being-*intercessory* is not possible through being angry or apart from Being-*gentle*. Central to a philosophically prophetic consideration of the *temple*-orientation of Jesus Being Christ was and Is his bonding to the old and new Jerusalem *temple* in heaven-earth fusion, apocalyptically.

There is and has been much *idolatry* in Christianity throughout Christian history, and in all world religions; and whenever and to the extent that persons think, whether awaringly or not, that God intervenes in the affairs of men, which he *never* does, this is *idolatrous*.

Apocalyptically means that the old and new Jerusalem temple are not accurately and adequately simply and exclusively identifiable with the temple in Jerusalem where Jesus taught on those sabbath days when he was in Jerusalem for holy days, nor with the mental images some people have of the temple in the New Jerusalem in heaven, though they are involved in ways persons would not be aware of without comprehending envisioningly the meanings in and significance of Jesus cleansing the temple, sometimes in Galilee and in Judea and in Perea or *wherever-whenever* cosmically he-was-as-having-been-and-will-be *cosmically* helping persons enter and dwell-in, through prophetic faith and prophetically gentle repentance and Being-born *anew* continually, their very own *temple* they *embody personally* in their very own personhood in their very own worldhood.

This bonding includes such a cosmically-deep creation-power *temple*- Love for them and, as and to the extent they become like him, for all *temples*-Being-persons Being-in dwelling in their very own

upon them by anyone else. Understanding this envisioningly is a key to simultaneously comprehending envisioningly the nature of economizing-space-time-energy in creation-of-life power in gentle-strength, *intercessorily*.

Economizing-Space-Time-Energy *personally* in *creation-of-life* power in *gentle-strength* is persons Being-aware envisioningly of *their very own personal* ecstatic-spatio-temporality *ecclesiologically*. When persons read the New Testament without wise and sensitive interpreto-translation, they often get the impression that Jesus in his ministry went about healing in a noticeable way all or most of those who were ill and needed healing and they numbered into the thousands. This is not the case, as a philosophically prophetic statistical review of the New Testament reveals, and is a significant obstacle in hindering persons from Really finding and fulfilling their economizing-their-space-time-energy in their creation-of-life *appropriation* power in their *gentle-strength* as Jesus Being Christ did.

Persons who are injured physically or spiritually or both and in their mental images, would do well to give in-depth prophetic contemplation to why Jesus Being Christ invested himself in his economizing his personal space-time-energy in *appropriation* in healing persons to the extent they were then healed and to reveal to his apostles that they had not-yet *known* or *seen* his Father and Himself, as in the case of his informing Philip that this was true with him and the other apostles, at that time.

From the perspective of philosophical prophecy it is seen to be his motive and his desire to assist them to give in-depth consideration to what philosophically prophetic *knowing*, that is, seeing and hearing and speaking Really was and Is; particularly as it relates to their *knowing* and seeing themselves and The Cosmic Redeemer and others they relate with as to who they Really Are and what their potentialities for Being-in creation-of-life *compassion* power and other creation-of-life powers Really Are; and to give in-depth consideration as to how and when and why and with whom they desire to-Be and become enabled to Be-sharing Being-in-*compassion* with in their *creation-of-life* power in *gentle-strength* in their *personally* Economized-Space-Time-Energy, in personal *appropriation*.

Saying and Doing and Being

Saying and doing and Being is a phrase used to refer to the influences people have on themselves and others in their lives in the philosophically prophetic proverb, It is not so much what we say or what we do in our lives that influences and affects people, but more so who we Are. This is not to say that our verbalized communications and our personal activities are only insignificant. It is to propose that the influence and affect that one's *personal presence* has and Is on themselves and others is far greater and more significant than verbal communication and person's activities. Persons are generally unaware of or may desire to dispute this proverb since the Reality and nature and influence of one's personal presence is neither *automatically* observable nor as visible in ordinary everyday experience as what people say and do are.

The lacking of *automatic* or immediate visibility of the Reality and nature of *personal presence* and its influence is due to the nature and purposes of human existence, which is obviously probationary in nature; and philosophical prophecy is also aware that it is always Being- veiled in various ways. Nevertheless, there are compelling reasons envisioned in philosophical prophecy, for Realizing in ways that persons seldom focus their attention on, that the Reality of *personal presence* is a far greater influence on persons than verbal communication and ordinary everyday activities are. This is the case since, as philosophical prophecy is well aware, personal *Radiance* and *Luminosity* are *always* an ontological aspect of Being a person.

When disputations in and about saying and doing arise and they are included in persons attempts at and to-Be-in communication, and though this communication at times involves problems which are not resolvable, yet overall persons generally communicate fairly well. Saying and doing in personal communication and personal activities reach the level of the wars in heaven whenever and to the extent that these verbalizations and activities become oppressive combat zones.

One of the most common and frequent problems persons become involved in in comprehending the relationship between doing and Being is persons Being-in confusion in understanding the relationship between doing and Being, confusion arising at least in part by Being-unaware of their own ontological-*personal self-subsistence*. These problems become manifest in persons being confused about or repressing or misunderstanding or being unaware of possibilities of envisioning in philosophical prophecy some of the ontological Realities in personal existence, such as Realizing that:

- (1) Under ordinary everyday circumstances it is helpful for persons to help *do* that which they may not desire to, or perhaps at times and in ways, can't *do* alone, yet

I tell you these things for your benefit and
you should not say, This was
my idol's doing;

my image, the god that I fashioned,
he ordained them.

What I say, *consider* it well and
you may

see the truth of it (48:1-6)

I am the Lord your God: I

reveal myself to and *teach* you

for your own advantage, and *lead* you in the way

you should go. If you *listen* to me

your prosperity will roll on like a river in flood

and your success like the waves of the sea.

(48: 17-18)

The vision received by Isaiah son of Amoz concerning Judah and Jerusalem

and innumerable of my people

in the nations abroad,

in the whole world who

claim to be enlightened, claim

to be holy:

Hark you heavens, and earth give ear,

the Lord has spoken:

I have sons and daughters

who I rear and bring up,

who rebel against me.

The ox knows its owner

and the ass its master's stall,

but innumerable of my people

have

no knowledge, no discernment (1:1-3);

some draw out the evening

in a stupor like being inflamed with wine,

at whose feasts they are lulled away

with harp and lute,

who
have
no eyes for the work of the Lord,
and never see the things that he has done.

Therefore
innumerable of my people
are dwindling away
unaware,
the nobles are starving to death,
and the common folk die of thirst (5:11-13).

In the year of King Uzziah's death I saw the Lord seated on a throne, high and exalted, and the skirt of his robe filled the temple. Then I heard the Lord, saying, Whom shall I send? Who will go for me? And I answered, Here Am I, send me. He said, Go and tell my people:

You may listen and listen, but you will not understand.
You may look and look again, but you will not know.
Your wits are
dulled.

Then I asked, How long, O Lord? And he answered,
Until cities fall in ruins and are deserted,
houses are left without living people,
innumerable of my people are in the land
of *desolation* (6:1, , 1-12).
Some of those who dwell
in the land of *desolation* say:
Seek guidance of ghosts and familiar spirits
(even though they squeak and gibber);
Nations may surely seek guidance of its idols;
guidance of the dead on behalf
of the living, through
séances,
for an oracle or a message.
Whether they turn their gaze upwards or downwards,
distress and darkness are inescapable,
strain and gloom for them are unavoidable;
this is how those in the land
of *desolation* dwell (8:19, 1, 2);
some

lives, ecclesialogically and their own, specifically.

Seeing and Hearing and Speaking

There are three ways, overall, in which persons embody seeing and hearing and speaking: ordinary everyday, wars in heaven, and ontological ways, the latter two not being envisioned by persons being-in-only ordinary everyday awareness. When persons speak to themselves and others and say, I see and I hear such and such, what are the meanings in and significance of these declarations? Again, for the most part, in ordinary everyday life these expressions and their fulfillment are good and lead to those kinds of personal adjustments and growth in their seeing and hearing and speaking in their lives which are generally good. Often, however, these components in their lives are destructive to the extent that they are involved in destructive subjective distortions and being too objective to recognize and understand the creative Reality of transcending-subjectivity-objectivity; a balance in the trilogy which leads to *awarenesses* in their lives which are more creatively fulfilling in their lives than subjectivity and objectivity.

When Jesus, passing through Samaria, spoke to the woman by the well and many people of the city and many believed on him, this believing occurred within certain parameters. This believing was effected through his speaking to them and their receiving this in such a way that they became convinced in some way or another and to some degree or another that Jesus was indeed the Messiah. But, nevertheless, their seeing and hearing him speak did not *automatically* allow them to know very much of all that Jesus Being Christ was and Is on the basis of their experiencing him at the time. (John 4:1-43)

It is well to compare this event with the seeing and hearing and speaking relationship of Jesus Being Christ with Peter, James and John which was an *intimate* long-range relationship, growing *gradually* from *plateau into plateau of learning and enlightenment* over *many years* of intimate relationship with in them. A premier event in this relationship was the transfiguration. As apostles of Jesus, Peter and James and John experienced the transfiguration of the personal *radiance and luminosity* in and of Jesus Being Christ before and with in them; his face did shine as the sun, and his raiment was white as the light. (Mt.17:1-2)

When this trilogy of components in-being a person reaches the level of the wars in heaven, persons are so *stubbornly insistent* that they *know* in their current mental images (by their unrealized implication, all of) what it Is that Jesus is, being Christ, that their personal *spirit of inquiry* possibilities to continually grow envisioningly is dammed and thus damned; which causes these persons to not be enabled then to envision, in much more *refined* ways than their current mental images, the Reality of Jesus Being Christ embodying *personally*, in Reality, *Being Compassion*; especially as their mental images are *unaware* of and do-not-yet comprehend envisioningly Jesus Being Christ in His compassion, *intercessorily*.

Jesus was not distraught or disappointed or impatient or desirous of insisting that the Samaritan woman at the well and the people of the city see and understand hearing that of which they were speaking, more than they did or could in two or three days in those days. He knew that it is impossible for persons to *know* envisioningly *all* of Who He in Reality Is in his Compassion; including his embodying his *creation-of-life* exemplifying Economizing-Space-Time-Energy *personally*, in Divine light and wisdom investing himself for two or three days in those days with the Samaritan woman and the people of Samaria *compassionately*, while at the same time investing an adult lifetime of *intimacy* relating *personally* with in Peter, James and John; in creation-of-life *appropriation* power, both with in them as well as the Samaritan woman and those of the city of Samaria and others during his ministry, characteristically Being-in *compassion*.

The *compassion* involved in the atoning sacrifices of the Savior and his prophets, his disciples, is their *absorbing* metamorphically their own, first, and then others bad events and sins *metamorphically*, meaning their engaging themselves in a recycling-of-sin-destruction of their lives through the encycling circulatory system spiritual power in their very own *radiance and luminosity*, to-Be-in *awaringly* their very own enlightenment and Being the lights of the world; *enlightening* candles on the table in the middle of the room of life, while *encandling* others *compassionately*.

Being *compassionate* and Being responded to with Real *creation-of-life* compassion cannot possibly be forced or artificially stimulated in the *creation-of-life*. Being *compassionate* can *only* be discovered and cultivated and matured through a genuine and creative *spirit of inquiry*, including ontological prayer and awareness of answers, which are inserted into one's own personal possibilities to-Be compassionate in the midst of the person sacrificially and deliberately and determinedly practicing *compassion* whenever at that point it doesn't come easily and must be *gently* forced creatively and exercised, but only *gently* forced in and to and by the persons themselves seeking to become *Being-compassionate*, and cannot occur by being forced

emerging and flowing from the depths of his Being himself *essentially* as a musical composer. People around him and familiar with the way he composed music were astounded at his compositional abilities and capabilities at a very young age; obviously a child prodigy.

‘How’ Man ‘Entered’ the World

The question of how man himself entered the world is intimately and intricately connected with what kind of Being man is. Mythologically it is revealed that God created man in his own image; male and female created he them. Yet from the perspective of philosophical prophecy it is realized that there are numerous aspects of the creation of man not explicitly revealed in this mythological revelation.

To adequately and accurately comprehend how Adam and Eve and man entered the world, it is imperative to come to understand the kind of Being man Is. Contrary to ordinary ways of perceiving the nature of man and the existence of man, man is not essentially a present-at-hand what it is object rather than a who he or she is person; is not an entity whose existence in space and time is only sequentiality; and whose understanding of the nature of their existence is only possible through subjectivity; that is, distortions in mental images persons have of themselves and each other, and objectivity; that is, presumptions that the Realities in their lives are only those aspects which are observable by ordinary modes or traditional philosophical or scientific modes of observation and discovery .

When persons are limited to these ways of understanding, they reach the conclusion that man comes into being as a present-at-hand entity at sperm and egg conception and thus at birth , usually supposing that this coming into being was from nothing . A basic characteristic of these views are their intellectual and spiritual and personal immodesty and critical lack of creative humility. Consequently these views are always accompanied by and generate degrees of spiritual annihilation of their personhood in their worldhood, in the hearts and minds and mental images of those holding these views .

The immodesty of persons regarding the question of the nature of the creation of life includes their presumption that they know what birth is. A key indicator that they do not know in Reality what birth is is their manifest lack of awareness and knowledge of what life is. In other words, in referring to conception or birth as the mode of persons coming into being they never show any understanding of the nature of *memory* and *conscience* and *Care* as *absolutely essential* ingredients in persons Becoming and Being Really Alive in Being-in their very own personal creation. (III:Ch.25, p.5)

‘Trilogies’ ‘in’ Being a Person – Needs and Wants and Desires

There are three ways, overall, in which persons embody needs and wants and desires: ordinary everyday, wars in heaven , and ontological ways, the latter two not being envisioned by ordinary everyday awareness.

When persons feel and say to themselves and others, I need or want or desire such and such , what is the meanings in and significance of these feelings and declarations ? For the most part, in ordinary everyday life these expressions and their fulfillment are good and lead to both good adjustment to their lives and some sort of personal growth. At times they involve persons in arguments and disputations and impatient vexation, which signifies that their deeply ontological needs and wants and desires have not yet emerged and been expressed. From the perspective of philosophical prophecy, they do not reach the level of their Being aware of their personal ontology of needs and wants and desires.

Personal involvement in needs and wants and desires reaches the level of participation in the wars in heaven when, however seemingly calm or controlled or seeming to be in a worthwhile cause, these persons are so vigorously *insistent* in having their ways with in themselves and with others that it becomes evident to philosophically prophetic envisioning that they implicitly feel they really need and want and desire power (over others) which, in Reality is personally destructive both to themselves and to those others who indiscriminately yield to their demands .

In Reality, *creation-of-life* power in *gentle-strength* in and for persons in their fulfilling their needs and wants and desires is made possible through their cultivating their very own *personal* philosophically prophetic possibilities and capabilities. This is made possible through their long-range consistency in and of their meticulous re-Search through their mapping and logging in to their *personal* needs and wants and desires embedded in them ontologically in their very own *personally* embodied *radiance* and *luminosity* biologically, and thereby discovering and fulfilling their ontologically Seeing and Hearing and Speaking in and through their thusly Being-in their very own *creation-of-their-*

persist in spells and sorceries,
thinking they can get help from them
and that maybe they will yet inspire awe,
But no! in spite of their many wiles they are
powerless.
Let your astrologers and star gazers
persist, but know that they cannot save
you.

They do not understand and
do not know, because their *feelings* are
dulled,
their ears are too
heavy to hear well
and their eyes are so proud that they
look too high to see humbly and
modestly,
penetratingly (1:53, 2)

Thus saith the Lord

If you give the book of my prophecies
to those dwelling in
the *desolation* of
hardened *hearts*
and say, Come, read this ,
they will answer, I cannot, because it is
sealed, I cannot read it .
Because peoples approach me with their mouths
and honour me with their lips while their
hearts are far from me,
and their religion is but a precept of
uninspired men,
learnt by rote;
the wisdom of their wise men shall vanish
and the discernment of their discerning
shall be
lost (29:11-14)

In reality , these are disloyal sons and daughters
who will not listen to the Lord s instruction;
They say to my real seers, You do not see ,

and to my envisioners, You have no true
visions
give us smooth words and seductive
visions (30:9-10)

Thus saith the Lord

I frustrate deceptive prophets and their signs
and make fools of diviners,
I reverse what their wise men say
and make nonsense of their wisdom,
I prepare the way for my servants prophecies
to be true
and give my truly prophetic messengers
creation-of-life power (44:25-26)

Hear this, all those in the nations abroad
in the whole world:
Inquire of the Lord, he is present,
call upon him, he is close at hand.

Let the
desolate abandon their ways
and those involved in evil
abandon their thoughts,
Let them return to Me, who is lovingly compassionate,
and freely forgives;
For my thoughts are not your thoughts,
and your ways in the land of
desolation are not my ways.

For as the heavens are higher than the earth, so are
my ways higher than your ways
and
my thoughts than your thoughts;
and as the rain and the snow come down from heaven
and do not return until they have watered the
earth, making it blossom and bear fruit,
and give seed for sowing and bread to eat,
so shall the word which comes from my mouth
prevail (55:6-11)

of the hardness of hearts of peoples
and nations with surgical precision, probing into
the possibilities for the removal
and healing of infected soul-organs which have been
dissipating and dissolving
their Really Being Alive.

(Isaiah 34:1 -8) (III:Ch.2, pp.14-15)

Being a Person

A person is someone who Is in their very own Care and as such *embodies* Being-in their very own *memory* and *conscience*; through which they *embody* Being-in their very own *personal possibilities* and *capabilities* in to and for the trilogy of needs and wants and desires and the trilogy of saying and doing and Being-themselves *essentially* and the trilogy of seeing and hearing and speaking.

Care

Care is that in which persons Are *essentially open and bright and clear*, in and for themselves and each other. Only by this cleanness, brightness, and openness is any *illuminating*, any *personal awareness*, seeing, or having possible. Being with and in each other in the world is *essentially* Being-in their very own *personal Care*. Care is not simply an isolated attitude of the I toward itself. Being in his own Care, man is already ahead of himself in each case; which is implied and yet evident in his state-of-Being-Care; while simultaneously Being there (Dasein) and also Being behind himself. Man is an entity for which, in his Being, his ownmost potentiality-for-Being-himself Is an issue.

Man's transformation into that which he can Be in Being-free for his ownmost *personal possibilities* is accomplished in his *personal Care*. Each person is with and in one another in the *resolute* Care of his own *temporalizing* existence in such a way that Care in one another is at the same time one, two, and many. With equal primordially, Being-in one's own *personal Care* determines in the heart of one's very own *personal freedom*, which is simultaneously one's very own *personal responsibility*, what is basically *specific* in each person.

Being in their own Care is that in which it is *possible* for persons to have factual attitudes and Be-in factual situations of willing and wishing, urge and addiction, concern and solicitude, possibilities and potentialities, circumspective deliberation, the call of conscience, the possibility of Being-guilty, resolute anticipation of ends, understanding, states of mind, and discourse with each other. All of these attitudes and situations presuppose Care. Persons *know* they are in their own Care when they Are in-tune with in themselves and thus *feel* their own life-giving and exhilarating *attunement* and *rhythm* with in themselves *essentially*. The personal existence of man Is an embodiment in and a *revelation* of who they *essentially* Are. (III:Ch.19, 9-10; Ch.22, p.16)

'Who' Persons *Essentially* Are in Their Very Own Most *Essential* Ways of Being-themselves

In philosophical prophecy, the phrase Who persons *essentially* Are in their very own most *essential* ways of Being-themselves Is not an *impersonal* abstraction. An ontological model revealing the way this phrase reveals *personal* ontology Is A Mozart Model. This Mozart Model is not intended to make a biographical statement about the life of Mozart as a historical person. It is a Mozart parable intended to address the meanings and significance of envisioning in philosophical prophecy persons Being-themselves, Really, in Who they themselves *essentially* Are in-Being-themselves.

Mozart was a religious person. His most *essential* ways of Being-himself *essentially* included Being an extraordinary musician, who felt that his musical compositions were inspired both by God as well as his very own *inherent* personal possibilities and in-depth ontological desires to compose the music that he in fact composed. And he was aware of the Reality that though the bringing forth of his compositions was made possible by Divine enlightenment from God, it was simultaneously the case that God could not *help* and *inspire* just any persons to compose music the way he composed music. He was well aware of his musical compositions

essentially personal Being-there in his own possibilities as to who he himself Is since he then continually points to himself and continually comes to himself . The personal existence of man is an embodiment in and as such is a *revelation* in and of himself ontologically as to who he himself essentially Is. (III:Ch.22, p.16)

Converting ‘Destructive’ ‘Right to Life’ ‘Mental Images’ to *Creation-of-Life* ‘Mental Image’ Justice

Disagreements about what the good life is are understandable since all persons are inherently different from each other in various ways and consequently their esthetic tastes and wants and needs and desires are always different in various ways. At times persons find ways to adjust to these differences in ways satisfactory to them. At times these differences go beyond the capabilities of persons to make personal adjustments to their satisfactions. When these situations arise they sometimes reach the level of being wars in heaven . These wars involve them in brutal battles over whether or not or the extent to which birth control, abortion, euthanasia, physician assisted suicide, discontinuing electrical power to respirators and intravenous medications keeping people alive , and debilitating argumentation over their rights in sexual relations and marriage and family, at times resulting in bruising divorce.

Generally speaking it is both misleading and personally destructive and at times leads to brutal battles to presume or think or conclude that life and some of its various aspects, and Being Alive , is a right . Man so far courts of justice, though at times providing settlements of court cases satisfactory to each of the parties, are incapable of *creating life*.

When a persons attitude is to *insist* on their rights, or what they think is right , they are prone to overlook or repress or deny to themselves *knowing* how becoming and Being-alive Really occurs. Though sperm and egg conception in human beings is obviously a necessary physiological prelude to Being Alive as a human being it is not, as such, life in and of itself. As a physiological prelude to life it provides a matrix in and through which the creation of life *may possibly* take place , which can only occur with the insertion into this matrix in persons of their very own *personal* memory and conscience in their own *personal* Care.

Whether or not and when this insertion of Really Being Alive takes place is not determinable by a linear-sequential time clock device. It can only be located and discovered and measured by persons becoming aware of their very own memory and conscience at work . This is not simply and only an ordinary remembering of past events, but Is a gathering together, *deliberately and deliberately* in *gradual emergence*, of who they Really Are within themselves, through envisioning thought and contemplation and concern and feeling in *personal* Care in and for themselves with *creative* ideas and understandings and desires and feelings and interests and enthusiasms they Really deeply want to participate in in enacting and constructing and putting in place and operating these *components* in and of and for their Really Being Alive, continually and forever . (III:Ch.24, pp.2-3)

The Sword of The Lord

Approach, ye nations, to listen,
and attend, ye people,
let the earth listen and everything in it;
the Lord is always in the midst of your destruction .

The sword of the Lord appears in heaven,
it descends on the nations. He makes sacrifice
on the altars of heaven and earth.

On the sword of the Lord is soul-blood; it
penetrates with infinite precision into the desolation

Creation of Philosophical Prophets During Ecclesiological and Ontological Distress

Sins of the Lords’ Sons and Daughters

The Lord’s arm is not so short that he cannot save
nor his ear too dull to hear;
it is your iniquities, O Israel and
all the nations of the earth, that raise a
barrier
between you and your God, you
rebellious
sons and daughters;
because of your sins He has hidden his face
so that you are unaware of His
presence.

The hands of some are stained with blood,
others thirst after blood when their lips speak
lies
or when they plot
deceptions
for their own selfish interests; their
tongues utter and they practice
injustice,
they sue each other
but not with just cause
and
often
not in formal courts.

Their thoughts and works breed
trouble,
even if
often
they have the appearance of righteousness; their
hands and minds are busy doing
or plotting or conceiving
violence,
often unaware

of the nature of their
violence;
 Their schemes,

 often thought to be the Lord's will,
 really result in
mischief
 and leave a trail of ruin and
devastation, though
 often of types going unnoticed.

 They do not know the way of deep soul peace,
 confusing it with conventional enforcement
 of public law and order. Therefore that justice which is
life creating
 has not yet reached them.
 They are mostly unaware of walking in prisons of
 darkness and gloom, and grope like blind men
 along a wall,
 feeling their way like men without eyes,
 stumbling at noonday as if it were
 twilight (59:1-10).

 Some are guilty of
treachery,
 though many presume
 they are acting in righteousness, not
 comprehending the subtlety of those
 thoughts and acts wherein they
betray
 themselves and others.
 The hunter's scare, the pit, and the
trap
 threaten all who dwell in the land.

 In their groping like blind men, they don't
 usually notice
 the windows of heaven above are opened
 and earth's foundations shake, the earth is
shattered,
 but not by those

example? There can be, for at least two reasons. That which may be creatively reasonable for me may appear to be absurd to someone else. It may also be the case that at times that which may actually be absurd for a person like myself is Really *creative* for me, when I am from time to time personally fulfilled thereby, so long as it is neither a destructive imposition on myself or others.

The significance of freedom and justice in each person is in the ways in which they are essentially-in-each-other-in-their-existence. Freedom and justice are the existent, revelatory letting-Be of what Is. This phrase does not, however, refer to indifference and neglect, but to the very opposite of them. To let something or someone Be, in this way, is in fact to have something to do with it or them; it means participating in them in their overtness, in which everything that Is, about everyone, takes up a position and which entails such overtness; that is, its being made *visible*. Every overt mode of behavior vibrates with this letting-Be. (I:Ch.6, pp.97-98; Ch.2, p.29)

Yet, there is a region of fruitful *obscurity*, a region transcending the closed systems in which thought sometimes imprisons us, a region where persons may communicate, in-Being-in communication in Real *personal presence*. The theme of and Reality of freedom and justice here *may possibly* clearly *emerge*. The *indistinctness* of the *I* and *Thou*, and of *Thou* and *him* and *her*, does not imply the existence of an environment in which one necessarily loses oneself and abdicates. On the contrary, it is a kind of vital *milieu for the soul* from which the soul may draw its strength and where it may be renewed by assessing itself and giving persons opportunities to *explore* this *indistinctness*.

Immersing oneself in the life of another person and Being enabled to see things through their eyes, is the only way of eliminating the self-obsession from which one at times needs to *free* himself. Alone, one cannot succeed in this, but Being-in the *presence* of the other person envisioningly and seeing who they Really are in their inherent *radiance* and *luminosity* accomplishes this miracle, provided one gives one's consent to it and does not treat it as a simple intrusion but as a Reality. Nothing is more *free* and *just*, in the true sense of these terms, than this acceptance and consent. [Marcel] (III:Ch.16, pp.113-114)

Over and over again fundamentalistic Jews, particularly those based in Jerusalem, sought unjustly and persistently to deprive Paul and his companions of their personal freedom and particularly their freedom of religion. But it is significant that in and from the *creation-of-life judgment* of Paul and companions they did not respond to these Jews in kind and try to or desire to persecute them or deprive them of their freedom, but let them Be; and after participating in the creation-conversion of those Jews who became believers and participants with Christ and the apostles in salvation in those locations, left those persecutor-Jews behind and went elsewhere to minister to other believers and potential believers; in the similitude of Jesus, whose life characteristically took place in this same way. (III:Ch.20, p.8)

Converting Injustice and Insecurity in Self-Esteem into *Creation of Life* Self-Esteem

Persons Really Being themselves in their own most essential ways of Being is a vital issue in the wars in heaven. At times they attack and destroy themselves, away from Being-in their own genuine and *creative* self-esteem. This destruction is due to one or more of many mental image biological factors. Inherent in personal existence is the potentiality for insecurity, destructive pride, fear, anxiety, depression, despair, panic attacks, and destructive worry and concern. Persons at times attack themselves with one or more of these biological factors to the point of destroying themselves in these ways by immobilizing themselves away from Really Being themselves in their own most essential and fulfilling and creative ways of Being.

In addition to this destruction of themselves, persons are at times, in these categories of personal attacks on themselves and in various other ways targets of atmospheric attack from the old serpent and his hierarchies of angels. The primary purpose of these attacks is to *enslave* persons and fit them into a hierarchical slot in his kingdom in accordance with a need for personnel in certain jobs. This *enslaving* is accomplished by consistent robotizing mental image atmospheric bombardments until the targeted person becomes a casualty in the war. These atmospheric bombardments are ordinarily so *subtle* that persons are not aware of this and would swear that no such thing is happening or could happen. For them, such ideas are too superstitious or unreal or ridiculous. (III:Ch.24, pp.3-4)

Persons finding and cultivating who they themselves essentially Are in their very own *creation-of-life* and *gentle* power envisioningly, understand in one way or another their own personal possibilities as grounded in their own Being-possibility; they *know* this, since they Really *feel* themselves to-Be and Are in-tune with in themselves and their lives, and thus they *feel* themselves to-Be-in their own Being-possibility in life-giving and exhilarating *attunement* and *rhythm* with in themselves *essentially*. One's Being-there (Dasein) in his own personal possibilities essentially and finding himself there affirms his

ecstatic-spatio-temporality the *essence* of all of the *deceptions* of the old serpent is building kingdoms on the foundation of force and coercion, accomplished through mind control. He is the arch antagonist of personally creative freedom, and consequently the author and organizer and enforcer of promising to and organizing, in numerous degrees from overt violence to exquisite and hardly recognizable, police forces and military contingents to make sure that his promises and plans will succeed, no matter what they have to do or speak, *atmospherically*, without being seen or heard in usual ways.

The Cosmic Redeemer, on the other hand, is eternally engaged in working toward and fulfilling his *Holy Spirit of Promise* to himself and to his Father and all mankind, *thy will be done*. This in only accomplishable *gradually* through *meticulous and eternal research* in the *creation-of-life* double helix trilogies, the trilogy of *prophetic* biology and ecclesiology and hierontology and the trilogy of *prophetic* faith and hope and love. (III:Ch.24, p.13)

The business conducted in the councils in Heaven is *essentially* ecclesiological; that is, individual persons take up their business with others individually or in various sizes of groups of persons. This conducting business takes place through the *confrontation* of persons with themselves and others. Generally, the way this business is conducted in Reality is some combination of destructive and creative desires and intentions and proposals and ways of doing business, in varying degrees, both inside and among those persons involved. On some occasions persons are wholly at the time destructive or creative in carrying on their business. Keys of *prophetic discernment* are necessary to distinguish which components of the councils in heaven are destructive and which are creative.

When a creative confrontation takes place, especially through philosophically prophetic envisioning and prophetic *refinement*, the request is made *gently*, in some creative form or another in wisdom. Declare yourself and reveal yourself and become *present* to me as to who you Really and *essentially* Are-Being.

To *confront* in this way must be achieved in *creative fidelity*; that is, with the creative gentleness and intention of persons to adequately and accurately discover and dwell with in themselves and others, together, *creatively*, in prophetic ecclesiology as to who they themselves Really Are in their most *essential* ways of Really Being themselves. To *confront* in this way is to look for and discover and fulfill the possibility of envisioning a *revelation* of who a person is, *personally*, in responding to this request. [Marcel] (III:Ch.20, p.11)

When a destructive confrontation takes place there are several key indications through which this may be adequately *discerned*, especially *violence* and *contingency*.

Converting ‘Destructive’ Contingency into *Creation-of-Life* Freedom and Justice

When persons are confused about or unaware of whether or not their personal existence is a contingency their personal biology is not, at that point, *prophetic* biology. In this confusion or lack of awareness, persons typically attempt to be-in the creation of their lives by concluding that they can only do so by attaching themselves contingently to themselves and others in the images they presume will make them comfortable, acceptable, desirable and valuable to themselves and others as created persons.

When persons are in a state of contingency this always involves them in molding themselves and each other through being stimulated by impulses and images in and outside of themselves not really appropriate to their Being themselves as to who they themselves essentially are. In this state persons are in various stages and degrees of existential despair, whether awaringly or not; that is, are involved in various degrees of anxiety, depression, fear, worry, discomfort and insecurity. This existential despair arises whenever and to the extent that persons attempt to design and live a personal existence which is not Really their own. On the agenda of those in the councils in heaven who Are Really in favor of the *creation of life* is their continually *arguing gently* in favor of and attempting to Be-in creative communication with those who are contingent, to expose them to their *personal possibilities* to-Be *non-contingent*. It is impossible to participate in and for the *creation of life* to take place through such forms of *violence* and *contingency*. (III:Ch.19, p.26)

Freedom and justice are often taken to be what the conditions of persons in their locations in ordinary space and time are, which is not the *essence* of what they Really Are. Freedom and justice are *essentially* persons mental images, thoughts and desires and feelings and purposes and visions of their lives, which are Really *free*. Freedom is not *essentially* grounded in what common sense is content to let pass under the name of freedom, namely, the random ability to do as we please. Freedom is a word which needs to have its meanings very carefully elucidated. (I:Ch.6, p.97)

Now, what exactly lies behind our refusal, at any price, to have the free movement of our thinking blocked? Can there be a choice between what is reasonable and as such meaningful and what appears to be or is absurd, for

earthquakes they are used to;
their sins, the gravity of which is then
mostly
beyond their comprehension, weigh heavy upon
the earth (24:16-20)

Woe betide the
rebellious,
whether subtly or overtly, they are ill,
and sooner or later
reap the reward they earn.
Money lenders of all varieties strip
my people, and usurers of all kinds
lord it over them.

O my people! your guides lead you astray and
confuse you and the path you should take (3:11-12).

Whether they know it or not, the earth itself is desecrated
by
the feet of those who live in it;
whether they know it or not
they have often broken the divine laws, disobeyed
the divine statutes and violated
the eternal covenant. For this a curse devours
the earth and numerous of its inhabitants
stand aghast.
For this numerous of those who inhabit the earth
duindle
and only a few,
a remnant,
are left to
recover, toward and into the divinization
of the earth (24:4-6).

Divine Preparations for Redemption of Sin

Rebellious sons and daughters
have broken faith with the Lord
and have mostly unwittingly
forsaken and betrayed the Lord

by their

destructive pride.

There is a voice that cries:

The Lord prepares a road through the wilderness,

The God of Israel and the whole world
clears a highway across the desert;

The Lord of Hosts works his way
through and into the desolation

of the souls

of his

Rebellious sons and daughters:

This is the way the glory of the Lord is
revealed (40:3-5).

Thus saith the Lord

who opened a way in the sea

and a path through mighty waters,

who drew on chariot and horse

to their destruction, a whole army

who are men of valour;

when

I do a new thing

I make a way for my presence through the

wilderness in men's souls and the barren

desert in the hearts of

the Rebellious,

I provide water in wildernesses

and rivers in barren deserts, where even my

Rebellious people may drink, so

I may

create

my people (43:16-21).

Then a voice shall be heard:

I am building a highway and clearing the

track,

sweeping away that which blocks my people's

path;

whole world; he was cast out into the earth, and his angels were cast out with him. (Rev.12:7-9)

In a variety of ways and degrees, personal existence in human history has been involved in the wars in heaven; referred to this way since heaven on earth involves certain features of experiencing human existence not explicable adequately on the basis of being only involved in and explained entirely by considering man to be only a functioning entity in and a product of only natural and ordinary causes; nor are faith and hope and love, *intangible Realities* which are in the *heart* and *core* of the wars in heaven, completely traceable to exclusively natural phenomena.

Persons who read or are aware of the *apocalypse* of the old serpent and his angels and Michael and his angels and the war in heaven tend to image mentally this war like the wars in human history in which present-at-hand weapons are used and the mortally wounded are buried in the earth and the battles being fought are dramatic and observable with the natural eye and everyone in the battles and all onlookers know for sure they are in a war since it is so visible and obvious.

Though the craving for the power (*violence*) to conquer states and nations for political and economic and social gain is in Reality a segment of the heaven-earth fusion portion of the war in heaven, many segments of the war in heaven are so *subtle* that the participants don't know they are in a war, since the essence of the war is mind control (*violence*), which is *intangible*.

Whenever and to the extent that persons are in various ways targets of atmospheric attack from the old serpent and his angels, the primary purpose of these attacks (*violence*) is to enslave persons and fit them into a hierarchical slot in his kingdom in accordance with a need for personnel in certain jobs, to-Be performed only in their ways they prescribe.

When, then, a person is destructively imposing power (*violence*) over another by seeking to *insist* that the other do such and such as a participant in a segment of the wars in heaven and doesn't realize this, this is exactly where the old serpent and his angels want them and also indicates the *subtlety* of this segment of these wars. It also indicates the great need for much greater philosophically prophetic awareness of the destruction of life in the *subtle* ways it happens in this segment of these wars.

Whenever and to the extent that the old serpent and his angels impose destructive power over others (*violence*) in *subtle* deceptions, the *impressions* these persons fall victim to seem to be so reasonable and so beneficial to themselves and others that it is often *unbelievable* to them that they have been deceived in to portions of their lives Being destroyed in various degrees and ways, even though they at times attempt to and do get power over others in similar or the same ways. These are destructive imposing powers (*violence*), whether awaringly or not, whenever and to the extent that they are not sensitive to the Real nature of their symbiotic *gentle-strength* possibilities in creation-of-life power in *prophetic* faith and hope and love in prophetic ecclesiology. (III:Ch.24, pp.14,6)

For the *creation-of-life* in them to take place, then, it is necessary for them to find and mature, through ontological prayer, the Reality of their very own *personal possibilities* in and of *discovering* and *maturing* that particular-*personal* creation-of-life *gentle* power in which and how their very own Real *prophetic* faith and hope and love can be emplaced in their lives.

It is also necessary for them to discover and mature the nature of their *personal* Reality in and of how they may become enabled to Really love their enemies ecclesiologically, in symbiotic *gentle-strength*. This is only made *personally* possible by persons enabling themselves, in Divine light through gentle repentance and ontological prayer; to assemble with in themselves their very own *gentle-strength* envisioning power to Really see the *personal* possibilities in and of the Real *radiance* and *luminosity* Really in their enemies and thereby Really *Love* them, even right in the midst of their faults. (see III:Ch.26., p.17-18)

This needs to-Be on their agenda for and included in their participation in the Councils in Heaven.

The Councils in “Heaven”

The councils in heaven Are-as-having-Been-and-will-Be going on right now continually in the cosmic processes involving the creation-of-life. The agenda for the councils in heaven *always* involves a spectrum of participants and items all the way from very personally destructive to very personally creative to numerous considerations of matters of life and death from common sense perspectives and projects. Philosophical prophecy is infinitely and eternally involved in essencizing the cosmic nature of these deliberations, revealing that in the Councils in Heaven continually and eternally taking place in

(Heb.3:7-8) (III:Ch.22, p.9; Ch.26, p.30)

Inasmuch as persons are obviously involved in the structures and purposes of human existence which is probationary and by nature veiled in various ways, they are not fully aware of at times becoming endarkened ; that is, their Being *essentially open* and *bright* and *clear* in and for themselves and each other in their Being-in their own personal Care *essentially* becomes lost to them and they become fallen away from their own *essential* ways of Being themselves *creatively* in various ways and degrees and times. Their being lost and fallen from Being themselves in this way *essentially* is at times stimulated atmospherically by unseen demonic hosts in such *subtle* ways that they are proximally unaware of their being and becoming endarkened as so stimulated by unseen influences . Their being lost and fallen from Being themselves *essentially, always* involves their Being-*impersonal* in various ways and degrees and times.

Converting Being *Impersonal* ‘in’to Being-*Personal* in Prophetic Faith and Hope and Love in Prophetic Ecclesiology

Whenever and to the extent that persons are being-*impersonal*, they are being- endarkened and hardened in heart , since they are not-Being sensitive to their own or others Being-*personal*. Being *impersonal* overtly is rather easy to recognize. This occurs when persons deliberately shun or impose on others from recognizable anger or jealousy or feeling nauseous about them and in ways like these. Being-*impersonal subtly* is difficult to recognize, yet needs to be located and identified *personally* if a person desires to cultivate Being-in creation-of-life faith and hope and love both in -person and ecclesiologically with in others. This locating of Being *impersonal subtly* is made possible in and through maturing *prophetic* faith and hope and love.

Being-*impersonal subtly* includes persons assessing their needs and wants and desires and activities and those of others on the basis of *ideals* that are *abstract impersonal principles* that at times seem to persons to be the *ideal* way to proceed. For instance, it is often advocated that if a person really wants to succeed in the institution they are in, the way to do so is to conform to those institutional purposes and goals exactly as management outlines , without deviating there from or seeking to improve their participation in the organization on the basis of their own *personal* faith in and hopes and love for the institution through their own *personal inspiration* in Divine light, sought through their own desires for and participation in their personal *spirit of inquiry* and *personal devotion* for *personal reasons* for and to and with in the institution. (III:Ch.26, p.31)

Yet it is Really possible for persons who are aware of the Real *personal* nature of and possibilities of creation-of-life faith and hope and love in their lives to participate in these *gentle strengths* right in the very heart of institutional bureaucracies and do so in ways enjoyable to them and simultaneously influence others in their organization with fragments of enlightenment, though the others may not be fully aware of the value to them of this enlightenment; yet Be *personally fulfilled* thereby in the similitude of The Savior who mostly created life behind the scenes in ways that others were unable in large measure to be aware of.

These ways of Being-in *prophetic* faith and hope and love are made possible through ontological prayer. Ontological prayer is persons giving ontological *expression* in and of and to their most basic ontological needs, with in and in to and for themselves, in Divine light. Their most basic needs, then, *are always* answered in to their most essential ways of Being themselves ontologically in and from the infinite wisdom of a Divine Reserved Serene personage, inviting them to then Be very *envisioningly watchful*, in their own personal agency and responsibility and in-depth desires, to see what it is best to do therein in their own specific and *personal* situation at the time . Whenever and to the extent that they discover what it is best to do , they return from being lost and fallen in to their very own Being *essentially open* and *bright* and *clear*. As such they simultaneously overcome in creation-of-life *gentle strength* their being endarkened and Being-*impersonal*. (III:Ch.22, p.15)

Converting ‘Power over others’ (*Violence*) ‘in’to Symbiotic *gentle-strength* in Creation-of-Life Power in Prophetic Faith and Hope and Love in Prophetic Ecclesiology

And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels. And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which *deceiveth the*

thus speaks the high and exalted one,

whose name is Holy:

I dwell in a high and

Holy place

with those who are humble in spirit,

resources for creating humility

in my

Rebellious people,

creating

living people; to revive their spirits.

For a breath of life passes out from me

and by my own activities

I

create

living souls (57:14-16)

To *create*

living souls

in the midst of person s imprisoning darkness

and personal desolation,

I refine away your base metal as with potash

and purge your iniquities

as in the furnace of fire in a smelter (1:25)

Because the nations have rejected

the waters of Shiloah,

gentle fountains of living waters,

which run so softly and gently,

therefore the Lord will be in their midst

when the strong flooding waters of the

Euphrates shall run up all its channels and over flow its

Banks; it shall sweep through Judah in flood,

pouring over it shoulder high.

The whole expanse of the land shall be

filled, as will the lands of all nations from

the flooding rivers of their sins and iniquities

overflowing over each other.

Y et God is with them,
even in the midst of their tribulation.

Take note you nations, even though you may be dismayed,
listen, all you distant parts of the earth:
you may arm yourselves but will be dismayed;
you may make your plans but they will be foiled;
propose what you please, but it shall not stand.

For God is with them,
even in the midst of their tribulation (3:6-10)

A Day of Doom

The Lord of Hosts is in the midst of a day of doom
waiting
for all that is destructively proud
for all that is high and lifted up
for all the cedars of Lebanon
lofty and high
and for all the oaks of Bashan
for all lofty mountains and high hills
for every high tower and sheer wall
for all ships of Tarshish and
for all the dhows of Arabia.

Then man's destructive pride
shall be brought low,
the loftiness of man shall be humbled,
while various forms and types of their idols
shall pass away.
While being purged of your iniquities get
you into caves
in the rocks
and crevices
in the ground
as protection
in the
presence

empires;

- (4) Population increase and social complexification increase bureaucratic socialization and rigorous institutionalization:
- (5) which, in turn, increases the percentage of social depersonalization in society;
- (6) which, in turn, increases the percentage of social ills in society; such as, personal depression, despair, anxiety, mental illness in many forms, murder, suicide, divorce, crime, etc.;
- (7) and decreasing faith and hope and love in society generally but, ironically, stimulating their increase among some to-Be an antidote for these social ills.

Bureaucratic Socialization

In the historical and traditional socialization of life it is generally taken to be right or righteous for human behavior and relationships to be so organized that they ought to contribute towards the progress which is an expected and traditional social whole. Y et this traditional socialization of life frequently produces ecclesiological relationships which are rather distant and at times are oppressive and tyrannical, such as in totalitarian states governed by a police dictatorship.

These processes of bureaucratic socialization lead to the atomization and collectivization of persons in the community of man. Atomization is the splitting up and fragmentation of the unity of individuals and of mankind. Collectivization is the herding of persons into a status of being more or less abstract individuals and groups of various sizes. [Marcel] (III:Ch.20, p.13)

Rigorous Institutionalization Ecclesiologically and Hierontologically

Mental images in many persons involved in rigorously institutionalized ways of life have an adverse affect on their spirituality. For instance, ceremonially performing set rituals in church and temple generally do not enhance the mental images of participants to the extent that they are directed toward and result in spiritual insights accurately and adequately identifying their *personal* potentialities for their very own *personal* spiritual growth and development and maturation, or how this may possibly occur to them. They are usually props into which persons are then *impersonally* fitted; not engendering a newness of life. [Marcel] (III:Ch.21, pp.4-5)

Ecclesiological Socialization and Institutionalization in Philosophical Prophecy

Philosophical prophecy prophecies persons in and mankind to-Be 97% good *on the whole* in their ordinary everyday lives throughout human history in their personhood in their worldhood. Then their being citizens in destructive kingdoms and consequently Being-in degrees of the fragmentation of their unity in their personal existence, their being herded as *abstract* individuals into and in groups of various sizes and being *impersonally* fitted into slots in ceremonially performing set rituals in more or less rigorously institutionalized situations in life, should be seen, nevertheless, to-Be in this context of their Being 97% good in their ordinary everyday lives.

The intention of philosophical prophecy here, then, is not to focus attention on assessing the nature of faith and hope and love in the socialization and institutionalization of persons in ordinary everyday life, but to investigate and explore in a true *spirit of inquiry* those technical and very *refined* ways in which *prophetic* faith and hope and love in persons may occur, and be identified and matured in the midst of bureaucratic socialization and rigorous institutionalization. In this interest, it is necessary to investigate Care-fully and envisioningly those conditions which are obstacles and hindrances to *prophetic* faith and hope and love; and the hardening of hearts accompanied by Being- endarkened and by the personal destructivity of seeking and gaining power over others.

The Hardening of Hearts and Being-'endarkened'

The Holy Spirit saith, Today, if ye will hear the Lord's voice, harden not your hearts.

Therefore, you should consistently seek and find Jesus as Christ and Lord and live your lives in union with Him. Be rooted in Him; be built in Him; be consolidated in that faith in Him which you are taught and receive by Divine inspiration. In this milieu, let your hearts overflow with thankfulness. [Paul] (Col. 2:6-8) (III:Ch.2, pp.80-81)

Destructive and Creative Kingdoms ‘Envisioned’ in Prophetic Ecclesiology

Destructive and creative kingdoms are not essentially identifiable and understood objectively, though some of their fruits may be. The towns, cities and states of these Kingdoms are not *essentially* a juxtaposition of buildings objectively identifiable, though persons of these kingdoms inhabit these and other towns, cities and states.

A destructive kingdom is a kingdom of sin and structures of evil and death, primarily *intangible* but always with tangible consequences. These consequences in persons are proportional to the nature and extent of the sin and structures of evil and death in which they are involved. Few if any are *totally* involved in physical and spiritual death. Sin is a person's imposing on, by *hindering*, another and oneself from Being and becoming themselves *essentially*. In this *hindering* is an opacity toward who persons Are *essentially*. In this opacity is a losing and distorting of appropriate *essential* attunements and rhythms and accurately identifying who persons *essentially* Are in their personal existence.

A creative kingdom is a kingdom in which its inhabitants are, together, Being in intersubjectivity, Being in each others *personal presence* ontologically; Being in ontological faith and hope and love in *creative fidelity*; Being in ontological recollection, communion, confrontation, appraisal and freedom, together.

A creative kingdom is a kingdom of virtue. Virtue is a person's Being and becoming enabled to *help* another and oneself toward and in to Being and becoming themselves *essentially*. In this *helping* is persons Being-in their very own *essential* rhythms and attunements in their personal existence. This *helping* involves them in the envisioning clarity through which prophetic ecclesiology takes place. In this clarity the *essential* meanings and significance of person's ontological existence is more and more evident. In this clarity their dwelling together creatively in prophetic ecclesiology is made possible. This clarity comes as and to the extent that sin is dissipated through *gentle* repentance and it is cultivated *personally*. [Marcel] (III:Ch.20, pp.16-17)

Meticulous Research in “the Wars in Heaven” ‘in’ Prophetic Faith and Hope and Love

To *emerge* in to the creation-of-life, it is necessary and *essential* for philosophical prophecy to-Be infinitely more refined in creation-of-life *awareness* than destructive structures of evil are deceptively *subtle*. So how are the battles in the wars in heaven conducted? Undoubtedly in mosaic patterns similar to the wars involving Jesus and the Pharisees and Paul involved with the Corinthians, but with alterations focusing attention on the personal characteristics of each person and the meticulous research both sides of the wars become involved in, the research on the old serpent side and on the Cosmic Redeemer side. That the wars over the body of Moses, for example, that is, over the destiny of whether or not he would Really embody his own creation-of-life *personal possibilities*, was in the similitude of the wars Jesus was involved in bodily, especially with regard to both Pharisees and other Jewish officials like them and the Devils atmospherically warring against him, is strongly suggested in the event six days prior to the transfiguration when Jesus predicted and gave partial reference to how he would suffer and eventually be killed at the hands of Jewish officials. (III:Ch.24, pp.21-22)

Faith and Hope and Love in Ecclesiological Socialization and Institutionalization

Several patterns of life intermingle in the socialization and institutionalization of human beings throughout human history. There are several rules of thumb which give a very general grasp of the nature of socialization and institutionalization:

- (1) Human nature is such that there are always leaders and followers;
- (2) As population increases socialization and institutionalization complexify;
- (3) With complexification of human ecclesiology, class structures in society complexify into lower, middle and upper classes: into clans, neighborhoods, local communities, cities, city-states, nations and

of the splendor of the Lord in his majesty.

On that day a man

shall fling away

his idols of silver and his idols of gold

which he has made for himself to worship;

he shall fling them to the dung-beetles

he shall fling them to the bats

and creep into clefts in the rocks and

crannies in the cliffs (2:19-21)

Be warned: the Lord, the Lord of Hosts,

strips Jerusalem and Judah and all

his

Rebellious children

in the whole world

of every artificial prop and stay,

warrior and soldier,

judge and prophet, diviner and elder,

captains of companies and

men of rank, counsellor, magician and

cunning enchanter (3:1-3)

I the Lord am in the

midst of disaster

in the world and

check the pride of the arrogant and haughty

in the

midst of their shocks,

that the yokes that burden them and

the collars that lay heavy on their shoulders

may be shattered (13:11, 29:14, 9:4).

Divine Penetration for Redemption of Sin

These were the words of the Lord to me, for his hand was strong upon me; and he warned me not to follow the ways of this people: You should not say too hard of everything this people calls hard; you shall neither dread nor fear that which they fear. It is the Lord of Hosts whom you should count hard; he it is from whom you should learn how his hardness redeems his people from their sins and hardness. In His mysterious ways He shall become your hardship, a boulder and a rock which the two houses of Israel and the whole wide world shall run against and over which they shall stumble, a trap and a snare to all those who are rebellious against Him;

many shall stumble against Him and many are snared and caught by Him; snared into true righteousness, into overcoming rebelliousness however unwaringly deceptive hindering them from really being alive (8:11-15)

A vision which Isaiah son of Amoz received regarding Babylon and Israel, Egypt and Assyria and the nations of the world:

Raise the standard on a windy height,
 roar out your summons,
beckon with arms upraised to the advance,
 draw your swords, you nobles.
I have given my warriors their orders
 and summoned my fighting men;
 they are eager for my triumph.

The Lord of Hosts is in the midst of hosts mustering
 for war; for the Day of the Lord is at hand;
it is the Lord whose weapons of retribution
bring redemption to His sons and daughters;
now rebellious in the midst of varieties of seen
and unseen war (13:1-6).

In His mysterious ways
 see how the Lord
Is In a cloud (19:1),
 the Holy One of Israel and all nations
Is among you in majesty (12:6),
 though for *now*
you are unable to observe how He is present, how

He Is In
 the *midst* of your wars, subtly
 bringing into Being
your *creation*.

While Egyptians and Judah (19:1) and
Lebanon (10:34) and Babylon (13:1) and
Assyrians (10:5, 2) and all nations war,
in their rebellious ways against each other,
He makes use of these wars to humble his children
and teach them His peaceful ways.

This is what the Lord says to me:

as a lion or a young lion growls over its prey

percentage regarding the nature of personal existence; even in their lostness and fallenness, persons overall throughout human history are 97% good in their ordinary everyday lives; which *emerges* through their personal *radiance* and *luminosity*, even though they are not very, if at all, conscious of it and in spite of the general impression given on the news that most or nearly all of the things happening in the world are bad.

Generally, persons have been throughout human history and are now and will be honest, concerned about their families, helpful to themselves and others in times of need, good neighbors, and have and at times make good use of their own personal talents and abilities. Though not generally observable on the news, this is observable if persons pay attention to the details of things going on in their neighborhoods, throughout the world.

When, then, philosophical prophecy prophecies that proximally and for the most part persons are fallen away from who they *essentially Are*, this is a *revelation*, not of what usually goes on in ordinary everyday life, but of those technical and very *refined* ways in which they are fallen away from their *creation-of-life* possibilities they embody but are not now *aware* of and using. Philosophical prophecy Is, then, a way persons may become enabled to prophesy envisioning those ways they may become enabled to become *aware* of as to how they may discover and implement these refined ways of Becoming and Being who they Are in their very own ways of Being-themselves *essentially* in *creation-of-life* ways, ways that they would have otherwise overlooked or repressed.

Subtle Ways of Being Lost and Fallen

The Wars in Heaven

There was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels. And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which *deceiveth the whole world*; he was cast out into the earth, and his angels were cast out with him. (Rev.12:7-9)

'Mind Control' and 'Power Over Others' vs. Prophetic Faith and Hope and Love

In a variety of ways and degrees, personal existence in human history has been involved in the wars in heaven. Ordinarily they are not referred to in this way, since the word heaven is taken to refer to a realm *only* Being-in great glory, far from anything earthly and any of the difficulties persons experience from time to time in human existence. Yet philosophical prophecy envisions the necessity of comprehending the Reality of heaven-earth fusion to understand meanings in and the significance of personal existence. In other words, certain features of experiencing human existence are not explicable adequately on the basis of being only involved in and explained entirely by considering man to be only a functioning entity in and a product of only natural and ordinary causes.

Such a view does not adequately account for the personal Realities of prophetic biology and ecclesiology and hierontology and faith and hope and love; *intangible Realities* not completely traceable to exclusively natural phenomena. One of the events in these prophetic aspects of human existence is the wars in heaven; that is, heaven includes those *intangible Realities* and involves all persons to some extent in war over and about and with regard to them.

The war in heaven strategy of the destructive hosts of the old serpent and his angels is continually and eternally establishing mind control and their designs of power over all persons and their space-time-energy, especially persons with philosophically prophetic insights. (III:Ch.24, p.19) Faith in Christ can not be founded or built on erroneous images of Him, inasmuch as faith and faithfulness and confidence and trust in and between each person with in themselves and in between each other is *personal* and can only be life-creating when these images are accurate. (Colossians), Be on your guard; do not let your minds be captured by hollow man-made teaching and centered in and emerging from the elemental spirits of the universe and not in and from Christ. These elemental spirits are *tempters*, frequently unseen tempters. They emanate their own selfish, jealous and destructive impulses, almost always in disguise. They seek power for themselves by gaining power over others by various forms of deception. They operate in the realms of the lower nature in and of persons, both their own and that of others.

who *rebel* against me. The ox knows its owner
and the ass its master's stall, but
innumerable of my people have no knowledge,
no discernment, no eyes for the work of the Lord.

Therefore
innumerable of my people are dwindling away
unaware
and are *starving to death*.
They do not understand and
do not know, because their *feelings* are
dulled,

their ears are
too *heavy*
to hear well, and
their eyes are
so proud that they look
too high to see humbly and modestly,
penetratingly.

Hear this,
innumerable of you in the nations abroad
in the whole world,
Let the
desolate
abandon their ways and those involved in
evil
abandon their thoughts,
Let them
return to Me, who is lovingly compassionate.

[Isaiah] (III:Ch.2; pp.1-4)

Being Lost and Fallen in Personal Existence

In order to comprehend envisioning the nature of the double helix of the trilogy of prophetic faith and hope and love and the trilogy of prophetic biology and ecclesiology and hierontology, it is *essential* to comprehend envisioning the nature of Being lost and fallen in personal existence. At first, it is difficult to envision the perspectives of meanings in and the significance of persons proximally and for the most part being lost and fallen away from who they themselves essentially Are and yet envision simultaneously their Being *essentially luminous* in their *radiance* at the heart of and in the midst of their very own personal existence; in their *overall* ways of Being who they *essentially* Are in their *wholeness*. (III:Ch.19, pp.11, 22)

In the interest of calculating correlating in philosophical prophecy the *essence* of the relationship between personal radiance and luminosity on the one hand and Being lost and fallen away from who persons essentially Are on the other hand, philosophical prophecy prophesies a mythological yet very Real

when the muster of shepherds is called out against it,
and is not scared at their noise
or cowed by their clamour,
so shall The Lord of Hosts come down to battle
for **MOUNT ZION**
and her high summit.

Thus The Lord of Hosts, like a bird hovering
over its young,
will be a shield over Jerusalem
and Egyptians and Assyrians and
Lebanon and Judah and Babylon and
all nations, now
Rebellious; He will shield
them and standing over them, deliver the

Remnant

who become faithful to Him and themselves.

O my people, come to Him who you have offended (31:4-6)

Whenever the Lord of Hosts does battle
for **MOUNT ZION**,
His wars are unlike those of the nations.

Assyria and all the nations fall
by the sword, but not only
by the sword of man;
a sword that whoever
is not the
Servant of the Lord is unable to wield,

devours them .

This is the very word of the Lord whose fire blazes
in **MOUNT ZION**; whose furnace is set up in Israel
and in all nations (31:2-9)

Divine Redemption by Fire

Even though Sodom and Gommorah (1:9) are cleansed by fire
the nations seldom understand the nature of
divine redemption by
fire. Everyone in the holy city

MOUNT ZION

Is enrolled in the Book of Life; they are Holy.
The Lord
washes away their sins of distress and despair,
the shedding of their blood, by His
spirit of
righteous judgment, a consuming
spirit.

In the

midst

of all habitations in and on

MOUNT ZION

and all

her places of assembly

The Lord

creates

a cloud of smoke in which he dwells by day and
a bright flame of fire for his dwelling
by night; for glory shall be-in and spread over all,
as a covering and canopy (4:3-6)

The nations seldom understand that

The storm of brimstone blazing in and cleansing

Sodom and Gomorrah and all the nations Is

the breath of the Lord (30:33).

The breath of the Lord is an infinitely refined

and refining fire; the *VOICE* of his breath,

who guides his people through the fire of purging

them clean of their sins against themselves

and others who find themselves

to-Be enabled

to-Be worthy of his guidance (30:30)

O my people of **MOUNT ZION**,

The Lord will show you favour

and answer when he hears you cry for help.

objectively in their *concern* in and for and with in each other, together. (III:Ch.26, p.28)

Inasmuch, then, as persons Are Being-in-each-other symbiotically, they are enabled to Be-in touch with in each other in prophetic symbiotic faith with in God and man.

Being-in ‘Touch’ in Prophetic Symbiotic Faith With ‘in’ God and Man

A road to *creation-of-life* faith in God develops through my developing fidelity to the Reality in and of the *personal presence* of God and myself and others. The Real God, through his spirit, is in every person. This Being the case, as persons are in *creation-of-life communion* with in themselves and each other, together, in creative fidelity to themselves and each other, The Real God, the God of *personal symbiosis* with in them, is manifest whose *presence* persons who are watchful may Be aware of. [Marcel] (III:Ch.15, p.100)

In other words, the personal possibility of persons Being-in prophetic faith in God is predicated on their symbiotic relationship in prophetic faith, through Being-in touch with in themselves and each other, all together, with in their prophetic faith in God as well as themselves.

A Philosophical Prophecy of Personal Ontology

Philosophical prophecy is a way of Envisioning the nature of all of the *phenomena* Being-manifest in personal existence and therefore in personal ontology; which includes all of the heights, widths, breadths and depths of persons most *essential* ways toward and for and in and of Being-themselves. This Envisioning then leads to a *phenomenology*; that is, reflecting thoughtfully, philosophically, in-depth, on this Envisioning. This is an unusual and particular kind of Envisioning; not to-Be too closely equated with the everyday experience of seeing objectively, although this is involved; nor with seeing scenes in a trance. It is *not essentially* a viewing like our everyday objective experience of seeing, but in a trance state. It is *not* a seeing of events in the same way that this occurs in experiencing objective events; though it *Is* the visionary *essencizing* of the nature of objective events in human existence.

This unusual and specific kind of Envisioning is envisioning the meanings in and significance of the events and *essence* of personal existence in its *essential* rhythms and attunements and appropriations; persons seeing more and more meanings in and the significance of their personal existence through and in Being-in their personal existence envisioningly. Envisioning meanings in and the significance of personal life can only occur in living personally. These unveilings occur in proportion to the extent that persons become and are enabled to be sensitive to the essential dynamics of their personal rhythms and attunements they Are- in. (I:Ch.6, pp.99-100)

Being Lost and Fallen

Thus saith the Lord

Hear this,

innumerable of you in the nations abroad

in the whole world,

I know that you are *stubborn*,

your neck *stiff* as iron,

your brow like bronze;

I tell you these things for your benefit.

I have sons and daughters who

I rear and bring up,

Being-in 'Touch' Biologically and Ecclesiologically and Hierontologically in Prophetic Love

Central to a philosophically prophetic consideration of the *temple*-orientation of Jesus Being Christ was and Is his bonding to the old and new Jerusalem *temple* in heaven-earth fusion, apocalyptically . This bonding includes such a cosmically-deep creation-power *temple-Love* for all persons ever involved in temples in any way, in *their* Being-biologically a *temple*, as to never give up his personal possibilities of Being-in his cosmic *creation-of-life* patience-power and in his *gentle-strength* probing *intercessorily* into and discovering those ways in persons, however infinitely small they might be, where the *creation-of-life* may possibly take place .

Typical interpretations of the emotions of Jesus overturning the money changers tables presume him to have been angry based on how persons themselves think they would have felt and are based in subjective and objective judgment distortions and misunderstand the *creation-of-life* power in and of Being-*intercessory*. To comprehend in transcending-subjective-objective Reality the nature of the purposes and feelings of Jesus in cleansing temples it is necessary to Realize that he was not cleansing a building made with hands as an enthusiastic janitor would. Cleansing the temple is to assist, in the best ways possible, Real live persons *personally* to engage themselves in *creation-of-life* gentle repentance. Being-*intercessory* always requires desires to and Being-in that *gentle-Loving- touch -strength* through which the Real problems and potentialities of persons may be appropriately assessed and perhaps the problems eventually healed .

The *essence*, then, of persons Being-in ontological *Love* with in and for themselves and other persons, is for them to discover and know how and when and why they may *possibly* become and Be enabled to themselves Be-in *gentle and intercessory touch* with in the *heart and soul* of others for them to themselves come-to-Be enabled to find and mature and fulfill their very own *personal* Being-in *gentle intercessory sensitive strength* in and of and for themselves and others; and this through finding and maturing and fulfilling their very own envisioning the nature of philosophical prophecy to enable them to do so. (III:Ch.20, p.2; Ch.24, pp.29-30; Ch.26, p.35.)

Being-in 'Touch' Symbiotically

Persons Being-in-each-other Symbiotically

Prophetic biology envisions in philosophical prophecy personal Reality to-Be essentially symbiotic; that is, persons in Reality Are- in -each-other, together, biologically. This is obviously not the view of ordinary everyday common sense and scientific biology and traditional philosophy; which conclude that each person is only *one* person existing as entities in groups (families, clans, communities, states, nations) and as subservient to Being in itself . But what is typically overlooked in both of these conclusions is the fact that both individual and group existence places persons in situations on the boundary overlapping the world (groups) and personal and individual existence; hence typically in realms of *ambiguity*. Hence, this characterization has had the effect, though unwaringly, of persons being anonymous; incapable in this situation of Being *apprehended*; that is, Being adequately identified as to who they themselves Really Are. [Marcel] (III:Ch.15, p.100)

On what conditions can I communicate with another reality as a person? I must somehow make room for the other in myself; which is making myself available to that person. A personal presence Being-in-another is a kind of *influx*; which means that to the extent that I receive him as a personal presence I am unable to treat him as if he were merely placed in front of me as a photo of him placed on my shelf. Between him and me there arises a relationship in which he is within me as I sense within me himself and his own personal characteristics of his essential and existential ways of life and Being. This knowable mystery is a *coesse*; which means being-in-each-other in Real intimacy . [Marcel] (III:Ch.15, p.102; Ch.16, pp.107-108)

The most basic problem of understanding the ontological situation of personally Being-in-one-another is the problem of seeing the ontological difference between this Being-in and the being-in of a spatial in-one-anotherness of things present-at-hand; for example, water in a glass. For instance, Being a person is Being-in one's own *thoughts and feelings and desires*, while at the same time Being-in another person's *thoughts and feelings and desires*; which are not conveyed back and forth in to each other as objects like pouring water into a glass from a cup and then back into the cup. The Reality of thoughts being conveyed from person to person Is that they are conveyed back and forth with in each other, together, personally and *non-*

The Lord may give you
bread of adversity and
water of affliction,
but He who teaches you shall not always Be
hidden out of sight, but with your own
spiritual eyes you shall often
see Him . If you
stray from the road to right or left you shall
hear Him with your own ears,
a voice behind you saying,
This is the way; follow it (30:19-22)

See , The Lord Comes in fire
to strike Home his reproof of iniquity.
The Lord Judges by fire,
with
fire He tests all men (66:15-16)

Divine Redemption by the Sword

Approach, you nations, to listen,
and attend, you peoples;
let the earth listen and everything in it,
for the Lord's retribution is turned toward
all nations; He is in the
midst

of their slaughter and destruction
of each other. Their slain are flung out,
and the stench rises from their corpses.

The sword of the Lord appears in heaven, it descends
on the nations,
on people who are doomed
to destruction.

The sword of the Lord is steeped in blood. He makes
sacrifice

on the altars of

heaven and earth.

For the Lord has a day of retribution.

The sword of the Lord, steeped in blood, is not the
same blood

as that on the altars of the

nations

gorged with fat, the

fat of ram s kidneys, and the

blood

of lambs and goats (34:1-8)

The blood on

The sword of the Lord

is soul-blood,

penetrating with infinite precision into

the depths of the desolation of the

hardness

of hearts of

peoples of the nations;

violence, treachery, deception,

selfishness, injustice, darkness;

with surgical precision, probing into

he possibilities of the removal and healing

of infected

soul-organs;

which have been dissipating and dissolving their Being alive .

Ontological Creation

whoever has entrusted himself

to what we *envision* ? and unto

whom does the Lord *unveil*

His *ontological*

seed-planting and harvesting

creation *power*?

He it is

who is

growing

unwilling to discover and engage in the prophetic gentle repentance and gentle faith to engage themselves consistently in *preparation* and *practice* necessary to see these visions .

Another of the difficulties, at first, of comprehending this double helix is the multidimensional complexity of the interweaving and overlapping and infusion in to each other of these six keys in to the *creation of life*; that is, the intermixing of prophetic faith in hope and faith in love and faith in biology and faith in ecclesiology and faith in hierontology and so on with each of these components in the *creation of life* with in each other, all together.

So, in the interest of working with the whole picture of the *creation of life*, consideration is given here to *some* of the ways this multidimensional complexity may be worked with in envisioning them in philosophical prophecy and poetry; as models for many to engage in in their own ways to-Be in the *creation of their own lives* in their ways they can best model them.

‘Bodily’ Sensitivity in ‘Feeling’ Really Being Alive Ecclesiologically

A tragedy of *overdoing* autocentricity and egocentricity is persons overlooking or suppressing cultivating their own generic ontological unity and moving forward toward and into bringing having and possessing and owning their own body and life, into harmony and attunement with their Real ontological Being themselves.

At times persons reach the following egocentric conclusions, often *instinctively* and unwarily: At times I don t seem to be able to avoid being tempted to think of my body as a kind of instrument; or, more generally speaking, as the apparatus which permits me to act upon, and even to intrude myself into, the world. But in personal ontology it is significant to discover that every instrument is an *artificial* means of extending, developing or reinforcing a power which must be possessed by anyone who wants to make use of the instrument such as a knife or hoe.

Even though it is common for persons to consider, whether awaringly or not, their Being embodied personally as having a body as an instrument, yet in Reality my personal embodiment is, nevertheless, in so far as it is *my* body, not *essentially* an instrument, even though it may be and often is used as such. Speaking appropriately of my body is, in a meaningful and significant sense, a way of speaking of *myself*.

The phrase sympathetic mediation may convey significantly prophetic biological and ecclesiological insights in to the Reality of our non-instrumental Being-in *personal communion* with in ourselves and others in our Being embodied in our very own personal existence. My Being embodied personally is *endowed* with my Being enabled to feel the *essence* in and of my existing bodily and the personal embodiment of others. *My* Being embodied personally Is *my personal* ways of feeling myself and others, and others feeling me, as to what our personal possibilities Are toward and for our participating creatively in our possibilities for personal cosmic growth in the creation of our lives, together. [Marcel] (III:Ch.17:pp.120-122)

The *Intercessory* Nature of Being-in ‘Touch’ Sensitively

A common denominator in the *creation of life* double helix trilogies is Being-in touch . It is Well and contributes to Being-Well to Realize that there exists a Divine model for Being-in touch . A common way that persons are idolatrous is concluding in varying degrees of awareness, that God intervenes in the affairs of man; that is, persons are often involved in not distinguishing Carefully between interference and Divine intercession .

The Lord embodies The Holy Spirit of Intercession, which is the *personal presence* of Divine Enlightenment *always* around and about in gentle touch with in persons, building (high)ways for persons to follow toward and in to their creation of their Becoming evermore fully alive . This is exemplified by Jesus Being Christ Being-*intercessory*. Being-*intercessory* is not possible through being angry or apart from Being-*in-gentle-intercessory-strength* in bodily *sensitivity*, since Being-*intercessory* Requires Being-in touch touching the innermost intimate parts and sacred privacy of persons without in any way violating or injuring this sacred privacy. This is never a violation of the personal intimacy and integrity of persons since, as made manifest in Isaiah, on the day of the Lord, when the Book of Life is read, deaf men shall hear and the eyes of the blind shall see out of the impenetrable darkness that you need fear nothing, for I am with you; I strengthen you, I support you , I Love you *faithfully*, as I Love David.

the interest that I take in things and events, when for instance I allow myself to become weary from overdoing it, can become blunted and flat and stale. My sense of Really Being Alive is a fluctuating thing .

It is *essential* to really Being alive for persons to orientate themselves toward something other than their own autocentricity and egocentricity, which may help give the individual life its living points . Whenever and to the extent that I think about and give in-depth consideration to my life in this context I may become creatively caught up in my life. [Marcel] (III:Ch.17, p.119)

Really-Being Alive in mental fitness in dwelling in prophetic biology and ecclesiology and hierontology involves persons in the creation-of-life trilogy of prophetic faith and hope and love. This *always* requires and is initiated and cultivated by persons starting with themselves first in their very own ecstatic-spatio-temporality. This is not the same as being egocentric and autocentric. Whenever and to the extent that egocentricity and autocentricity is not contributing to their creation of life, their objectivity and subjectivity are considered by themselves and others as their being simply separate and individual entities which are simply objects with subjectively based mental images , proximally unawaringly. This is being negatively self-centered. (III:Ch.22, p.6)

Autocentricity and egocentricity are common to all persons in human history. At times this is valuable for persons to engage themselves in and is necessary for survival and personal growth. When they are destructive, autocentricity is *overdoing* needs and wants and desires for gathering things and people to themselves, and egocentricity is *overdoing* thinking too highly of oneself in ways in which their personal needs and wants and desires are exaggerated and inflated and inaccurate; both being too self-centered in persons centering attention on themselves. These are forms of cosmic selfishness and selflessness; which manifest themselves overtly or very *subtly* in the destructive activities and thoughts and mental images of varying degrees of depression, despair, conflict, jealousy, possessiveness, power over others , estrangement, forlornness, and a life misdirected. (III:Ch.22, p.6; Ch.24, p.7)

To move away from this destructivity in to Really-Being Alive in mental fitness in dwelling in prophetic biology and ecclesiology and hierontology in prophetic faith and hope and love requires Being-in bodily sensitivity in Feeling Really-Being Alive .

Prophetic Faith and Hope 'Intermingling' in Prophetic Biology

Common sense faith and hope are revealed in philosophical prophecy to-Be *inherent* in personal existence and as such intermingle . When an infant pulls himself up from a crawling to a standing position and then takes a step on his own to the nearby furniture, common sense hope and faith are intermingling more or less instinctually . This common sense faith is a mostly instinctual *confidence* in the adequacy of muscle strength and balance-mechanisms and eye-sight and all physiological capacities necessary to take the step . This common sense hope is a mostly instinctual *reasoning* that if I don t take the step I won t be able to get to the furniture.

The nature of the intermingling of faith and hope in personal existence is susceptible to being diagnosed and dissected and monitored through prophetic biology to reveal the nature of this intermingling.

This prophetic vision reveals certain types of revolving instinct and intelligence impulses traveling to and fro in personally-biological electronic circuits from mind-central-control back and forth to key nerve endings , conveying certain types of messages , including those of hope and faith intermingling. This prophetic vision is made possible through Being-in touch symbiotically with in what is Really happening in prophetic biology. (III:Ch.23, p.1)

Being-in 'Touch' in Personally Sensitive Gentleness-Strength in Prophetic Faith and Hope and Love

Being-in touch symbiotically is foundationed in personally sensitive gentleness-strength.

When scientific biology discovered the secret of life the DNA double helix it was a step along the way to the knowable mystery of the keys of the *creation of life* the philosophically prophetic double helix double trilogy prophetic biology and ecclesiology and hierontology; and prophetic faith and hope and love.

One of the difficulties, at first, of comprehending this double helix double trilogy is that they can only be comprehended envisioningly and multitudes are unaware of this and many don t know or are

like a *suckling babe* through
Being rooted in
the *Divine nourishment*
Divine presence; and

He it **is**
who **is** an
ontological root
Being wet-nursed
in the midst of *dry ground*.
Ontological root
is not seen by the nations since
ontological existence
is *underground*.

Those who envision ontologically,
comprehend the roots of existence not ordinarily seen;
but to us they are seen in their Joyously desirable
splendour.

Those who envision ontologically are often anonymous
or subject to indifference
or considered to be strange or contemptible
or are misunderstood; at times they
are despised and rejected, are wounded.
Yet the wounds of those estranged from them in these ways
are greater.

Yet all wounds may Be healed through
the *Divine nourishment*
flowing from the *Divine presence*
Being wet-nursed
in the midst of *dry ground*
ontologically.

(II 81; Isaiah 53:1-12; 9:6; 11:1-16; 37:30-32.)

CHAPTER 3

Isaiah II: Prophetic Faith – Hope – Love

Prophetic Faith

Thus saith the Lord

Those that war against Mount Zion
are without faith
and find themselves empty are dazed and blinded
are in a deep stupor;
prophetic vision has become like a sealed book.

The Day of the Lord

On the day of the Lord,
a day of
faith
and liberation,
when the Book of Life is read, deaf
men shall hear and the eyes of the blind shall see
out of impenetrable darkness
and their
faith
shall grow
from a tender plant
into the Tree of Life.
Whenever peoples' hearts are far from me
they are lacking
faith
in me.
Those who seek to hide their purpose
too deep for the Lord to see,
who do their deeds in the dark,
injure themselves,
whether awaringly or not.

Personal Hierontology in Personal Biology 'Prophetically'

Romans, you live bodily when you dwell on the spiritual level, God's spirit dwelling with in you. In Christ dwelling with in you, then although you are bodily ended when you sin, when you overcome your sin through God's Spirit, you dwell in Being Alive.

The fornicator and lustful sin against their own body. Corinthians, do you know that your body is a *temple* of the indwelling Holy Spirit of God? Honor God in your body hierontologically. [Paul] (Rom.8:9-10; I Cor.6:18-20)

The Body of Christ 'Envisioned' in Prophetic Ecclesiology

The Body of Christ is not essentially present-at-hand; nor was Christ simply incarnate as the body of Jesus. That which is present-at-hand in everyday common sense ontology is properties which can be seen in the everyday world as the what of tables, houses, trees, the objective aspects of human bodies, etc.

The Body of Christ Is His personal presence everywhen everywhere bodily, through His bodily Spirit-Power, non-imposingly.

The Body of Christ Is *ecclesiological*. Ephesians, when you heard the message we brought to you, the good news of your salvation, and had believed it, you became *incorporate* (embodied) in Christ and received the seal of the promised Holy Spirit. The all-glorious Father put everything in the gentle hands of Christ and called in to Him to-Be supreme head in and to and of His *ecclesia*, which is His Body, and as such holds within it the fulness of His Being. (Eph.1:13,22-23)

The Body of Christ, *ecclesiologically*, embodies many limbs and organs. Some are apostles, some prophets, some evangelists, some pastors, some teachers. All are involved in building up the body of Christ; so we shall evermore fully grow up into Christ. He is the head, and on Him the whole body depends. Bonded and knit together by every constituent joint, the whole frame (body) grows through the presence and activity of each part, and builds itself up in love for each other and all together. [Paul] (Eph.4:11-12, 16)

Prophetically 'Envisioning' 'Resurrection' 'Embodied' in Personal Biology

Corinthians, though our outward humanity is in decay, yet day by day we are inwardly renewed. Dying, we still *always* live on; disciplined by suffering we are not done in by death; in our sorrows we *always* embody joy, emerging from time to time in to our conscious awareness. There is a certain constancy in this disclosure, which appears in personal self-subsistence. Its background is the constancy of person's own essential ways of *always* Being themselves in their personal community in their own Care. [Paul] (II Cor.4:16; 6:9-10)

Romans, the power of the resurrection, Being and becoming Really alive, in the midst of which Christ died and arose for us, is enabled and empowered through the creation power of His pure love in and for us. Now Christ's glory shines in us. [Paul] (Rom.5:8-9) (Phil.1:20)

Philippians and Colossians, Christ comes to us, his presence is *always* in us. He is our deliverer. He transfigures the body belonging to our humble state, through our Being in His transfigured presence; we become like unto His own resplendent body, through His resurrection power. In Him everything that is created in heaven and earth are created, not only things visible to the natural eye but also things not visible to the natural eye, like unto our now Being enlivened. [Paul] (Phil.3:20-21) (Col.1:16)

Really Being Alive in 'Mental' Fitness – Autocentric and Egocentric 'Fluctuations'

From the perspective of scientific biology my life consists of the proper functioning, or the malfunctioning, of the various parts of my physical body. Physical fitness is taken to be a way to insure this proper functioning of my biology. But in the central themes of a philosophical prophecy of inner freedom, the structure of my life is such that it can shrivel away until it is no longer interested in Really Being Alive, in spite of being physically fit. This situation in my life occurs whenever and to the extent that I *allow* my imaginative and creative powers to-Be dissipated. I seem to myself to be dead; I drag myself along; I seem to have outlived or abandoned my *living self*. This is our *lapsed* state; we are in danger of falling into it under the influence of weariness or grief.

Many roads can lead to it; what began as a creative activity can become a mere professional routine;

nature of personhood in worldhood and the creation and annihilation of man; from perspectives above and beyond ordinary and scientific impressions and points of view; through philosophical prophecy and prophetic poetry.

Prophetic Biology and Ecclesiology and Hierontology

Being Toward and In Death

A poem of Hezekiah king of Judah after his recovery from his illness, as it was written down:

While I was in the throes of the depths
of my illness I thought: In the prime of life
I must pass away;
I must die;
for whatever days
I have left
I am consigned to the
gates of Sheol, the gates of darkness and death,
whether in this world or the next.
(Isa.38:9-13) (III:Ch.4, p.27)

Being Toward and In Life

Thus speaks the Lord
whose name is holy, who lives forever.
I dwell with him who is broken in spirit,
to revive the spirit of the humble,
to revive the courage of the broken,
for a breath of life passes from me
and creates living beings.

(Isa.57:15-16) (III:Ch.4, p.28)

‘Embodying’ Being-endeavored and Being-alive Hierontologically

Persons are composed of both a lower and a higher nature, embodied in one person. Their higher nature is their own existing potential for creativity and the creation of their very own life and to assist others to Be in their own creation. Their lower nature is their own existing potential for their own destruction of their lives and to so influence others.

Those who live on the level of their lower nature have their outlook formed by it, whose affect is their death; their being endeavored. The lower nature is at enmity against the Spirit of God. Those who live on the level of their higher nature have a spiritual outlook and dwell in life and peace. [Paul] (Rom.8:5-6)

Sin exists in the world, and through sin, endeavoring, pervading the whole human race, since all mankind sin. But this bodily biological endeavoring is vastly exceeded by the grace of God and the Divine gifts that have and continue to come to so many by the grace of Jesus Christ. [Paul] (Rom.5:12-15)

Shame upon those who go down to Egypt for help
and rely on horses, but do not seek guidance of the Lord.
Egyptians are men, not God; horses are flesh, not spirit.
(29:8, 1, 3, 3, 5; 31:1-3.)

Who is it that
the prophet hopes to teach, to
whom will what they hear make sense?

Are they babes newly weaned,
just taken from the breast,
when they receive the words of
the prophet
as harsh cries and raucous shouts,
as barbarous speech and strange tongue?

Is this how these people will hear God speaking, to
whom he invites to develop faith in him? His admonition is:
this is true rest; let the exhausted have
rest,
this is repose; but many refuse to listen.

These, then, are the words of the Lord:
Look, I am laying
a corner-stone
in Mount Zion,
a block of granite,
a corner-stone which is precious
for a firm foundation.

They who have matured their faith shall not waiver.
I will use justice as a plumb-line
and righteousness as a plummet
to build a firm foundation

for you; after hail I shall sweep away your deceptions
and flood-waters carry away your shifting foundations.

Listen and hear what I say,
attend and hear my words (28:9-12, 16-17)

Developing Faith

Developing faith grows through seed-planting and harvesting.

Embodied in the philosophically prophetic considerations of faith, hope, love, biology, ecclesiology and hierontology are the investigations and responses of Isaiah, Apostle Paul and Marcel. A major value of exploring the thematic studies of each on these common themes, and correlating and summarizing them, is to reveal a variety of philosophically prophetic thought on meaningful and significant ways of improving understanding the

faith
in me.
Those who seek to hide their purpose too deep
to see,
who do their deeds in the dark,
injure themselves,
whether awaringly or not.

Prophetic Hope

Often those not yet mature in Mount Zion say,
The Lord has forsaken me; my God has forgotten me . Can
a woman forget the infant at her breast, or
a loving mother the child of her womb? Though
some of these forget,
yet I will not
forget
my people. You are *always*
before my eyes.

Hope and Fear

Fear nothing, for
I am with you;
Be not afraid, for
I am your God.
I strengthen you,
I help you,
I support you
with my victorious right hand.

Hope for Salvation

The Lord's arm is not so short that he cannot save
nor his ear too dull to hear;
You who are as yet immature in Mount Zion,
it is your iniquities that raise a barrier
between you and your God;
because of your sins he has hidden his face
so that you are not aware that he hears you.

aright?

Like the instruction and training of the Lord, developing the
faith of his children,
dill is not threshed with a sledge hammer
and the wheel of a heavy freight wagon
is not rolled over cumin to mash it down;
dill is threshed with a rod
and cumin with a flail.

This is how the Lord of Hosts,
whose purposes are wonderful
and his power great,
creates and matures
faith (28:23-29)

Hear now, you that are deaf;
you blind men, look and see: some of
you are always my servant, but at times you are deaf; at times
you are my messenger
whom I send, my apostle.

You have seen and envisioned much
but at times
understood little,
Your ears are wide open
but at times
little is heard.

Hear this, all of you who will,
listen henceforward and give me a hearing;
if you will, your
faith
will be cultivated
and matured
and harvested (42:18-23)

When you pass through deep waters,
I am with you,
When you pass through rivers,
they will not sweep you away;

walk through fire and
you will not be scorched,
through flames and
they will not burn you.

Have
faith
Have no fear; for
I am with you;
I will bring your children from the east
and gather you all from the west,
I will say to the north, Give them up ,
and to the south,
Do not hold them back .

When you
Have
faith
you realize that
I am with you (43:2-6).

Draw near to me in
faith
and really hear me (48:16)

Look to me in
faith
and be saved (45:22)

Prophetic Hope

Often those not yet mature in Mount Zion say,
The Lord has forsaken me; my God has forgotten me
Can a woman forget the infant at her breast,
or a loving mother the child of her womb?
Even some of these forget, yet I will not forget my people.

You are always before my eyes,
your city walls are always before my eyes,
I have engraved

CHAPTER 27

Summary and Conclusions

In the heart of personal existence is the trilogy of personal faith and hope and love, which are *inherent* in the lives of each person and through which they are enabled to function in the trilogy of their personal biology and ecclesiology (families and peoples) and hierontology (temples).

The words faith, hope and love are so familiar to people in everyday life that it is commonly presumed that they more or less automatically understand the meaning and significance of these words. In a practical way these words are serviceable in everyday communication. Yet there is potential for comprehending the nature of personhood in worldhood in-depth beyond ordinary understanding by investigation of faith, hope and love through philosophical prophecy. Philosophical prophecy seeks precision in comprehending personhood in worldhood far beyond ordinary understanding.

Though the word biology is ordinarily familiar to persons, the words ecclesiology and hierontology are technical philosophical and religious words ordinarily unfamiliar to persons. We here investigate meanings of biology, not through the approaches of ordinary or scientific biology but through philosophically prophetic perceptions and conceptions which undertake understandings of prophetic biology; that is, aspects of personal Reality not ordinarily visible in everyday life nor to scientific biology.

The Greek words *ek* and *kaleo* (ekkaleo) are interpreto-translatable into English in a variety of ways. Most translations of *ekkaleo* in English language versions of the New Testament translate the word as church . Philosophically prophetic ecclesiology involves a further interpreto-translation of *ecclesiology*. In the Greek language *ek* means out of and *kaleo* means to be called or to be involved in a calling . Ecclesiology is persons Being called out of obscurity and inauthentic existence in the They, the world, into their own personhood in their own worldhood, in their own authentic ways of Being themselves, together, appropriately individualizing and grouping themselves together, as families and peoples.

Prophetic Hierontology (from *Hieros* [temple] and *Logos* [a study of]) is a philosophically prophetic consideration of the meanings and significance of temples among all peoples and families in human history; in philosophically prophetic depth. Themes central to these philosophically prophetic investigations include the nature of temple institutionalization, mental images, values, marriage, bonding and sealing, sacrifice, and genealogy.

Isaiah, Apostle Paul and Marcel give in-depth consideration to several common themes they each developed, including the trilogy of faith and hope and love and the trilogy of biology and ecclesiology and hierontology. In varying ways they approach these themes through prose philosophical prophecy and poetic prophecy.

Prophetic Faith – The Day of the Lord

On the day of the Lord,
a day of faith
and liberation,
When the Book of Life is read, deaf men shall hear
and the eyes of the blind shall see out of the
impenetrable darkness;
faith
shall grow
from a tender plant
into the Tree of Life.
Whenever peoples hearts are far from me they are lacking

Being-in Ontological Love With 'in' and 'for' Other Persons

The cosmic *person-* model to seek and *emulate* and follow , through persons own *essential* ways for Being-themselves, is who Is-as-having-been incarnate in Jesus Being Christ. Jesus Being Christ embodies The Holy Spirit of *intercession* which is the presence of Divine Enlightenment always around and about , in gentle touch *intercessorily*, with in persons, building (high)ways for persons to follow toward and in to their creation of their Becoming evermore fully alive ; even though the *idolatry* in Christianity through the centuries models him mis-takenly, presuming that he intervenes in the affairs of mankind, which he *never* does.

Being-*intercessory* is not possible through being angry or apart from Being-*gently-sensitively-intercessory*. This is *exemplified* in one of the most cosmically core-center ministrations of Jesus Being Christ in this world , his bonding to the old and new Jerusalem *temple*. Central to a philosophically prophetic consideration of the *temple*-orientation of Jesus Being Christ was and Is his bonding to the old and new Jerusalem *temple* in heaven-earth fusion, apocalyptically . This bonding includes such a cosmically-deep creation-power *temple-* Love for them to never give up his personal possibilities of Being-in his cosmic creation-of-life patience-power and his *gently* probing *intercessorily* and *sensitively* into and discovering those ways in persons, however infinitely small they might be, where their creation-of-life may possibly take place ; *always* cosmically conscious of this way-place for the creation of their lives Being their own cosmically *personal* ways of Being-themselves in their very own ways of Being-themselves *essentially*.

Typical interpretations of Jesus Being Christ in his bonding to the old and new Jerusalem temple, when they presume that he was angry as they would be in overturning the moneychangers tables, are subjectively and objectively mis-taken and are as yet incapable of comprehending his in-depth *intercessory gentleness and sensitivity*, designed to vigorously introduce them in the only way appropriate at the time to the cosmic Realities of their becoming *bonded* in cosmic-creation *Love* to and in and for the old and new Jerusalem *temple*, if *personally possible*.

When, then, it is proposed that the essence of the ministry of Jesus Being Christ Is-as-having-been to cleanse temples , and it is noted that he was investing his economizing space-time-energy creation of life power in vigorously introducing persons cosmically in to their creation-of-life *personal possibilities* in to and for their glories in and for themselves and their relating in this creation-of-life power *intercessorily*, they are cosmically fulfilling their very own lives and assisting others to do so as Being Real disciples of Jesus Being Christ.

The *essence*, then, of persons Being-in ontological *Love* with in and for other persons, is for them to discover and know how and when and why they may *possibly* become and Be enabled to themselves Be-in *gentle and intercessory* touch with in the *heart* and *soul* of others to be of creation-of-life *gentle and sensitive* power for them to themselves come-to-Be enabled to find and mature and fulfill their very own *personal* Being-in *gentle intercessory sensitivity* in and of and for themselves and others; and this through finding and maturing and fulfilling their very own envisioning the nature of philosophical prophecy to enable them to do so. (III:Ch.24, pp.29-30)

you on the palms of my hands;
those who rebuild
you will eventually outdo those
who pulled you down, while those who laid
you waste shall wither away. Raise
your eyes and look around
you and see what your Lord will do for
you (49:14-17)

The Lord is waiting to show
you his favour,
he yearns to have mercy
and compassion on you;
for the Lord is a God of justice.
Happy are all who look for
and wait for
and find him.

The Lord will show you favour and answer you when he hears your cries for help. The Lord may give you bread of adversity and water of affliction, but he who teaches you shall no longer be hidden out of sight, but with your own eyes when you mature you shall see him always. If you stray like a flock of sheep to the right or left you shall hear with your own ears a voice behind you saying, This is the way; follow it.

The Lord will give you rain for the seed you sow and heavy crops of corn in plenty. When the day of your maturity comes your cattle shall graze in luxuriant pastures. On each high mountain and each lofty hill shall be streams of running water for you (30:18-25)

Hope and Fear

Listen to me, my people who are maturing in Mount Zion
you who are growing in comprehending the laws of
Mount Zion and immersing them in your hearts:
do not fear the taunts of men,
let no reproaches dismay you;
for the grub will devour them like a garment
and the moth as if they were wool,
(what goes around comes around)
but you are well advised to place your
hope in me.

My saving power
shall last forever and
my deliverance
shall be to all generations (51 :7-8)

tendencies to be Really *impersonal* even though they appear to be very personal to these persons. (III:Ch.24, p.18)

Generally, the perspectives of *abstract* biological and sociological and philosophical concepts that may have some bearing on what love is in ordinary everyday life is a modern development which improves understanding of the situation of the ecclesiological relationships of human beings. Yet they are not adequate in determining precisely those difficulties which human beings have with regard to the being in love which may provide understanding of these difficulties sufficient to enable persons to discover how and why they may be useful to them for them to make a transition from such understanding in to becoming enabled to enter into and engage themselves in Being-in *Love* ontologically.

Being-impersonal *subtly* is persons assessing their needs and wants and desires and activities and those of others on the basis of *ideals* that are *abstract impersonal principles* that at times seem to persons to be the *ideal* way to proceed. For instance, it is often advocated that if a person really wants to succeed in the business they are in, they *must always* conform to those sales strategies that management has outlined in the manual of procedures for successful sales, without deviating there from in any way. In other words, institutionalization breeds persons being-*impersonal*.

Institutionalization is not only an ecclesiological structure developed for the management of large corporations. It is a type of mental image which also has a bearing on the personal existence of persons and their ecclesiological relationships with others. Institutionalization is fitting persons into hierarchical slots in a system of ecclesiological relationships, whether it be in a family situation or with friends or in a church or other similar settings, in accordance with the ways persons, at times, for their everyday ordinary felt-needs for finding and organizing and managing personnel in and for certain jobs, generally function.

Institutionalization is a functional and practical way of proceeding in the management of persons lives and in this setting, the benefits for getting along in life in modest success outweighs the moderately *impersonal* ways this organizing *always* proceeds, and since envisioning the most *essential* ways of persons fulfilling their *personal* ways of Being-themselves *essentially* is so highly refined that few there be that findeth it. Yet those persons with interests in philosophical prophecy may see the need and desire for themselves to continually refine these ecclesiological ways of proceeding in the interest of cultivating their very own evermore fulfilling creation-of-life ways of Being-*personal*, perhaps with some others, in favor of their interest in a *possible* transition in to Being-in ontological *Love*, even in the process of fulfilling their needs for institutionalization. (III:Ch.21, pp.4, 5, 7, 11) (III:Ch.24, p.4)

Creation-of-life ecclesiology, in contrast to ordinary everyday institutionalization, through persons relating envisioningly with in themselves and others on the basis of finding and fulfilling their lives in their *essential* ways of Being-themselves, involves persons in *appropriation*. Appropriation in the most appropriate gathering of persons from their being scattered and lost away from who they *essentially* Are is that which is most authentically individualized and grouped together and universalized in those combinations of personal existence which are most appropriate; it is the appropriation of the most appropriate boundaries in personal existence; it is the maturing of the process of persons most appropriately identifying and Being-in their most appropriate combinations of personal existence. (III:Ch.21, p.13)

Other contrasts of impulses toward and Being-in personal endarkening and hardness of heart in comparison with Being *open* and *bright* and *clear* in participating in the creation of life are destructive *interfering* in contrast with creative *intercession*; destructive *competition* in contrast with creative *complementarity*; and destructive *coercion* in contrast with *coesse*. (III:Ch.24, pp.10, 20-21)

It is *essential* to give in-depth envisioning consideration to these contrasts, if and whenever and to the extent that persons sense intuitively that their ontologically *personal* needs and desires for *personal* growth in to and in the creation of their lives and *possibly* Being-of creation-of-life help to others, is thereby to participate *personally* in the transition from everyday ordinary love in to Being-in *Love* ontologically.

The Transition from Everyday Ordinary Love 'in'to Being-in Love Ontologically

At first, the transition from everyday ordinary love in to Being-in *Love* ontologically is difficult. There are several reasons for this difficulty. Love on the horizon of everyday ordinary love is often gushy sentimentality, which is at times so exciting as to be mis-taken, unwarily, for ontological-*Love*. Also, interspersed at times in everyday ordinary love is hardness of heart, which persons typically overlook and repress because this hardness of heart is sometimes so subtle that what it Really is

They shall neither hunger nor thirst,
no scorching heat or sun shall distress them.
See, they come into Mount Zion,
they come from far away.
Shout for joy, you heavens, rejoice O earth,
you mountains, break into songs of triumph,
for the Lord comforts his people
and has compassion on his own
in their distress (49:8-13)

I the Lord pour out my spirit on my children (44:3)
As the rain and the snow come down from heaven
and do not return until
the earth blossoms and bears fruit
so shall the word which comes from my mouth prevail;
it shall not return to me fruitless,
it shall succeed in the task I give it.
Like the rain and the snow, you
shall indeed go out with joy
and be led forth in peace
and the joy and peace which in turn radiates
joy and peace
shall return to you and shower the nations.

Before you mountains and hills
shall break into cries of joy
and all the trees of the wild shall clap their hands.
(55:10-12.)

The Lord and his mature children
are called in purpose wonderful, princes
of peace, princes
of joy (9:6)

Hope for Salvation

The Lord's arm is not so short that he cannot save
nor his ear too dull to hear;
You who are as yet immature in Mount Zion,
it is your iniquities that raise a barrier
between you and your God;

because of your sins he has hidden his face
so that you are not aware that he hears you.
(59:1-2.)

Is there anytime I have
issued you a deed of divorce
by which I have
put you away?
Is there some creditor of mine
to whom I have
sold you?

Do you think my arm too short to redeem,
Do you think I have no power to save?
Not so. By my rebuke I dried up the sea
and turned desert into rivers (50:1-3)

Gather together,
come draw near to me
you who are as yet immature in Mount Zion,
your images of the Lord are as yet idols
so who you think is the Lord

cannot save you;
Watch for signs of my presence. The primary sign:
mainly you will discover yourself
standing victorious in my presence (45:20-21, 24-25)

Know that
I am the Lord
and that none who look to me will forever be disappointed.
Can his prey be taken from the strong man, or
the captive be rescued from the ruthless?

And the Lord answers,
the captive shall be taken even from the strong,
and the prey of the ruthless shall be rescued
in Mount Zion;
I will contend with all who contend against you
and save your children from them.

Those who mature yourselves
in Mount Zion
will come to know that it is

away from their own *essential* ways of Being themselves in various ways and degrees and times. Their being lost and fallen from Being themselves *essentially* is at times stimulated atmospherically by unseen demonic hosts in such subtle ways that they are proximally unaware of their being and becoming endarkened as so stimulated by unseen influences. This endarkening always results in some way or another in the hardening of the hearts of persons which skews their lives away from Being-in their personal fulfillment in Being-in the depths of their Being-in their very own ontological-Love, awaringly.

Persons who may have some *intuition* and *sense* of an in-depth desire to be involved in and embody their *personal potential* to make the transition from everyday ordinary love in to Being-in Love ontologically should seek to be guided by watching for the signs of their being endarkened and hardened in their hearts in such subtle ways that they are not ordinarily recognizable.

“Signs” of Being *Subtly* ‘Endarkened’ and ‘Hardened of Heart’ – Power over others and Autocentricity

Though the destructivity of craving for the power to conquer states and nations for political and economic and social gain is quite obvious to the everyday ordinary citizen, there are ways of being desirous of having power over others which are so *subtle* that persons having this desire are proximally unaware of it and how and why it is detrimental to making a transition to *gentle* creation-of-life Love power. Central to the destructivity of craving for the power to conquer states and nations is mind control and yet so is the desire to have power over others in every *subtle* way that it takes place.

Whenever and to the extent that a person *unawaringly desires insistingly* that another person or persons agree with them with regard to certain ideas or ideals or purposes or goals that they have in mind, then these desires generate a very *subtle* mental image endarkening and hardening of heart in them. These desires are *very subtly destructive* since it seems to the *unawaringly* imposing persons, and perhaps others who have the same or similar desires, that these ideals are so *reasonable* and so *beneficial* to those that these ideas and ideals and desires are imposed on that this is the best way for them to live, even though those imposed on disagree, whether so expressing themselves or not.

Autocentricity is common to all persons in human history. At times this is valuable for persons to engage themselves in and is necessary for survival and personal growth. At times, however, autocentricity becomes destructive for persons in various degrees and to that extent endarkens their minds and souls and hardens their hearts. Autocentricity in persons is at times *very subtly* destructive to a person whenever and to the extent that that person is *unawaringly overdoing* their desires for attracting or gathering people to themselves and helping them, even though they may not be aware that they are, in ways not obvious to them, putting pressure on others to think and do things in agreement with or conformity to their ideas and ideals; things which are not, in Reality, in the best interests of those persons in their finding and cultivating and fulfilling their own *essential* ways of Being-themselves.

Consequently, to repent of this destructive autocentricity, a person would need to become capable of envisioning in *prophetic Love* the Realities of what the Real creation-of-life needs and desires of these other persons Really are and then assist in facilitating *gently* the fulfillment of these needs and desires of the other persons, in accordance with their in-depth ontological needs and desires, but only upon their request or their Really agreeing to an offer to do so. (III:Ch.24, pp.6, 10; Ch.22:pp.6-7)

Being Impersonal

Whenever and to the extent that persons are being-*impersonal*, they are being- endarkened and hardened in heart, since they are not Being sensitive to their own or others Being-*personal*. Being *impersonal* overtly is rather easy to recognize. This occurs when persons deliberately shun or impose on others from recognizable anger or jealousy or feeling nauseous about them and in ways like these. Being-impersonal *subtly* is difficult to recognize, yet needs to be located and identified *personally* if a person desires to cultivate Being-in creation-of-life Love.

In significant senses conventional biology, sociology and philosophy investigate and study and influence ordinary everyday life and personal existence and personal relationships between people from the perspectives of *abstract* biological and sociological and philosophical concepts in such ways that both these principles and their application to the study of man and of personal relationships frequently promote persons relating with themselves and each other in ways that, since they are based on and follow *abstract principles*, have strong

interests, educational and economic background and goals, common religious interests, social or family pressures prompted by the enthusiasm of others thinking they would make a good match, various motivations towards certain situations of convenience, sexual attraction based on social charm or conventional beauty, charming personality and fun dates, and other similar reasons. (III:Ch.24, p.5)

Though *Love*-attraction arises from the ontological value in and of each person Being-*essentially* and intrinsically and inherently of priceless cosmic value, yet inasmuch as persons are obviously involved in the structures and purposes of human existence in which they are also by nature veiled in various ways and as such are not fully aware of their inherent priceless value, they typically become attracted to *love*-values in and of themselves and in and for each other that are not *essentially* their very own and not *essentially* *love*-valuable to them; even though their *love*-values do at times and in ways have ordinary everyday value as they function in their *love*-values in their ordinary lives. This is the value of that *love* proximally and for the most part engaged in and referred to by persons who are said to be in *love*. (III:Ch.21, p.9)

Persons Being-in Their Own Care

The ontological value in and of each person Being-*essentially* and intrinsically and inherently of priceless cosmic value arises from the most basic and fundamental and foundational ontological way of Being persons *essentially*, Being-in their own Care; which in turn is the most basic and fundamental and inherently foundational way in which persons are capable of Being-in-*Love*.

Man is an entity for which, in his being, his ownmost potentiality-for-Being-himself is an issue. As such, Man's transformation into that which he can be in Being-free for his ownmost *possibilities* is accomplished in his Care. With equal primordially, Being-in one's own Care determines what is basically specific in each person. Personal Care is *essentially* resolute and is *essentially* that in which persons can and do become *open* and *bright* and *clear*; in and for themselves and each other.

Being-in their own Care is that in which it is *possible* for persons to have factual attitudes and be in factual situations of willing and wishing, urge and addiction, concern and solicitude, *possibilities* and *potentialities*, circumspective deliberation, the call of conscience, the *possibility* of Being-guilty, resolute anticipation of ends, understanding, states of mind, and discourse with each other. All of these attitudes and situations Are presupposed in Being-in one's own Care, personally. (I:82-83)

In their own Care, persons are essentially responsible and free and valuable, but not in the sense of being contingently present-at-hand. Freedom and responsibility means personal participation in the revealing and letting-Be of whoever *essentially* Is as such in their own ways of Being themselves *essentially*. Personal existence is fulfilled in one's own responsibility and freedom and value; which are not what common sense is content to let pass under these names, namely, the random and fleeting and chance ability to do as we please. In existing in the destiny of their own self-subsistent Care personally, persons are in the more certain *possibility* of finding and so creating and becoming who they themselves essentially Are in their own ways of Being themselves *essentially* in each other *symbiotically* in their very own Care.

Yet, proximally and for the most part throughout human history persons are lost and fallen away from who they themselves *essentially* Are. Yet, the context of for the most part should be seen and envisioned in the overall context of the long range personal glory inherently in and so achievable *gradually* by every person, in the midst of which their very own personal glory-*possibilities* Are *always* there (Dasein) and Are *always gradually emerging*, evolutionarily, in *personally* existential ways. (III:Ch.19, pp.9-10)

The Hardening of Hearts

The Holy Spirit saith, Today, if ye will hear the Lord's voice, harden not your hearts.
(Heb.3:7-8) (III:Ch.22, p.9)

Inasmuch as persons are obviously involved in the structures and purposes of human existence which is probationary and by nature veiled in various ways, they are not fully aware of at times becoming endarkened; that is, their Being *essentially open* and *bright* and *clear* in and for themselves and each other in their Being-in their own personal Care *essentially* becomes lost to them and they become fallen

I, the Lord, who saves and ransoms you.
(49:23-26.)

Let the wilderness and the thirsty land be glad,
let the desert rejoice and burst into flower;
let it flower with fields of asphodel and poppies,
let it rejoice and shout for joy.

The glory of Lebanon is given
to Mount Zion,

the splendour also of Carmel and Sharon;
these shall see the glory of the Lord, the splendour of our God.

Strengthen the feeble arms,
steady the tottering knees;
say to the anxious, be strong and fear not.
See, your God comes with vigour,
with precision yet compassion he comes
to save you.

Then blind men's and women's eyes are opened,
and the ears of the deaf unstopped.
Then the lame leap like a deer,
and the tongue of the dumb shouts aloud;
for water springs up in the wilderness,
and torrents flow in dry land.

The mirage is a pool,
the thirsty land bubbling springs;
and there is a causeway there
which is called the Way of Holiness,
and the unclean cannot pass along it;
it is a pilgrims way.

By it those I have ransomed and saved return
and my redeemed come home;
they enter Mount Zion with shouts of triumph,
crowned with everlasting gladness.
Gladness and joy are their escort,

and suffering and weariness flee away (35:1-10)

Prophetic Love

Come, all who are thirsty, come, fetch water;
come, you who have no food, buy corn and eat;
come and buy, not for ordinary money as a price.
Why only spend ordinary money for ordinary bread,
why only give the price of your labor
for ordinary bread
and let your souls be unsatisfied?

Only listen to me and you will have not only
ordinary bread but also soul-food to eat,
and you will enjoy the fat of the land.
Come to me and listen to my words,
hear me and you shall have life:
I will make a marriage covenant with you,
again for ever,
to love you faithfully as I love David (55:1-3).
As my prophet prophesies, one who loves them
shall lead them and take them to water
at bubbling springs (49:10).

A poem-prayer of Hezekiah king of Judah after his recovery from his illness, as it was written down:

O Lord, my soul shall live with thee;
do thou give my spirit rest.
Restore me and give me life.
Bitterness had indeed been my lot
in place of prosperity;
but thou by thy
love
hast brought me back
from the pit of destruction (38:9-17)

Thus saith the Lord to his people:

I hide my face from you for a moment, yet
I feel deep compassion for you
with my love, which never fails.
These days recall for me the days of Noah;

(See also Rev.18:14)

(Timothy) the time will come when persons will not endure sound doctrine; but after their own *lusts* shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. (II Tim. 4:3-4)

‘Flesh’ and ‘Spirit’ ‘in’ Ecstatically Personal Spatiality

Proximally and for the most part flesh and spirit are taken to be alternative dualistic and necessarily oppositional phenomena in personal existence. Flesh is taken to be essentially an objective present-at-hand spatial phenomenon, whether inadvertently or not. By analogy, though usually unawaringly, spirit is also taken to be essentially a present-at-hand, though a much more refined, phenomenon; though it is at the same time said not to be flesh but its antithesis, spirit.

When God is inserted into the equation by many it is said that the creation of personal existence is a (present-at-hand) bringing-into-being together of a (what amounts to a present-at-hand) spirit or soul and a (what amounts to a present-at-hand) body concomitantly by God; some say from nothing. One is taken to be spiritual while the other is taken to be carnal, in necessary opposition to each other.

But personally existing spatially is not *essentially* a spirit of some sort somehow placed in a carnal body of flesh, a body as physiology and anatomy take this flesh to be. The *essential* and revelatory ingredient that is consistently missing from this equation is the spatiality of personal *concern*, which throws a whole new light in to this equation and into adequately comprehending personal flesh-spirit existence.

From the perspective of prophetic biology it is obvious that the personal concern in personal existence is not *either* in the flesh *or* in the spirit. One's personal *concern* is Being-in their flesh-spirit fusion in their personal existence. That is, flesh is Being-in spirit and spirit is Being-in flesh in revolving flesh and spirit in a way similar to that of revolving instinct and intelligence.

In other words flesh and spirit are not distinctly separate entities that are somehow in the creation of life scotch taped together by some present-at-hand but invisible bond. The bonding element drawing all of the ingredients of personal existence together is the *wholeness* of persons. Really, *essentially*, Being themselves in their most *essential* ways of Being-themselves in their very own personal Care. (III:Ch.19, pp.20-21)

Being-in Love in Persons Being-in each other Symbiotically – ‘Mediums’ of ‘conveyance’ ‘in’ and ‘for’ Being-in each other

The most basic problem of understanding the ontological situation of personally Being-in-one-another is the problem of seeing the ontological difference between this Being-in and the being-in of a spatial in-one-anotherness of things present-at-hand, for instance, water in a glass. For instance, Being a person is Being-in one's own thoughts and feelings and desires, while at the same time Being-in another person's thoughts and feelings and desires; which are not conveyed back and forth in-to each other as objects like water poured into a glass. The Reality of thoughts being conveyed from person to person is that they are conveyed with in each other, together, personally and non-objectively in their *concern* in and for and with in each other, together. (III:Ch.19, p.12)

Prophetic Love from a Perspective of Philosophical Prophecy

Inherent in personal existence is love, which is manifest continually in a variety of ways, inasmuch as personal existence is essentially multidimensional. Consequently, expressions of love occur in innumerable ways in a complex spectrum from destructive to creative and several possibility-stages. Being-in love ontologically is persons finding themselves drawn to each other from cosmic gravitational attraction arising from their own personal genetic structures of their most basic and creation-of-life personal Love-desires and wants and needs.

But inasmuch as persons are proximally lost away from their most *essential* ways of Being themselves, they are often in an early stage of love in which they become attracted to others on the basis of values and attributes not penetrating and probing very far into the depths of ontological Love. These attractions are often stimulated by and, for instance when leading to marriage, are based on current mutual

brother abideth in death. Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him. (I John 3:14-15)

Beloved, believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world. Hereby know ye the Spirit of God; Every spirit that confesseth that Jesus Christ is *come in the flesh* is of God. And every spirit that confesseth not that Jesus Christ is *come in the flesh* is not of God; and this is the spirit of antichrist.

Ye are of God, little children, and have overcome the spirit of antichrist...Ye are of God, little children, and have overcome them; because greater is *he that is in you*, than he that is in the world. They are of the world, therefore speak they of the world, and the world heareth them. We are of God; he that knoweth God heareth us; he that is not of God heareth not us.

Beloved, let us love one another, for love is of God, and everyone that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

No man hath seen God at any time (apart from this): If we love one another, *God dwelleth in us*. Hereby know we that *we dwell in him*, and *he in us*, because he hath given us of his Spirit. Whosoever shall confess (in this spirit) that Jesus is the Son of God, *God dwelleth in him*, and *he in God*. And we have known and believed the love that God hath to us. God Is Love; and he that dwelleth in Love *dwelleth in God*, and *God in him*. If a person say, I love God, and hateth his brother; he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? (I John 4:1-9, 12-16, 20)

Paul

The law hath dominion over a man as long as he liveth. For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an *adulteress*; but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

My brethren, ye are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the *flesh*, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known *lust*, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. (Rom. 7:1-8)

(Corinthians), Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither *fornicators*, nor *idolaters*, nor *adulterers*...nor thieves, nor covetous, nor drunkards...nor extortioners, shall inherit the kingdom of God. *And such were some of you*; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. (I Cor. 6:9-11)

(Corinthians) Brethren,...all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual mean; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ. But with many of them God was not well pleased; for they were overthrown in the wilderness.

Now these things were our examples, to the intent we should not *lust* after evil things, as they also *lusted*. Neither be ye *idolaters*, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit *fornication*, as some of them committed. (I Cor. 10:1-8)

(Galatians) Walk in the Spirit, and ye shall not fulfill the *lust of the flesh*. For the *flesh lusteth* against the Spirit, and the Spirit against the *flesh*; and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the *flesh* are manifest, which are these; *adultery, fornication, idolatry*, etc. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, etc. And they that are Christ's have crucified the *flesh* with the affections and *lusts*. If we live in the Spirit, let us also walk in the Spirit. (Gal. 5:16-25)

(Timothy) They that will be rich fall into temptation and a snare, and into many foolish and hurtful *lusts*, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some have coveted after, they have erred from the faith, and pierced themselves through with many sorrows. (I Tim. 6:9-10)

as I swore that the waters of Noah's flood
should never again pour over the earth, so now

I swear to all of my innumerable children;
though the mountains move and hills shake,

my

love

for you

shall be immovable and never fail,

and my covenant of peace

to you

shall never be shaken

(54:9-10.)

I will recount the Lord's acts of unfailing love

and all that the Lord has done for us

and his great goodness to the house of Israel

and all his innumerable children

in all the nations of the earth,

all that he has done for us in his tenderness

and by his innumerable acts of love;

he becomes our deliverer and Savior and redeemer

in all our troubles.

Along with his angels, he himself

delivers us;

he himself

ransoms us through his

love

and compassion

for us (63:7-9).

CHAPTER 4

Isaiah III: Prophetic Biology

Being toward and in death

A poem of Hezekiah king of Judah after his recovery from his illness, as it was written down:

While I was in the throes of the depths
of my illness I thought: In the prime of life
I must pass away;
I must die;
for whatever days
I have left
I am consigned to the
gates of Sheol, the gates of darkness and death,
whether in this world or the next.
I said: I shall not see the Lord
in the land of the living; never again,
like those who live in the world, shall
I look on any person.
My dwelling, my body, is taken from me,
pulled up like a shepherd's tent;
my life is cut short like a weaver
who severs the web from the thrum.
From morning to night
I am tormented; then again,
I am in the
gates of Sheol, the gates of darkness and death.
All my bones feel to be broken, as a lion would break them.
(38:9-11)

Yet there are glad tidings of great joy:
In Mount Zion the Lord of Hosts prepares
a banquet of rich fare for all peoples,
a banquet of wines well matured:

In Mount Zion the well matured wines are strained clear and
that veil that shrouds

When, then, the Pharisees, tempting him, said to him, Is it lawful for a man to put away his wife for every cause, and he said He who made them at the beginning (that is, whoever in their very own ecstatic-spatio-temporality, Is beginning to *emerge* awaringly into their very own Being-in-Love power) male and female, said *personally* to them, For this cause shall persons leave father and mother, and shall cleave to each other, and *they twain shall be one flesh*. What, therefore, God hath joined together, let not man attempt to put asunder.

Peter, James, John and Paul – Ancient “Mythological” and “Poetic” ‘Literary’ ‘Modes’ of Expression

Modern man is unaware of or has difficulty adjusting to ancient mythological and poetic modes of expression. These modes of expression are formatted in attention on Reality as either...or , which in ways it is; but also surprisingly seemingly but not in Reality contradictory to either...or in The New Testament, includes a Being-in mode of expression. Philosophical prophecy adds to these modes of expression both...and modes .In poetic prophecy, a way of referring to obstacles of Really Being-in Love is *referring to lusts of the flesh*.

The prophetic expression for the way to overcome lusts of the flesh is to walk in the spirit of the Lord and Be- renewed thereby into dwelling in a starkly contrasting renewal and newness and resurrection of Really Being-Alive.

Peter

In and by the power of God ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, (and hope and love) being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ;

Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory. (1 Peter 1:5-8)

Dearly beloved, I beseech you as strangers and pilgrims, abstain from *fleshly lusts*, which war against the soul; having your conversation honest among the Gentiles, that, whereas they speak against you as evildoers, they may be your good works, which they shall behold, glorify God in the day of visitation. (1 Pet.2:11-12)

James

Blessed is the man that endureth temptation, for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. Let not man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man; but every man is tempted, when he is drawn away of his own *lust*, and enticed. Then when *lust* hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death. Do not err, my beloved brethren, Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of *firstfruits* of his creatures . Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath, for the wrath of man worketh not the righteousness of God. (James 1:12-20)

John

Jesus Christ, is our righteous advocate with the Father. Whoever keepeth his word, in him verily is *the love of God* perfected; hereby know we that *we are in him*.

Whoever saith he is in the light, and hateth his brother, is in darkness...He that loveth his brother abideth in the light...I have written unto you,...because ye have known him *from the beginning*...and the word of God abideth in you, and ye have overcome the wicked one. Love not the world, neither the things of the world. If any man love the world, the love of the Father is not in him. For all that is in the world, *the lust of the flesh*, and *the lust of the eyes*, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and *the lust* thereof; but he that doeth the will of God abideth forever. (1 John 2:5,9-17)

We know that we have passed from death unto life, because we love the brethren. He that loveth not his

A consequence of Sin is *hardness of heart*, which is that frequently hidden but often overt phenomenon of persons covering up their weaknesses and hiding them from themselves and others. Its tragedy lies in the obscuring of the glory of turning (repenting) weaknesses into personal strengths, *gently*. What creative mapping and logging does for persons is to assist them to find and fulfill their own personal value and glory to the extent that they overcome their hidden or overt embarrassment about their weaknesses, which are no longer a problem. (III:Ch.22, pp.3-4)

In what did the *hardness of heart* of the Pharisees antagonistic to Jesus consist, in addition to tempting him and seeking ways to reveal his not interpreting scripture the way they did legalistically, that they might have good reason to accuse him. Whether they were aware of it or not, they desired and also attempted to prevent him from working with persons on a creative *personal* basis in a variety of creation-of-life applications of *the law and the prophets* to the specific and *personal* situations in life that persons with in whom he conferred were in Reality in. It is apparent that in the Sermon on the Mount his reported words in the way they are transmitted to modern man that pertain to *misappropriated* love and mental health are creation-of-life applicable to a variety of *personal* situations. It appears that when he is reported to have said, It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement, that was not the only possible option he considered feasible for all persons in their very own *personal* situations in life.

He also said at the same time, but I say unto you that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery.

‘Situations in Life’

There are apparently three different situations in life referred to here:

- (1) Putting away one's wife and giving her a writing of divorcement;
- (2) Putting away one's wife without a writing of divorcement and saving her for the cause of fornication, causing her to commit adultery; and
- (3) Whosoever shall marry her that is divorced committing adultery.

From the perspective of modern man as well as philosophical prophecy some of these correlations and situations of life are inconsistent and are not reasonable. Why should a woman being put away *always* be considered to necessarily be guilty of adultery? Why is not the question of whether or not she is *personally* lustful be the only grounds to consider her or accuse her or find her guilty of adultery? Why are not the men involved considered to be guilty of adultery? Why should anyone marrying her that is divorced simply automatically, without being sure that he is personally lustful, be concluded to have committed adultery? From the perspective of philosophical prophecy there exists for some persons the possibility of righteous divorce in a variety of situations in life.

The ‘Possibility’ of ‘Righteous’ Divorce

From the perspective of philosophical prophecy, Really Being-in *Love* in creation-of-life power is not predicated upon and to-Be-so cannot be based in conformity to *impersonal* abstract principles. Creation-of-life judgment can only be made accurately in this regard on the basis of what it Is that is existing in the heart and mind and soul of each personal *personally*, as in the case when Jesus Being Christ said to the woman of the city, Thy sins are forgiven, communicating that he had seen in prophetic love the remission of her sins taking place with in her, arising from her very own *personal* Being-in creation-of-life *Love* power; for, as he saw, *she Loved much*. She, then, had divorced righteously, those who she was involved with who themselves were not then Being-in *Love* with her in their own way of Being-in creation-of-life *Love* power.

This can only occur in Divine light which is *essentially archeoteological*, which Is a revelation in and from and in to prophetic love, of The Cosmic Redeemer, who *Is*, and who *Was*, and who *Is-to-Come*: *I Am* Alpha and Omega, the beginning and the ending; *I Am Archeoteology*, saith the Lord. The Cosmic Redeemer Being-Archeoteology, Is always-ecstatically Being-involved-in timefulness and spacefulness ways in Radar-tracking and enlightening all personal ontology everywhere everywhen. (III:Ch.22, p.32)

all peoples
the pall thrown over
all nations he swallows up;
he swallows up death forever; always
breathing his breath of life into
all peoples;
he wipes away the tears
from every face, and removes the reproach of
all peoples
in the heavens and
in the whole earth (1:69-70, 25:6-8)

Being toward and in life

Thus speaks the Lord
whose name is holy, who lives forever.
I dwell with him who is broken in spirit,
to revive the spirit of the humble,
to revive the courage of the broken,
for a breath of life passes from me
and creates living beings (57:15-16).

The Creation of Life

A man gathers his wood;
some of it becomes fuel for his fire, some
he makes into a God and prostrates himself before it,
shaping it into an idol and bowing down before it.
He prays to it saying, Save me;
for thou art my God.
He indeed feeds on ashes and cannot seem to
understand that his idol cannot breathe life into him;
or into the creation of man.

Remember all this, Jacob,
remember, Israel, and
innumerable of my people
in the world,
I create you by breathing
my life into you.
(44:14-15, 17, 20, 21, 24.)

Thus speaks the Lord who is God,
he who creates the skies and stretches them all,
who fashions the earth and all that grows in it,
who gives breath to his people,
the breath of life (42:5).

The Seed of Abraham and Sarah

Listen to me,
all who follow righteousness and seek the Lord: look
to the rock from which you are hewn,
to the quarry from which you are dug; look
to your father Abraham and
to your mother Sarah, who give you birth and life:
when I called him by mine own
breath of life
he was but one; now
I bless them and they become two,
and they become three,
and they become many (91:1-2)

CHAPTER 5

Isaiah IV: Prophetic Ecclesiology (Families and Peoples)

Rebellious Children

The Lord's arm is not so short that he cannot save
nor his ear too dull to hear;
it is your iniquities, O Israel and
all the nations of the earth, that raise a
barrier
between you and your God, you
rebellious
sons and daughters;
because of your sins He has hidden his face
so that you are unaware of His
presence.

Innumerable Faithful Children

O seed of Abraham and Sarah,

other person finding and fulfilling the Real creation of their lives, then they have committed adultery in their hearts; that is, have to that extent destroyed their own Really Being-in Love.

- (3) Whenever and to the extent that a person so focuses their desires toward another person, whatever they may be, so intently that they neglect or overlook or repress their own possibilities and interests and activities and creative strategies to discover and implement what needs to be done in and toward the Real creation of their own lives in and through their very own creation-of-life power, then they have committed adultery in their hearts; that is, have to that extent destroyed their Really Being-in Love with in and for themselves in their own creation-of-life power.

Adultery and Divorce

It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement, but I say unto you that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery. (Mt.5:31-32)

The Pharisees came unto him (in the coasts of Judea beyond Jordan), tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read that he which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife, and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

They say unto him, Why did Moses then command to give a writing of divorcement and to put her away? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives, but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife except it be for fornication, and shall marry another, committeth adultery, and whosoever marieth her which is put away doth commit adultery. (And if a woman shall put away her husband, and be married to another, she committeth adultery. Mark 10:12)

His disciples say unto him, If the case of the man be so with his wife, it is not good to marry. But he said unto them, All men cannot receive this saying, save they to whom it is given. For there are some eunuchs, which were so born from their mother's womb, and there are some eunuchs which were made eunuchs of men, and there be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it. (Mt.19:3-14)

Not explained prophetically here is the personal possibility of righteous divorce or those ways of being eunuchs in Being-in ontological Love with in and for oneself in personal sensitivity in gentle creation-of-life power.

It is well to Realize that these New Testament words represent a variety of situations in life. A key to visualizing them adequately is to become and Be aware of the nature of and their relationship to *hardness of heart*.

Hardness of Heart

A primary obstacle hindering persons from engaging in the personal possibility of their becoming aware of and entering and dwelling in realms of Being-in creation-of-life Love power is sin. Sin is a person's imposing on (by hindering) oneself and at times another from Being and Becoming themselves essentially. In this hindering is an opacity toward who persons are essentially. In this opacity is a losing and distorting of appropriate essential attunements and rhythms in personal existence.

Wherefore (as the Holy Spirit saith), Today, if ye will hear the voice of the Lord, harden not your hearts. (Heb.3:9)

They say unto him (Jesus), Why did Moses then command to give a writing of divorcement and to put one's spouse away? He saith unto them, Moses, because of the *hardness of your hearts*, suffered you to put away your wives, but in the beginning it was not so.

Ye have heard that it was said by them of old time, Thou shalt not commit adultery, but I say unto you that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. (Matt.5:27-28)

New Testament scriptural passages related to comprehending *misappropriated* love are difficult to put in and keep in perspectives and contexts conducive to adequately and appropriately understand what misappropriated love Really Is; and philosophically prophetic interpreto-translation of these passages is advisable, since some key Greek words translated into English in them are ambiguous and need Careful consideration of creation-of-life growth if understanding and Being-in *Love* is to take place.

Persons, for the most part, are unaware that the process of translation always involves translation options. Words have more than one meaning, requiring translators to make decisions and interpretations in rendering their translations. Translations and interpretations are made both in rendering the same language in various ways and rendering translations and interpretations from one language to another. A variety of modes of translation techniques are used by persons as they translate and interpret the meanings of words. (III:Ch.12, pp.106-107)

Philosophical prophecy is a mode of interpreto-translation through personally prophetic comprehension of meanings in and the significance of Being-in personal creation. Persons who are nervous about or deny the Reality of the proposal that all persons who are dealing with scripture are always giving their personal interpretation of scripture; and those who think they are not interpreting it, to that extent unwarily or deliberately subjectively distort the meaning of scripture for themselves and simultaneously deny themselves of interpretation tools to overcome these subjective distortions.

Generally in Judeo-Christian history and tradition persons have been and remain unaware of the cosmic depth of the pivotal-revolutionary perspective on Being-in *Love* Jesus Being Christ brought into the world as represented by those words currently available and made possible through him. Those of old time were unable to deal with adultery in terms of related thoughts but did so solely on the basis of overt sexual activity. When, then, the question of thoughts related in some way or another to adultery is considered, this becomes on the one hand a much more difficult matter to deal with but on the other hand has possibilities of Being much more meaningful and significant in personal existence, than decisions and conclusions based only on overt sexual activity.

Philosophical prophecy addresses this difficulty from the perspective of modes of interpreto-translation of scripture. The word *lust* in this passage is translated into English from the Greek word *epithumoe*. Without knowing the interpreto-translation options for this word, one would naturally presume unwarily that the English word *lust* as usually understood is the only possible meaning of and way to interpreto-translate this word. Generally speaking when this word was used in the ancient Greek world, it didn't have negative connotations. The word simply means *to desire, to set one's heart on, longing for, appreciation* (of certain talents and gifts) and at times *craving*.

When, then, the Greek word *epithumoe* is given a negative meaning and is associated with adultery it needs some sort of modifier or adjectival supplement to be linked with adultery. In current New Testament transcriptions transmitted through Christian tradition to the modern world these modifiers are not in these transcriptions. In a technical translation sense, then, the passage without modifiers should be rendered something like, *Whosoever looketh on a woman desiring to appreciate her gifts and talents committeth adultery with her already in his heart*. This, of course, doesn't make good sense. Philosophical prophecy, then, seeks to work with this pivotal-revolutionary perspective on *misappropriated Love* and *mental health* problems for the purpose of assisting the *emergence* of creation-of-life possibilities for persons with these problems, whether they are currently aware of them or not, to resolve in their Being-in their own creation. So philosophical prophecy suggests several interpretation-translation options for consideration.

- (1) Whenever and to the extent that a person has desires to have power over others that are not in the best interests of the others and are not conducive to and are not wishing and willing for them whatever would be of assistance to them in their increasingly finding and fulfilling the Real creation of their lives, then they have committed adultery in their hearts; that is, have to that extent, destroyed their own Really Being-in *Love*.
- (2) Whenever and to the extent that a person has desires toward another person which so motivate them to do all they can conspire to do to make arrangements to enact these desires and find a way to engage themselves in activities with the other which are not conducive to the

innumerable faithful children,
raise your eyes and see around you,
see your children
to whom you give birth and life

who are the seed of Abraham and Sarah, who are
faithful to and have faith in me; they always become
innumerable as the stars;

see how they assemble,
how they flock to you;
you wear them proudly
like your jewels,
and adorn yourself with them
like a bride.

At times you are indeed barren and desolate,
praying for years for a first born son,
a first born daughter,

to give birth to your heirs

your children and grandchildren

and all

your seed,

begotten through you.

At times you know your boundaries are too narrow
for your seed to be
begotten and grow into.

Your children, born through your birth pangs and
your barrenness and bereavement
shall say in your hearing,

this place is too narrow; let me be born
into the wide, wide world;
make room for me to live in it.

Then you say to yourselves, all
these children, how did I come by them,
barren and bereaved as I,
at times, am? Who rears them when I
am left alone, left by myself;
where do I get them all?

The Lord says,
at times I beckon to the nations

and hoist a signal to the peoples,
 and they bring your sons in their arms and
 your daughters on their shoulders;
 your children who are kings
 your children who are queens
 shall be your foster-fathers and
 shall be your foster-mothers,
 shall be your doctors and
 shall be your nurses,
 your caretakers in your old age;
 looking after
 you with Tender Loving Care.

They shall bow to the earth
 before you
 and lick the dust from your feet
 in true and gentle and joyous
 humility;
 and Abraham and Sarah and their seed
 shall rejoice that I am the Lord, your creator.
 (49:18-23.)

Cities and Nations

The some-times barrenness
 of Abraham and Sarah are,
 at times,
 like unto the barrenness
 of cities and nations.

The inhabitants
 at times,
 listen and listen, but do not understand,
 look and look, but do not know;
 their wits are dulled and
 their eyes are blinded.

Then I asked, How long, O Lord? and he answered,
 until cities fall in ruins and are deserted,
 houses are left without people,
 and the land goes to ruin and lies waste
 and the whole country is one vast desolation (6:9-12).

The word philosophy (*philia* = love; *sophia* = wisdom), the *Love* of *wisdom*, was first identified and applied specifically as such by the ancient Greeks; Socrates, Plato and Aristotle.

Wisdom is justified of all her children. Philosophical prophecy seeks to find and mature and fulfill those ways of Being-in *Love* with the *wisdom*, both specified and implied, in the law and the prophets but not yet unveiled in ways persons may possibly become attuned in to to evermore fully Be-in the *gentle* power of Being-in creation-of-life *Love*, awaringly.

Being legalistic in a Law of Moses mode to try to or to give the impression to themselves and others that they were the epitome of righteousness by scribes and Pharisees in their attitudes and mental images and their subtle contentiousness against the unconventionality of Jesus, in the ancient world, and those like them in the modern world, is not *wisdom* nor the pursuit of *wisdom*. How was Jesus Being Christ the embodiment and expression of *wisdom* when he said to the woman of the city, who *was* a sinner, Thy sins are forgiven? And what and why were the scribes and Pharisees at that time incapable of comprehending and what was Really taking place when they asked, but not in a truly modest *spirit of inquiry*, Who is this that forgiveth sins?

One of the aspects of *wisdom* these scribes and Pharisees were lacking in their incapability in the midst of their hypocritical mental images, was understanding the Real nature of overcoming and Being forgiven of and for sin. This *wisdom* is evident in philosophically prophetic *wisdom* in the Realization that overcoming and Being forgiven for sin is embodied in the creation-of-life *gentle* power of Really Being-in *Love*. In the midst of his enormous prophetic Love, Jesus Being Christ was easily enabled to see that these Pharisees were obviously not motivated by creation-of-life *Love* power in their contempt for the woman that *was* a sinful woman of the city. Jesus Being Christ was also easily enabled to see that at least *Some* of the motivations of the woman toward him, and perhaps others, was creation-of-life *Love*. Consequently, in prophetic Love, he was enabled to prophesy accurately that her sins were forgiven *for she loved much*.

In other words, Jesus embodied the *Real wisdom* to not desire to and to know better than to make legalistic pronouncements by one person to another as to whether or not they had obeyed the prescriptions of the Law of Moses legalistically in every way possible in light of their Really fulfilling them in attunement with their very own personal creation-of-life modes and possibilities; Realizing that overcoming sin and forgiveness does not and cannot occur from legalistic pronouncements, but in Reality arises within persons themselves and whenever and to the extent that this occurs they embody in their very own selves their having overcome and having been forgiven of their sins, through their very own repentance; which is always embedded in and embodies their very own creation-of-life *Love* with in themselves and for others, whatever the sin is that they have committed and whatever their path of repentance, as creatively determined by their *personally* Being-in mapping and logging the ways Really appropriate for them to overcome their sins.

When, then, Jesus Being Christ said to the woman of the city, Thy sins are forgiven, this was not a legalistic pronouncement. This was simply his communication to her that he had seen in prophetic Love what had taken place with in her, arising from her very own *personal* Being-in creation-of-life *Love* power; for, as he saw, *she Loved much*.

Jesus Being enabled to see her creation-of-life *Love* power was apparently made possible through it arising out of his own creation-of-life *Love* power. His *Love* power was in evidence during the trying times shortly before crucifixion in his *comforting* his disciples in the face of his impending separation from them.

After Judas was identified as betrayer when, according to a prearranged sign, the Savior gave him sop to dip and he then left the last supper, to the remaining disciples Jesus said, Now is the Son of man glorified, and God is glorified in him...Little children, yet a little while I am with you. A new commandment I give unto you, That ye *Love* one another as I have *Loved* you.

As the father hath *Loved me*, so I have Loved you...This is my commandment, that ye *Love* one another, as I have loved you. Greater *Love* hath no man than this, that a man lay down his life for his friends. (John 13:26-34; 15:9, 12-13)

Misappropriated Love and Mental Health

Lust and Adultery

raised earlier and is the Real *fulfillment*, in knowable mystery , of both the law and the prophets.

How, then, is it possible for persons in their own personal lives to Really Be-in *Love* with those at enmity against them in the similitude of Jesus Being Christ? From the perspective of philosophical prophecy it is obvious that in prophesying the advisability and eternal cosmic value of this way of Being-in *Love*, Jesus Being Christ *knew* that persons inherently embody this capability or he would not have prophesied in prophetic Love to the world in this way. It is advisable then for persons to begin believing in their own creation-of-life capabilities to Be-in *Love* with those at enmity with them as they begin believing in this prophecy of Jesus Being Christ. Then persons should reach in-depth into themselves through coming to envision , in philosophical prophecy, their very own *personal* ways of Being themselves essentially to mature and fulfill this creation-of-life power in and for Really Being-in *Love*; and consequently to fulfill the law and the prophets within themselves and their own lives.

Really Being-in Love with ‘in’ thy Neighbor as *Thyself*

Comprehending envisioningly in prophetic Love these Realities of persons Really Being-in *Love* with those at *enmity* with them makes it possible for them to then evermore fully and fulfillingly Realize awaringly in their own lives in prophetic Love the cosmic in-depth Reality and value of the conversation of Jesus with a Pharisee who was trying desperately to discredit him .

One of the Pharisees, which was a lawyer, asked Jesus a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt *love* the Lord thy God with *all* thy heart, and with *all* thy soul, and with *all* thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt *love* thy neighbor as *thyself*. On these two commandments hang *all* the law and the prophets. (Matt.22:34-40)

The Contrast between Destruction-of-Life Vanity-Hypocrisy and Creation-of-Life Overcoming Sin

Jesus said, The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners! But *wisdom* is *justified* of *all* her children.

One of the Pharisees desired Jesus that he would eat with him. And he went into the Pharisee s house, and sat down to meat. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee s house, brought an alabaster box of ointment. And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who this is that toucheth him; for she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

There was a certain creditor which had two debtors; the one owed 500 pence and the other 50. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

Simon answered and said, I suppose that he, to whom he forgave most. And Jesus said unto him, Thou hast rightly judged. And Jesus turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss; but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint; but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many are forgiven; for she loved much; but to whom little is forgiven, the same loveth little.

And he said unto her, Thy sins are forgiven.

And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

And he said to the woman, Thy faith hath saved thee; go in peace. (Luke 7:34-50)

When Jesus was in the temple and a woman taken in the very act of adultery was brought to him by the scribes and Pharisees, they said to him, tempting him that they might have to accuse him. Now Moses in the law commanded us, that such should be stoned; but what sayest thou? He said unto them, He that is without sin among you, let him first cast a stone at her. At this they left one by one. Then Jesus said unto her Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee; go, and sin no more. (John 8:1-11)

And he answered,

Sing aloud, O barren man and woman,

the barrenness

of Abraham and Sarah

and their seed;

who have not yet born and nurtured a child;

break into cries of joy, you who have

not yet been in labor;

for the deserted spouse may have more

sons and daughters and seed

than they who live in ordinary wedlock.

Enlarge the limits of your homes,

spread wide the curtains of your tents;

let out their ropes to the full

and drive the pegs home;

for you shall break out of your confines;

you and your seed, the seed

of Abraham and Sarah

shall dispossess wide regions

and re-people cities now desolate (54:1-3).

Unto us a child is born,

a boy is born

for us, a son given to us;

a daughter is born

for us, a daughter given to us;

a symbol is placed

on their shoulders; to signify their royalty;

their being an embodiment of Being regal.

Eventually they shall be known

to Be regal;

in purpose, wonderful,

in battle God-like,

Father and Mother for all time,

royalty cultivating peace.

Kingdoms of Creation

Great shall the dominion Be, of this

royalty
and boundless the peace
bestowed on David's throne and on his kingdom,
to establish it and sustain it
with justice and righteousness and mercy,
for now and for evermore.
The Lord of hosts shall guide these promises
into fruition, for they are the seed of
Abraham and Sarah (9:6-7).

The Lord of hosts sends forth his words,
into Jacob and all Israel, and
into Ephraim and the dwellers in Samaria,
the seed of Abraham and Sarah, and
into innumerable peoples;
though at times
they yield to their destructive pride
and arrogance, yet
The Lord of hosts always stretches out his hand
into continually creating his children
through them (9:8-13).

The King of Creation

The moon shall grow pale and the sun hide its face
whenever the Lord of Hosts is unveiled
who is the King of Zion, being revealed;
for the Lord of Hosts is the cosmic King
on Mount Zion,
in the New Jerusalem,
and shows his glory before the elders (24:23).

Behold the King reigns
in righteousness
and his family and ambassadors
and counselors
serve the people
of his kingdom with justice
and mercy
and compassion
and wisdom

of love Being both inherent in personal existence as well as Being the most central possibility in personal existence through which the creation-of-life may possibly be empowered . In this connection, it is well to review the nature of the literary material in The New Testament, which is:

- (1) Mythological or apocalyptic as, for example, The Book of Revelation and portions of The Gospels, such as the parables of Jesus and discussions about the end of the world , and
- (2) Quasi-historical as, for example, references to some of the events in the lives of Jesus, Peter, James, John, and Paul quasi-historical since they are not verifiable by archeological sources independent of The New Testament; and since the events can't be put together and reconstructed in a sequential order as historical studies can be from records available in modern times. These events are often cited primarily or exclusively to teach moral and spiritual lessons and not to make a historical record.
- (3) Materials involving spiritual instruction.

It is very difficult, at least at first, for persons to engage themselves in envisioningly probing into and discovering the meaningful and significant Divine inspiration in ancient scripture. Apart from philosophical prophecy, modern industrial and scientifically cultured and oriented man thinking about or reading or studying The New Testament do not Realize, or is even aware of the cosmic value of and that there was and Is a Reality in inspired mythology and apocalypse and quasi-historical events and ancient non-historical ways of reporting them. Nevertheless, this is the case and philosophical prophecy seeks to find and participate in this cosmic value .

Generally speaking, persons involved in the Judeo-Christian tradition are unaware of what it Really Is or would be to engage themselves in an in-depth exploration in a creation-of-life *spirit of inquiry* in to this ancient tradition, particularly from the mental image perspectives of modern man whose modern industrial frame of mind is cultivated in modern logical and scientific ways of thought, whereas writers of scripture in ancient times had a far different outlook .

It is particularly important to Realize that The Four Gospels are not the diary or journal of Jesus in his own indisputable handwriting describing in much detail precisely every thought and feeling he had in every experience of his life or his ministry. They are not a detailed description and explanation of what his Being-in *Love* was and precisely what he meant by his statements on the subject of love ; so philosophical prophecy is dedicated to envision existentially and ontologically meanings in and the significance of the words of Jesus as they have been transmitted to modern times for assisting modern man to find and fulfill his very own creation-of-life possibilities for Being-in *Love*.

'Pivotal-Revolutionary' Perspectives on Being-in Love – Love 'for' ones Enemies

Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy, but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven; for he maketh his sun to shine on and sendeth rain on the evil and the good, on the just and on the unjust. (Matt.5:43-45)

All things whatsoever you would that men should do unto you, even so do ye unto them; for this is the law and the prophets. (Matt.7:12)

Earlier the question was raised regarding correlating the provisions of the Law of Moses to stone to death those guilty of adultery when in the face of this Joshua protected the Harlot Rahab. What would a meaningful and significant way Be to approach the legal case Joshua made for saving alive the *harlot* Rahab from being stoned to death after her rescue by his army in the great Philistine wars.

Reflecting back on this and Jacob having 20 years of admirable patience with his father in law Laban, and David being humble enough to recognize the wisdom of Abigail's advice, charitably avoiding the unnecessary slaughter of the Amalekites while still continuing the Divine command to establish the Israelites in the land of Canaan; these prophets appear to be precursors of the ever so *gradual* yet eventual creation-of-life revelation of loving enemies embodied in Jesus Being Christ, which is the answer to the question

adultery and *divorce* with love -failures expressed in exquisite poetic prophecy that is as significant and important today for modern man as it was in their days; yet is as unlikely now as it was then for persons to become aware of how they are now Being-guilty of *idolatry* and *adultery* and *divorce* as was ancient Israel and Judah. These ways of Being-guilty involve mental image subjective distortions of persons and focus on the cosmic significance of the mental images of persons.

Through Jeremiah, the Lord declared his *Being-married* to Israel and Judah, Israelites. But he also declared that *simultaneously* he had issued a *bill of divorce* to them for their having forsaken him and, being *harlots* in doing so, worshipped false gods as idols on their altars upon every hill and under every green tree. But this Divine bill of divorcement is not the same as that of the way divorce occurs in the ordinary everyday situations in which people are divorced. They say, if a man put away his wife, and she go from him, and become another man's, shall he return again? shall not that land be greatly polluted? but thou has played the *harlot with many lovers; yet return again to me, saith the Lord.* (Ch.3:1)

When for all the causes whereby backsliding Israel and Judah committed *adultery* against me I had *put her away*, and given her a *bill of divorce*...Go, Jeremiah, and say unto them, Return, thou backsliding Israel and Judah; for I am married to you; and (eventually) I will take you one of a city and two of a family, and I will bring you to Zion. (Ch.3:6-14)

For Ezekiel, the Lord bestowed wedding gifts on Israel and Judah, clothing of brodered work and jewels and gold and silver. Yet they turned to *harlotry* and *fornication* when they took the jewels and gold and silver and committed *whoredoms* through *making God into images of men*.

Hosea was Divinely inspired to take a wife of *whoredoms* and begat children of *whoredoms*, Gomer, to signify to Israel their spiritual *adultery*, declaring, Ye are not my people, and I will not be your God. But eventually it shall be said to them upon their repentance, Ye are the sons of the living God. Then shall the children of Judah and the children of Israel be gathered together. (Ch.1:6-11)

A major obstacle to prophetic faith is *idolatry*, which is inaccurate and inadequate mental images of who God Really is. A consequence of *idolatry* is the misdirection of prayer and worship and persons comporting themselves toward their Really Being-alive. Creative prayer and persons moving themselves to Really Being-alive is essential to prophetic faith, inasmuch as Being-in creative communication personally is *essential* to the construction of personal mental image foundations adequate to personal growth into prophetic faith; which in turn is *essential* to personal salvation; which *always* involves Being-in creative communication with in God and man.

Among other things, the cause of *idolatry* is persons trusting in traditional images of God, whether they are aware of it or not, without personally investigating and mapping and logging the reasons for their mental images of the nature of God as to whether of not these mental images are founded or could be founded in personal experience of and with in God; or whether or not having these personal experiences are possible or how they might be achieved.

One of the difficulties and obstacles to prophetic faith of indulging in traditional images of God is the *impersonal* and abstract mode of existence of these images. Typically, God is portrayed in these mental images as the creator of life by divinely instituted imperial fiat and as such creates life by what in effect amounts to processes of robotizing life into existence and into being. This obstacle to prophetic faith of abstract images of God from persons restricting themselves to relating to God only through creeds and abstract verbal formulas stimulates an *impersonal* void between the person thinking about or worshipping God and God himself. That is, a personal bond of feeling and understanding in between persons and God is not and cannot be established in this way. Finding and maturing and fulfilling prophetic love requires prophetic faith, which requires overcoming *idolatry* and *adultery* and *divorce*. (III:Ch.22, pp.4-5)

Love in The New Testament

Jesus and the Apostles – Jesus

Proximally and for the most part the Old Testament is not about love but is about war; the exceptions being those aspects of love referred to and unveiled in the lives of Joshua rescuing Rahab the harlot and her family, and Jacob and David and the love oriented prophetic literature of Jeremiah and Ezekiel and Hosea. On the other hand The New Testament is proximally and for the most part that prophetic and pivotal-revolutionary literary material entering the world in the meridian of time *gradually* providing mankind in the past 2,000 years with the opportunity to give consideration, including prophetic insight, into the Reality

and in his kingdom

persons find a refuge from

the wind and

the tempest

like the shadow of a great rock

in a thirsty land (32:1-2).

Thus says the Lord your ransomer,

the Holy One

of Israel and the whole world,

I am the Lord,

your Holy One,

your Creator,

and your King (43:15).

Creation-Redemption of Jerusalem - Destructive Kingdom Crises

In the fourteenth year of the reign of Hezekiah, Sennacherib, king of Assyria, attacked and took all the fortified cities of Judah. He sent messengers to Hezekiah, Tell Hezekiah that this is the message of the Great King, the king of Assyria: What ground have you for this confidence of yours? Do you think fine words can take the place of skill and numbers? On whom then do you rely for support in your rebellious resistance against me? On Egypt? Egypt is a splintered cane that will run into a man's hand and pierce it if he leans on it. That is what Pharaoh king of Egypt proves to all who rely on him, and if you tell me that you are relying on the Lord your God, is he not the God whose hill-shrines and altars Hezekiah has suppressed (36:4-7)?

Tell Hezekiah: Beware lest Hezekiah mislead you by telling you that the Lord will save you. Did the god of any of these nations save his land from the king of Assyria? Where are the gods of Hamath and Arpad? Where are the gods of Seraphim? of Samaria? Did they save Samaria from me? Among all the gods of these nations is there one who saved his land from me? and how is the Lord to save Jerusalem?

The people were silent and answered not a word, for the king had given orders that no one was to answer him (36:18-22).

When King Hezekiah heard their report, he rent and tore his clothes in despair and wrapped himself in sackcloth as a sign of his mourning, and went into the house of the Lord. He sent his ambassadors to the prophet Isaiah, son of Amoz, seeking prayers and visions and help. He told them to say this to their master: This is the word of the Lord: Do not be alarmed at what you heard when the king of Assyria blasphemed me (37:1-2; 5-6).

Hezekiah took the letter from the ambassadors of Sennacherib and read it; then he went up into the house of the Lord, spread it out before the Lord and offered this prayer: Lord of Hosts, God of Israel, enthroned on the cherubim, thou alone art God of all the kingdoms of the earth; thou has made heaven and earth.

Turn thy ear to me, O Lord, and listen; open thine eyes, O Lord, and see me; hear the message that Sennacherib has sent to taunt the living god. It is true, O Lord, that the kings of Assyria have laid waste every country, that they have consigned their Gods to the fire and destroyed them; for they were no gods, but the work of men's hands, mere wood and stone. But now, O Lord our God, save us from his power; so that all the kingdoms of the earth may know that thou, O Lord, alone art God (37:14-20).

O sinful nations,

people sometimes loaded with iniquity,

races of evildoers,

people sometimes wanton destructive children

who often desert the Lord,
who often spurn the Holy One of Israel
who often turn
your backs on him.

Can you be redeemed, if
you are continually disloyal?
Your country is desolate,
Your cities lie in ashes,
they are desolate
as Sodom and Gomorrah (1:4, 7).

Cities off Chaos and Desolation

O Lord,
thy cities which may become holy
remain a wilderness, Zion
a wilderness,
Jerusalem desolate;
our temple sanctuary
which may become holy
and glorious,
is also one which may become desolate
when it becomes burnt to the ground
and what we cherish is in a ruin.

O Lord,
after this wilt thou hold back,
wilt thou keep silence
and do we need to continue
to be punished (64:10-12)?

How is it that
that which may become
the faithful city
is a whore;
when we hoped it to be
the faithful city, which would be
the home of justice where righteousness dwells
but now are often annihilators of
the faithful city.

thy good? (Deut.6:4-9; 10:12-13)

The Prophets Jeremiah and Ezekiel and Hosea

Jeremiah

The word of the Lord came unto me, saying, Go and cry in the ears of Jerusalem, saying, Hath a nation *changed their gods*, which are *yet no gods*? but my people have changed their glory for that which doth not profit...For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water...

Thine own wickedness shall correct thee, and thy backslidings, shall reprove thee...

For of old time I have broken thy yoke, and burst thy bands (from Egyptian slavery), and thou saidst, I will not transgress; when upon every high hill and under every green tree thou wanderest, playing the *harlot* (and *worshipped false gods* on these altars). Ch.2:1, 2, 11, 13, 19, 20)

O generation, see ye the word of the Lord, Have I been a wilderness unto Israel? Wherefore say my people, We are lords we will come no more unto thee?...My people have forgotten me days without number. (Ch.2:31, 32) They say, if a man *put away his wife*, and she go from him, and become another man's, shall he *return unto her* again? shall not that land be greatly polluted? but thou has played the *harlot* with many lovers; yet *return again to me*, saith the Lord. (Ch.3:1)

The Lord said also unto me in the days of Josiah the king, Hast thou seen that which backsliding hath done?...(*worshipped other gods*) upon every high mountain and under every green tree, and there hath played the *harlot*...And I said after she had done all these things, *Turn thou unto me*. But *she returned not*...When for all the causes whereby backsliding *Israel committed adultery* I had *put her away*, and given her a *bill of divorce*; yet her treacherous sister Judah feared not, but went and played the *harlot* also...and hath *not turned unto me* with her whole heart, but feignedly, saith the Lord. Go, Jeremiah, and say unto the north, *Return*, thou backsliding Israel...*Turn*, O backsliding children (Israel & Judah), saith the Lord; for *I am married unto you*: and I will take you one of a city and two of a family, and I will bring you to Zion. (Ch.3:6-14)

Ezekiel

The word of the Lord came unto me, saying, Son of man, cause Jerusalem to know her abominations, and say, Thus saith the Lord God unto Jerusalem...As for thy nativity, in the day thou wast born...when I looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness; yea, I swore unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine...I clothed thee also with broidered work...and with jewels...and gold and silver...and thou was exceeding beautiful, and thou didst prosper into a kingdom. And thy renown went forth among the heathen for thy beauty...which I had put upon thee, saith the Lord God. But thou didst trust in thine own beauty, and playedst the *harlot* because of thy renown, and pouredst out thy *fornications* on every one that passed by; his it was. Thou hast also taken thy jewels of my gold and of my silver, which I had given thee, and madest to thyself *images of men*, and didst commit *whoredoms* with them. (Ch.16:1-4,8-17)

Hosea

The word of the Lord that came unto Hosea, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel. The beginning of the word of the Lord by Hosea. And the Lord said to Hosea, Go, *take unto thee a wife of whoredoms and children of whoredoms*: for the land hath committed great *whoredom, departing from the Lord*. So he went and took Gomer to wife. (Hosea 1:1-3) The children born to this union became symbolic of and were given names by the Lord signifying the *spiritual adultery* of Israel for I will no more have mercy upon the house of Israel; but I will utterly take them away. But I will have mercy upon the house of Judah, and will save them...Then said the Lord regarding Israel, *Ye are not my people, and I will not be your God. Yet the number of the children of Israel shall (eventually) be as the sand of the sea...and it shall (eventually) come to pass that in the place where it was said unto them Ye are not my people, there it shall be said unto them, Ye are the sons of the living God. Then shall the children of Judah and the children of Israel be gathered together.* (Ch.1:6-11)

In significant and deeply thought provoking ways Jeremiah, Ezekiel and Hosea link *idolatry* and

themselves in giving consideration to their very own possibilities of Being-in *Love*. When one gives consideration to David exemplifying Being-in *Love* to include creation-of-life *compassion* and *courage* and a *gentle, modest, true spirit of inquiry* and *respect for Divine anointing*, they may then seek to cultivate the growth and expansion of their very own Being-in *Love* in these ways.

Love in Plural Marriage

In light of The Old Testament reports of spouses in plural marriage having significant difficulties as, for example, Michal at times loving David and at times *despising* him, what would a meaningful and significant way be to approach understanding those occasions in the ecclesiological relationships of persons said to be in love when they are angry and wrathful with each other in plural marriage? After all, what about God and was the Divine wrath the legitimate way to be, and the model to follow, even in plural marriage, when for instance scriptural accounts portray Divine wrath in the destruction of the world in the days of Noah and Sodom and Gomorrah in the days of Abraham and all of the first-born of the Egyptians in the days of Moses.

The Old Testament reports types of Divine wrath in some form or another toward both David and Solomon related to their plural marriage activities. Yet, if the plural marriages of David and Solomon, as well as those of Abraham and Jacob, are not assessed in their overall contexts and settings, then misjudgments of plural marriage take place. In this overall context several factors involved should be noted:

- (1) The plural marriages of Abraham, Jacob, David and Solomon occurred under the auspices and within the provinces of Divine providence and Divine anointing in some form or another of those involved,
- (2) The instances of plural marriage under Divine anointing were under special circumstances and were rare, and
- (3) Plural marriage as an option was engaged in under Divine providence by persons whose personal potentialities for dwelling in largely fulfilling plural marriages suggested the institution and that percentage of success of Really Being-in *Love* making it advisable to proceed with its institution.

Divorce in The Old Testament

The question of and divorce in the Old Testament is only even mentioned or specifically used in the Old Testament by Moses in the Mosaic law in five verses and is prophesied about allegorically one time by Isaiah (50:1) and Jeremiah (3:8). (Lev. 21:14; 22:13; Num.30:9; Deut. 24:1, 3).

Incidents involving divorce really do not involve Old Testament writers in either description of divorce situations and any commentary about divorce.

Adultery and Idolatry and Divorce in The Old Testament

The specific word adultery is used only in 24 verses in the entire Old Testament, and except for one verse each in Job, Proverbs, Isaiah and Malachi, is used only by the prophets Moses, Jeremiah, Ezekiel and Hosea.

The Mosaic Commandment 'to Love the Lord Thy God'

Thou shalt not commit adultery. (Exod.20:14; Deut.5:18)

The man that committeth adultery with another man's wife, the adulterer and the adulteress shall surely be put to death. (Levit.20:10)

Hear, O Israel: The Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children (during every day activities)...and shall write them upon the posts of thy house, and on thy gates. And now, Israel, what doth the Lord thy God require of thee, but to respect the Lord thy God, to walk in his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and his statutes, which I command thee this day for

Y our silver turns into base metal and

Y our well matured wines

turn out to be

diluted with water (1:21-22).

The city of chaos is

a broken city,

every house barred from life creation,

that few if any may enter (24:10)

Although

you call yourselves citizens of

a holy city

and presume you lean for support on

the God of Israel

or the Gods of the Nations

you should

come to realize that

the God of Holy Cities is

the Lord of Hosts (48:2; III:2:1).

Divine Arbitration

Instruction issues from Zion,

and out of Jerusalem

comes the word of the Lord;

He is judge, in Divine wisdom,

between nations,

arbiter among many peoples (2:3-4; 6:27)

Y our sons and daughters

are often in a stupor of thought

like antelopes caught in a net.

Therefore listen to this in your affliction

drunk that you are, but not with wine:

thus says the Lord, your Lord and your God,

who always pleads the cause of his people:

Look, I cultivate your hand

and help you overcome your

drunkenness, your

stupor of thought (51:21-22)

Then a voice may be heard:

I
create
living souls (57:14-16, III:2:9)

To create
living souls
in the midst of person's imprisoning
darkness and personal desolation,
I
refine away your base metal as with potash
and purge your iniquities
as in a furnace of fire in a smelter (1:25, III 2:9-10).

Creation-Refuge in Ruthless Cities and Nations

O Lord, thou art my God;
I rejoice and feel exalted in thee
and praise thy name;
thou accomplisheth a wonderful purpose,
certain and sure, from time immemorial.
When cities become desolate
thou rebuildest some and create
new cities.

For this, cities of cruel nations
may come to appreciate thee,
the cities of ruthless nations
may come to honour thee.
Truly thou art a refuge to the poor,
a refuge to the needy
in their trouble,
a refuge to the depressed
in their trauma,
a shelter from the tempest
and shade from oppressive heat,
in the earthly and unseen atmosphere.
For the blast of the ruthless is like an icy storm
or a scorching drought;

father...But if ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them; then will I cut off Israel out of the land. (1 Kings 9:1-7)

Solomon's Idolatry and Adultery

But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; of the nations concerning which the Lord said unto the children of Israel, Ye shall not go in to them, neither shall they come into you; for surely they will turn away your heart after their gods: Solomon clave unto these in *love*...And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David his father. And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice; and had commanded him concerning this thing, that he should not go after other gods; but he kept not that which the Lord commanded.

Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it for David thy father's sake; but I will rend it out of the hand of thy son. Howbeit I will not rend away all the kingdom; but will give one tribe to thy son (Rehoboam) for David my servant's sake, and for Jerusalem's sake which I have chosen.

Solomon sought therefore to kill Jeroboam. And Jeroboam arose and fled into Egypt, unto Shishak king of Egypt, and was in Egypt unto the death of Solomon. (1 Kings 11:1-2, 6, 11-13, 40)

Saul, David and Solomon Being-in Love 'in some ways'

If a person analyzes carefully The Old Testament narratives of the Being-in *Love* of the kings Saul, David and Solomon from the perspectives of what modern man in Judeo-Christianity would consider to be logical and reasonable, then there are striking inconsistencies in Old Testament scripture which, as The Word of God, are puzzling when these inconsistencies are unveiled and these prophetic kings are seen to live less than Ideal love lives.

The Law of Moses specified that persons committing adultery were to be stoned to death. Yet both David and Solomon are reported to have committed adultery. David with Bathsheba and Solomon clave in love to many strange women of the nations concerning which the Lord said unto the children of Israel, Ye shall not go in to them and they were not only not stoned to death but Nathan the prophet said to David, The Lord hath put away thy sin and thou shalt not die, but the child conceived in the adultery shall die; and later, Bathsheba conceived and gave birth to Solomon, and the Lord *loved* him; and Solomon was informed that the penalty for him was to have his kingdom rended after his death and his son Rehoboam his heir would receive the inheritance of only one tribe Judah whereas the remainder of Solomon's heritage would be given to Solomon's servant (Jeroboam).

Old Testament scripture reports that the Lord would establish the throne of Solomon's kingdom *forever* if Solomon would walk before him in *integrity of heart* and in *uprightness* as David his father did. This brings up the question of the consistency of pronouncing David to-be-in integrity of heart and uprightness in the face of his having committed adultery and caused the death of Uriah and was about to or would have yielded to the temptation to slaughter Nabal's armies needlessly had not Abigail intercepted him on the way to doing so and was influential in advising him not to do so. When he had decided to shed the blood of Nabal and his forces, was he *upright* and possessed of *integrity of heart*?

In following up on the involvement of philosophical prophecy in the knowable *mystery* of God calling and anointing persons, knowing in advance that they would later falter, the Old Testament accounts of Saul, David and Solomon sinning also reveal that Divine providence sees much value in persons lives in their Being presented with opportunities to-Be-in *Love* where some percentage of success Really takes place even though there is also some percentage of failure. A value to Saul is indicated by his taking the opportunity to give Michal opportunity to fulfill her love for David, even though at times she *despised* him and Saul's motives were not all in the best interests of David. And of value to David was his courage and wisdom cultivated to derive benefit to himself and others by getting the experiences and opportunities of being of service to Israelites as an opportunity given him by serving in Saul's armies. Solomon apparently had opportunity to experience Really Being-in *Love* even though he adulterated this opportunity in many ways.

Whenever and to the extent, then, that persons may study carefully and envisioningly the Old Testament accounts of some of the experiences of Saul, David and Solomon exploring possibilities of what may be said to be the category of Being-in *Love*, they may themselves envision insights of benefit to

Philistines as David did later with Uriah, to kill him out of jealousy, so that Saul rather than David could have the fame and credit for success against the Philistines.

Michal's feelings toward David were uneven and were not simply those of love. When David brought the ark of God into the city of David with gladness...David danced before the Lord with all his might...And as the ark of the Lord came into the city of David, Michal, Saul's daughter looked through a window, and saw king David leaping and dancing before the Lord; and she *despised* him in her heart. Then David returned to bless his household...and Michal said unto him...How glorious was the king of Israel today...And David said unto Michal, It was before the Lord, which chose me before thy father...who appointed me ruler over the people of the Lord, over Israel; therefore will I play before the Lord. (I Sam.18:20; II Sam.6:12-21)

Abigail, who later became David's wife, was married to Nabal; and she was a woman of good understanding and of a beautiful countenance; but the man was churlish and evil in his doings.

David sent men to Nabal to inquire about acquiring food and wine for himself and his men. Though Nabal refused, his wife Abigail arranged for the supplies and the transportation of them to David, but she told not her husband Nabal. Abigail said to David, A man is risen to pursue thee, and to seek thy soul; but the soul of my lord shall be bound in the bundle of life with the Lord thy God; and the souls of thine enemies, them shall he sling out, as out of the middle of a sling...And David said to Abigail, Blessed be the Lord God of Israel, which sent thee this day to meet me; and blessed by thy advice, and blessed be thou, which hast kept me this day from coming to shed blood, and from avenging myself with mine own hand. For in very deed, as the Lord God of Israel liveth, which hath kept me back from hurting thee...there had not been left unto Nabal by the morning light anything. (I Sam.25:3-34)

Again David, Being-in *Love*, *was Being-in a creation-of-life* Love-modesty and Love-humility through which he was enabled to pursue his *anointing* to avoid Being-in vengeful destruction while simultaneously assisting in the establishment of Israelites in the promised land.

David's Adultery with Bathsheba

And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house; and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon. And David sent and inquired after the woman, and one said, this is Bathsheba, the wife of Uriah. And David sent messengers, and took her; and she came in unto him, and he lay with her. (II Sam.11:2-4)

And the Lord sent Nathan the prophet unto David...And Nathan said to David, Thus saith the Lord God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul; and I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have given unto thee such and such things. Wherefore hast thou *despised* the commandment of the Lord, to do evil in his sight?...Now therefore the sword shall never depart from thine house; because thou hast *despised* me, and hast taken the wife of Uriah the Hittite to be thy wife. Thus saith the Lord...I will take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie with thy wives in the sight of this sun. (II Sam.12:1, 7-11)

And David said unto Nathan the prophet, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die...but the child also that is born unto thee (by Bathsheba) shall surely die...(afterwards) David, (Being-in *Love-comfort*) comforted Bathsheba his wife, and went in unto her, and lay with her; and she bare a son, and he called his name Solomon; and *the Lord loved him*. (II Sam.12:1, 7-14, 24)

Solomon

Bathsheba bowed with her face to the earth, and did reverence to the king, and said, Let my lord king David live forever. And king David said, call me Zadok the priest, and Nathan the prophet and Benaiah; and they came before the king; and he said...Let Zadok the priest and Nathan the prophet anoint Solomon king over Israel...So Zadok the priest took an horn of oil out of the tabernacle, and anointed Solomon...And moreover the king's servants came to bless our lord king David, saying, God make the name of Solomon better than thy name, and make his throne greater than thy throne. (I Kings 1:31-47)

And it came to pass, when Solomon had finished the building of the house of the Lord...the Lord appeared to Solomon...I have heard thy (dedicatory) prayer...If thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments; then I will establish the throne of thy kingdom upon Israel forever, as I promised to David thy

thou subduest the roar of the foe,
and the siren song
of the ruthless fades gently away. (25:1-3).

Cities Rebuilt

I say of Jerusalem,
She shall be inhabited by the living
even though now her people are in
desolation and
in a stupor of thought and feeling,
and of the cities of Judah,
They shall be rebuilt; all the ruined people
I will restore ;
and of the cities in all the world,
They shall be rebuilt.

I say to the deep waters, Be dried up;
I will make your streams run dry.

I say to Cyrus, and other kings,
You shall be my shepherds
to carry out my purpose,
so that Jerusalem may be
and the cities in all the world may be
rebuilt,
and the foundations of the temples
in Jerusalem
and all the world may be laid
and their towers and ramparts,
their walls and veils

may be created. (44:26-28.)

The Cities of Zion

Awake, awake, put on your strength, O Zion,
and all of you who aspire to dwell in Zion,
put on your loveliest garments, holy city of Jerusalem,
and all of you who aspire to dwell in that
Jerusalem
which is and will become holy
and all of you who aspire to dwell in any
holy city
in all the world;

for the uncircumcised of heart
and the unclean cannot enter them.

Arise, arise, captive Jerusalem, shake off the dust;
loose your neck from the collar that binds it,
O captive son or daughter of Zion.
If you will faithfully come in to me I will redeem you from
your captivity.

The Lord says, You were sold but no gold was paid, and without payment of inflated or depressed money
you may be ransomed.

The Lord says, At the beginning of Israel my people went down into Egypt to live there, and at the end it
was the Assyrians who oppressed them; but now what do I find here? My people carried out and no adequate
compensation given to them, their rulers derided, and my name reviled all day long, says the Lord. But on those
days when my people dwell in Zion Cities they know my name and know me; they know that it is I who speak to
and inspire them; here I am (52:1-6)

Envision Zion Cities,
cities of sacred temple feasts
let your mind's eyes rest on them.

Envision Zion Cities, New Jerusalems,
lands and cities of my people
of peace and comfort and joy;
tents, cities, temples
which are never shifted
never sifted
never abandoned
never covered over
by shifting
desert sands, never desolate;
tents whose pegs are
never pulled up,
not one of their ropes cast loose.

Envision there the Lord's majesty;
they are places of rivers and broad streams;
and no slave galleys shall be rowed there,
no stately but thinly veneered luxury ship
sails by or docks.

out of this Being-in *Love* with the Amalekites, avoiding under Divine inspiration and gladly, a confrontation with
them whenever possible and advisable.

Of pivotal significance in the career of David the warrior Being-in *Love-Compassion* was, at the
beginning of his 40 year reign and his 33 year reign over all Israel and Judah, and though he established the
Israelites in Jerusalem by warring with the Jebushites, the heart of which was the area known to Be Zion, he did so
without injury to the blind and the lame, although they were not settled in his own home area in Zion. In time
his forces included 800,000 men of Israel and 500,000 men of Judah, which, for some reason not clear in the
history of David, he lamented perhaps because he may have been *overdoing* or mis-directing his activity in
being warrior king, indicating that in spite of his greatness he nevertheless became involved in several sinful
problems, from which he repented. And David built an altar unto the Lord, and offered burnt offerings and
peace offerings. So the Lord was entreated for the land, and the plague was stayed from Israel. (II Sam. 5:6-7;
24:9-25)

David's Love for Saul

From the perspective of philosophical prophecy, it is Realized that the in-depth nature of creation-of-life
Love is at least partially a knowable *mystery*. The knowable mystery of the nature of God Being-in *Love*
is not addressed directly in the Old Testament. All references in The Old Testament refer to man loving God,
none to God loving man. But kerygmatic statements that *God Is Love* and the admonition to love your
enemies are apparently providently *reserved* for the New Testament. Nevertheless, that this is the case
is implied in The Old Testament; the greatest commandments in The Law of Moses Being Thou shalt *Love* the
Lord thy God with all thy heart, might, mind and strength and thy neighbor as thyself; implying that the
commandment is generated from God *loving* man with all his heart, might, mind and strength. This is also implied
in the mythological Reality that God created man in his own image, at least to the extent of man's Being-in Divine
personal *Love*-potentialities. (I John 4:16; Matt.5:44; 22:36-40; Deut.6:4-9; Gen.1:27)

Philosophical prophecy is involved in the knowable *mystery* as to why God would call and anoint
persons to Be inspired by him and to Be-in his service, knowing that they would later falter and not remain
enlivened by relating personally with him.

Kish, of the tribe of Benjamin, was a man of mighty power; and he had a son, whose name was Saul, a
choice young man, and there was not among the children of Israel a goodlier person than he. Some of his
father's flocks were lost and his father sent him to find them, and were unable to. So his servant informed him that
there is in this city a man of God, and he is an honourable man; all that he saith cometh surely to pass;
peradventure he can shew us our way that we should go.

Inquiring about Samuel the prophet and seer, Saul and his servant received directions as to where to find
him. In the meantime, The Lord had told Samuel in his ear a day before Saul came, saying, Tomorrow I will send
thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people Israel, that he may
save my people out of the hand of the Philistines...Then Samuel took a vial of oil, and poured it upon his head, and
kissed him... and anointed him to be the leader of the Israelites in their wars with the Philistines. (I Sam. 9:1-20;
10:1)

David was well aware of the anointing of Saul by Samuel and his Being-in *Love* included his love and
inspired respect for this anointing, whatever may then distract from it; indicating his prophetically inspired wisdom
with regard to his warrior *Love* for the destiny of Israel always Being-in Divinely inspired hands.

In the course of several years of Saul and his son Jonathan and David, who Jonathan loved deeply, engaging
continually in the hardships and stress of war with the Philistines, Saul disobeyed the Divine instruction as to how
to carry on the war, and selfishly kept some of the spoils of war for himself. And the Lord said to Samuel, It
repenteth me (I now see Saul's disobedience) that I have set up Saul to be King; for he is turned back from
following me, and hath not performed my commandments. Later Saul tried to kill David, and he several times
escaped Saul's pursuits against him. On two occasions David spared Saul's life when he was in a position to kill
him, showing his Really Being-in *Love*, *even with those at enmity with him*. (I Sam.13; 14; 15:11; 18:8-12; 23;
24; 26)

David's Love for His Wives

Nothing is specifically indicated in the Books of Samuel about David Being-in *Love* with his wives. Michal,
Saul's daughter, loved David and Saul was pleased, but for spurious motives, and said I will give him her, that
she may be a snare to him, and that the hand of the Philistines may be against him. Wherefore Saul said to David,
Thou shalt this day be my son in law. Ironically, Saul wanted to put David in the front lines against the

‘Love’ Perspectives and Contexts

Proximally and for the most part The Old Testament is not about love, but is about war. The greatest of the warriors was David, and in this sense was the greatest person in The Old Testament. Yet the most meaningful and significant aspect in and of The Old Testament is love; but this is proximally and for the most part hidden in The Old Testament and veiled in various ways. One of the major purposes in and of philosophical prophecy is to unveil Real meanings in and the significance of love in The Old Testament. David was not only a warrior but was also a person Being-in *Love*. To unveil the Being-in *Love* in and of David and others requires philosophically prophetic considerations beyond simply identifying love by gushy sentimentality or situations in life ordinarily identified by the use of the word love.

In effect and for the most part, The Old Testament begins with the Book of Exodus. Genesis, the beginning of The Old Testament in some sense, relates *briefly* paradigmatic ways the meaning and significance of Adam and Eve, the parents of all living, and Noah, a new parent of all living and Abraham and Isaac and Jacob the ancient patriarchs of all living, in 69 pages of narrative (in the 1954 printing of the Cambridge University Press Old Testament) covering the first 2,000 years of human history. The four books of Moses, written around B.C.1,500, represent the institution and practice of The Law of Moses over about a 40 year period of time in the wilderness between Egypt and the invasion of Canaan in the near East by the Israelites under Joshua. Yet these four books Exodus, Leviticus, Numbers and Deuteronomy are one of the two largest segments in The Old Testament, 209 pages in length; the other being the chronicles of Samuel and the kings Saul, David and Solomon, 254 pages in length; 209 pages of The Law plus 254 pages of the kings totaling 463 pages out of the 1,109 pages in The Old Testament. In contrast to these 463 pages, the word love is only mentioned in 135 verses in the whole of The Old Testament, or about the length of the first five chapters of Exodus five pages out of the 1,109 total pages of The Old Testament.

David the Warrior

Beginning with Joshua, in the next generation after Moses, the Israelites engaged in centuries long wars with various peoples in the land of Canaan in the middle East, one of whom was the Philistines, others being the people of Moab, the Ammonites, the Amalekites, the Edomites, the Cherethites, the Pelethites and the Syrians. Two of the best known confrontations with the Philistines were those of Samson, the 12th of the Judges of Israel before the enthronement of kings, with his superhuman strength and David slaying Goliath. (Judges 13:24-16:30; I Sam.17; 8:10-15)

Early in his career David slew 200 Philistines at the behest of Saul. Some time later the Amalekites invaded the territory of Ziklag and burned it with fire and took captive numerous Israelite wives and children, among them two of David's wives, Ahinoam and Abigail. Then David and the people that were with him lifted up their voice and wept, until they had no more power to weep. This weeping was inspired by their *genuine Love-Compassion* for their wives and families.

But David *encouraged* himself in *Love-Compassion in the Lord his God*. A major ingredient of David's Being-in *Love* was his genuine Divinely inspired *Love-Compassion courage*. And David inquired of the Lord, saying, Shall I pursue after this troop? shall I overtake them? And The Lord answered him, Pursue; for thou shalt surely overtake them, and without fail recover all. David's Being-in *Love* included a *gentle, modest, true spirit of inquiry* seeking Divine inspiration to know how to Be-in *Love* not only with wives and families but with the Amalekites as well, since The Lord was also Being-in *Love* with the Amalekites; just as much his children as were the Israelites. So David and his 600 men pursued and smote the Amalekites for two days and recovered all of the Israelites. (I Sam.18:27; 30:1-10, 17-18)

Sometime prior to this war with the Amalekites, David and his men, by their very personal presence, were instrumental in resolving a pitched battle between the Philistines and the Israelites under Achish. When the Philistines discovered they were present, they said, Is not this David, of whom they sang one to another in dances, saying, Saul slew his thousands, and David his ten thousands? So Achish, a general of the Israelites, said to David, Surely, as the Lord liveth, thou has been upright, and thy going out and coming in with me in the host is good in my sight; for I have not found evil in thee since the day of thy coming unto me...I know that thou art good in my sight, as an angel of God...wherefore now rise up early in the morning and depart. So David and his men departed and the Philistines departed and the further engaging in a war was avoided by the personal presence of David and his men and the wisdom of Achish, the Israelite general.

The Being-in *Love* in and of David the Warrior included *genuine Love-compassion* for his wives and children and families, *Love-Compassion courage*, and a *gentle, modest, true spirit of inquiry*, seeking Divine inspiration to know how to Be-in *Love*, not only with wives and families but with the Amalekites as well, and

For the Lord our judge
the Lord our law-giver
the Lord our friend and bosom companion
the Lord our king he himself saves us
to dwell in
peace and comfort and joy.

Whoever was blind shall have a full share of the spoil
whoever was lame shall take part in the rewards;
no citizen of Zion Cities shall be sick,
but shall be well,
in the midst of well-being;
and the sins of the children of
the Lord, living in
Zion Cities, are forgiven. (33:20-24.)

A Remnant and Chosen People

Countries are full of persons who are desolate,
persons whose hearts and minds
lie in ashes in the
cities of the world.
Strangers devour you and your land
before your eyes;
many of you
are desolate as Sodom,
no better off than Gomorrah (1:7-9)

Thus says the Lord,
who opened a way in the sea
and a path through mighty waters,
who drew on chariot and horse to their destruction.
But I also create newness of life, and
I also create renewal of life.

So I create ways through the wilderness
and paths through the barren desert;
the wild beasts do me honour.
I provide water in the wilderness
and rivers in the barren desert,
where my chosen people may drink,
where my chosen people

on the way to Zion Cities may refresh themselves. (43:16-20).

So there are and shall be causeways
for remnants of my people,
remnants rescued from desolation in Assyria,
from desolation in Egypt,
from desolation in Israel,
from desolation in
all the nations of the world, causeways
beside and along which they may proceed
and through which they may come
to dwell in Zion Cities (11:16).
Survivors of desolation and despair and deception
in Judah and Jerusalem
and all the nations of the world
strike fresh root underground
and yield fruit above ground,
for remnants, survivors, shall be in Jerusalem
and numerous cities and nations;
departing for or on the way to
or dwelling
in Mount Zion,
the congregation of
Zion Cities (37:31-32)

In those days and years the
remnants of Israel, the survivors of Jacob,
cease to lean for support on those proving to be
their destroyers, but shall loyally
lean for support on the Lord,
the Holy One of Israel.

Remnants shall turn,
remnants of Jacob and
of cities and
nations,
to God their champion,
their ransomers,
their rescuer.
Your people Israel and
of cities and nations
may be many as the sands of the seas, but only

2 Sons - Manasseh & Ephraim (Gen.30:1-2)		
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Though it is not clear in the accounts of Jacob managing the flocks of Laban as to how Jacob obtained ownership of flocks for himself, his herds became much larger and hence he became much more prosperous than Laban. This caused Laban distress and an estrangement between Laban and Jacob.

Jacob heard the words of Laban's sons, saying, Jacob hath taken away all that was our father's; and of that which was our father's hath he gotten all this glory. And Jacob beheld the countenance of Laban, and behold, it was not toward him as before. And the Lord said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee.

And Jacob sent and called Rachel and Leah, to the field unto his flock, and said unto them, the God of my father hath been with me. Ye know that with all my power I have served your father. And your father hath deceived me, and changed my wages 10 times; but God suffered him not to hurt me. Thus God hath taken away the cattle of your father, and given them to me. (Gen.31:1-9)

After 20 years with his own wives and families and herds, and with Laban's father of Leah and Rachel Jacob found a way to leave with them, from the estate of Laban, for the land of his fathers, Isaac and Abraham. Laban pursued and caught up with them and in the ensuing disputation between Laban and Jacob Jacob was wroth, and chode Laban, saying, What is my sin that thou hast so hotly pursued after me? Whereas thou hast searched all my stuff, what has thou found of all thy household stuff?...This 20 years have I been with thee... (Whatever losses there have been) I bare the loss of it...Except the God of my father, the God of Abraham, and the respect of Isaac, had been with me, surely thou hadst sent me away now empty. (Gen. 31:36-42)

After a covenantal resolution between Laban and Jacob, Jacob preserved his prosperity and herds and families and Jacob went on his way, and the angels of God met him. And when Jacob saw them, he said, This is God's host. (Gen.32:1-2)

Approaching his homeland after 20 years as manager of the flocks and business of Laban, Jacob anticipated trouble with his twin brother Esau over his prosperity and prepared his families and servants for trouble, which included large appeasement gifts for Esau from his herds and flocks. Before finishing the Journey Jacob was left alone; and there wrestled with a man with him until the breaking of day...And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me...And he said, Thy name shall be called no more Jacob, but Israel; for as a prince has thou power with God and with men, and hast prevailed...And Jacob called the name of the place Peniel; For I have seen God face to face, and my life is preserve. (Gen.32:24-28)

Preliminary Observations Regarding the 'situations of life' of Jacob and Joshua

Neither the comportment of Jacob nor Joshua in their situations of life as reported in the Old Testament and as transmitted to modern times are Ideal from the perspectives of what modern man in Judeo-Christianity would and do consider to be the presumed prophetic morality and ways of conducting themselves in accordance with modern ethical and Ideal ways prophets are supposed to comport themselves. Yet seldom if ever has the question of problems of what are or may possibly be *contradictions* and *inconsistencies* in their prophetic lives in accordance with this present review been addressed by persons enculturated by and thinking from the perspectives of the mental images of modern industrial man and those ideas which modern man in general, as well as persons in specific professional sociological and psychological ways, are more or less aware of.

The Old Testament does not give consistent and specific prophetic analysis as viewed from the perspective of mental images of modern man, of ethical and prophetic correlations between the envy and hate and anger of persons also stipulated to be prophets; nor correlations between their judgments regarding adultery and *harlots* as, in their minds, they may have had a bearing on the ways they themselves as prophets felt themselves to be responsible to carry out regarding the prescriptions of penalties for violations of the Mosaic law by themselves and others they were involved with in their situations of life at the time.

As progress may perhaps continue in the endeavor engaged in here, correlations between Old and New Testament and philosophically prophetically considerations of Being-in-*Love* may become clarified.

David

Thou shalt not commit adultery (Exod.20:14; Deut.5:18)

The man that committeth adultery with another man's wife, the adulterer and the adulteress shall surely be put to death. (Levit.20:10)

What would a meaningful and significant way be to approach the legal case Joshua made for saving alive the *harlot* Rahab from being stoned to death after her rescue by the army of Joshua in the great Philistine wars in the generation after Moses when the Israelites were establishing themselves in the land of Canaan; in light of the required prescription in the Mosaic law, no legal exceptions made therein, regarding the stoning to death penalty for adultery. Were Joshua's judgments consistent with the prescribed penalties for bearing false witness and for adultery in the Mosaic law? (Exod.20:16; Levit.20:10)

Joshua sent two men to spy out Jericho secretly. And they went and came into an *harlot's* house, named Rahab, and lodged there. And it was told the king of Jericho, saying, Behold, there came men in hither tonight of the children of Israel to search out the country. And the king of Jericho sent unto Rahab, saying, Bring forth the men which are come to thee. But the woman took the two men and hid them, and said thus, There came men unto me, but they went out when it was dark and I wist not where...And she said unto the men, I know that the Lord hath given you the land, and that your terror is fallen upon us...Now therefore, I pray you, swear unto me by the Lord, since I have shewed you kindness, that ye will also shew kindness unto my father's house and that you will save alive my family from death. And the men answered her, Our life for yours, if ye utter not this our business. Then she let them down by a cord through the window and said unto them, get you to the mountain. (Joshua 2:1-4, 12-15)

Joshua and his army marched around the city of Jericho for seven days, with much pandemonium and trumpets blowing. And the seventh time Joshua said to the people, Shout; for the Lord hath given you the city. And the city shall be accursed; only Rahab the *harlot* shall live and all who are in her house. But all the silver, and gold, and vessels of brass are consecrated unto the Lord; they shall come into the treasury of the house of the Lord...And they burnt the city and all that was therein except for the silver and the gold and the vessels of brass. And Joshua saved Rahab the *harlot* alive, and her father's household, because she hid the messengers which Joshua sent to spy out Jericho. (Joshua 6:12-19, 24-25)

Plural Marriage in the Old Testament

Philosophical prophecy, seeking to envision meanings in and the significance of the possibilities of persons Being-in *Love* in the Old Testament, finds it necessary to give consideration to those accounts in the Old Testament of those situations in which plural marriage was practiced. Are these scriptural reports of plural marriage related to Really Being-in *Love* in creation power?

The accounting for marriage in the Old Testament involves all of those prophets herein noted from Adam through Hosea. Those stipulated to have been involved in plural marriage in the Old Testament are Abraham, Jacob, David and Solomon.

Abraham (3 wives):			
	Hagar (Gen.Chs.16, 21) begat: Ishmael	Sarah (Gen.Chs.11, 12, 17, 20) begat: Isaac md. Rebecca (1 wife) who begat: Esau & Jacob (twins) (Gen.Ch.25)	Keturah (Gen.Ch.25; I Chr.Ch.1) begat: 6 Sons
Jacob (Gen.Chs.29-35) (4 wives):			
Leah Begat: 6 Sons, 1 Daughter	Rachel begat: 2 Sons who begat: Joseph (Gen.30:24) (1 wife) who begat:	Bilhah begat: 2 Sons	Zilpah begat: 2 Sons

Remnants shall turn, and

come to dwell in Zion Cities; the remainder

of cities and nations

continue to be subject to

desolation and despair and deception. (10:20-23.)

Those Priests and Priestesses, Gods and Goddesses,

Angels and Ambassadors of the Holy One of Israel,

who are always near Him,

are One Mighty and Strong, overflowing with

the power of the creation of life.

At times their overflowing is

like a sweeping storm of hail, clearing the land,

at times their overflowing is

like a destroying tempest, clearing the land,

at times their overflowing is

like a torrent of water in overwhelming flood,

clearing the land,

at times their overflowing is

like the waters of Shiloah,

which run so softly and gently (8:6),

nourishing the land and all the people.

In those days and years and centuries and aeons,

in the midst of

creating Zion Cities

the Lord of Hosts is seen by those able to be

aware of His presence

to be a lovely garland,

a beautiful diadem for the

Remnant of his people,

a spirit of justice and mercy, of

peace and comfort and joy. (28:2, 5.)

Thus saith the Holy One of Israel,

Those Priests and Priestesses, Gods and Goddesses

angels and Ambassadors of the Holy One of Israel,

are my servants, whom I uphold,

my chosen ones in

whom I delight,

I bestow

my spirit upon and in them,
 and they shine and beam
 a spirit of justice and mercy, of
 peace and comfort and joy
 and their radiance
 shines and beams
 peace and comfort and joy,
 wisdom and understanding
 and knowledge,
 radiance
 shines and beams
 through them,
 radiance in Assyria,
 radiance in Egypt,
 radiance in Israel,
 radiance in
 cities and nations (42:1).

Listen to me, house of Jacob
 and
 Assyria,
 Egypt,
 and the remnant of the house of Israel,
 cities and nations,
 you are a load on me from your birth,
 carried by me from the womb,
 [he ain't heavy father he's my brother]
 till you grow old I am He,
 and when white hairs come, I will carry you still;
 you create me;
 I create you and we bear the burdens
 and joys together twinly (46:3-4).

The Centre of the World

On the days and years and centuries and aeons
 of the coming and presence of the Lord and
 whenever persons become aware of and dwell in
 the presence of the Lord
 there is a highway between Egypt and
 Assyria; Assyrians come to Egypt and Egyptians to Assyria; then

strongly suggests the appropriateness and value of creative modesty and caution as to the type of approach one should make to scriptural wording and descriptions with regard to passages and contexts related to themes of Being-in *Love*, for persons to *personally* benefit from their considerations of Old Testament and New Testament passages of scripture related to this matter. (Acts 9:7; 22:9)

Persons who are rigidly involved in mental images spawned from , and in turn spawning , their ideas related to the proverb, The Bible is the word of God , don't think about , and in their mental state at the time, are incapable of thinking about the Reality that the Old and New Testament are things and are not persons. Not doing so, they inevitably relate to these ancient scriptures *impersonally*, without being aware of this, which is consequently personally destructive to them in various ways and degrees.

From the perspective of philosophical prophecy the thematic presentations of love stories in the Old Testament and the New Testament may possibly become and Be creation-of-life meaningful and significant in the lives of persons if and whenever and to the extent that they are *personalized* in to themselves in creation-of-life appropriation, through their very own transcending-subjective-objective placing themselves in their own personhood into the situations of life which are represented in these testaments and resolve creatively the problems in these situations and consequently their very own problems of Being-in *Love* creatively. So it is advisable to envision various Real life situations of Being-in *Love* in these testaments .

Love in the Old Testament

The approximate traditional dating of the prominent Old Testament prophets is B.C. 4,000 for Adam, B.C. 3,000 for Noah, B.C. 2,000 for Abraham, Isaac, Jacob and Joseph, B.C. 1,500 for Moses, B.C. 1,000 for Saul, David and Solomon, and B.C. 750-600 for Jeremiah, Ezekiel and Hosea. To Give an Old Testament perspective to a study of love stories and settings noted in the Old Testament, it is the case that the word love is not mentioned in the Old Testament with regard to Adam, Noah, Abraham and Isaac; that is, for four of the six persons in Judeo-Christian tradition considered to be the prophets who correlated the relationships between God and man in the first 2,000 years of human history. Accounts of prophets being-in love in the Old Testament begin with the prophet Jacob, son of Isaac and grandson of Abraham.

Those whose love stories are accounted for in the Old Testament in addition to Jacob are the prophet-kings David and Solomon in approximately B.C. 1,000. In addition to these three, the prophets Jeremiah, Ezekiel and Hosea produced prophecies in which the subject of love is written about . Again, these love stories and writings about love are not those kinds of studies of love and personal relationships and their problems along the lines of modern psychology and sociology and psychotherapy and psychiatry.

Love ‘along with’ Envy and Hate and Anger – Jacob

Jacob had contracted for two consecutive seven-year periods of his labor with Laban, the father of Leah and Rachel, to receive his daughters and their handmaidens to be his wives.

Jacob went in unto Rachel (after having had cohabited with Leah), and he *loved* Rachel *more than* Leah, and served with him yet seven other years in dowry-payment for Rachel. And when the Lord saw that Leah was *hated*, he opened her womb; but Rachel was barren (until many years later when she begat Joseph and Benjamin; in the meantime Leah begetting six sons and one daughter). (Gen. 29:30-31)

And when Rachel saw that she bare Jacob no children, Rachel *envied* her sister (Leah); and said unto Jacob, Give me children, or else I die. And Jacob's *anger* was kindled against Rachel; and said, Am I in God's stead, who hath withheld from thee the fruit of thy womb? (Gen.30:1-2)

In other words, was it possible for such a mighty prophet and patriarch as Jacob was to be involved in competitive love and *hate* and *envy* and *anger* and yet be an inspired man and still not be rejected by and on the other hand find favor with The Lord? That he remained a prophetic and patriarchal Father of the faithful in the Judeo-Christian heritage is signified by his being visited by angels and The Lord himself for cosmically significant purposes after these events. (Gen.31:36-42; 32:24-28)

Love and ‘Involvements’ in Adultery – Mosaic Law

Thou shalt not bear false witness (Deut.5:20)

persons includes having mental images which are distortions in varying degrees of that Reality which they represent. All persons without exception have mental images which are subjective distortions. These subjective distortions arise out of the constitution of personal existence. Human existence is such that things and persons never project an image from themselves in such a way that existence guarantees that these images are automatically and accurately received in the mental images of those persons observing these things and persons.

These subjective distortions in the mental images of persons can only be discovered and corrected through the mental process of persons directly and consciously, with a positive and personally true and creative *spirit of inquiry*, exercising themselves in mapping and logging their mental images to discover those which are subjectively distorted and then correcting these images, through this kind of re-Search. (III:Ch.22, pp.1-2)

To understand adequately and envisionarily the perspectives and contexts of the Old and New Testaments in human history, it is *essential* to understand the nature of these literary materials. It is a mistake to simply presume that these literary materials are simply straight-forward explanations of Old and New Testament Realities as prose scholarly journals in a modern scholarship format. The principle Old Testament literary materials are:

1. Mythological or apocalyptic as, for example, those materials relating the Garden of Eden account of Adam and Eve and the account of Noah and the flood; and
2. The Law of Moses; and
3. Chronicles of the Kings; and
4. The Prophets; and
5. Wisdom literature, especially Job, Psalms, Proverbs and The Song of Solomon.

The principle New Testament literary materials are:

1. Mythological or apocalyptic as, for example, The Book of Revelation and portions of The Gospels, such as the parables of Jesus and discussions about the end of the world; and
2. Quasi-historical as, for example, references to some of the events in the lives of Jesus, Peter, James, John, and Paul quasi-historical since they are not verifiable by archeological sources independent of the New Testament; and since the events can't be put together and reconstructed in a sequential order as historical studies can be from records available in modern times. These events are often cited primarily or exclusively to teach moral and spiritual lessons and not to make a historical record.
3. Materials involving spiritual instruction.

It is very difficult, at least at first, for persons to engage themselves in envisioningly probing into and discovering the meaningful and significant Divine inspiration in ancient scripture. Apart from philosophical prophecy, modern industrial and scientifically cultured and oriented man thinking about or reading or studying the Old and New Testaments does not Realize, or is even aware of the cosmic value of and that there was and Is a Reality in inspired mythology and apocalypse and quasi-historical events and ancient ways of reporting them. Nevertheless, this is the case and philosophical prophecy seeks to find and participate in this cosmic value.

A meaningful and significant way to approach this understanding is to come to grips with the proverb, 'The Bible is the word of God'. This proverb becomes problematical whenever and to the extent that persons discover what may be legitimately concluded to be contradictions and inconsistencies in Biblical passages of scripture. For instance, the apostle Paul and traveling companions were intercepted by the risen Lord on the road to Damascus in Syria on their way to persecute and stone to death the Christians, as prescribed in the Mosaic law, for blasphemy against God. Speaking to Paul from Being a great light, he raised this question, 'Why persecutest me?'

One New Testament account indicates that the traveling companions saw the light but heard no voice, whereas another account of the same event indicates that they heard the voice but saw no light. These accounts contradict each other. Though the subject matter of this contradiction may be insignificant in and of itself, yet it

Egyptians worship with
Assyrians and Assyrians worship with
Egyptians.

On the days and years and centuries and aeons
of the coming and presence of the Lord

Israel shall rank with

Egypt and

Assyria, those three, and shall be a blessing
in the centre of the world.

So the Lord of Hosts will bless them: a blessing

be upon Egypt my people, upon

Assyria the work of my hands; and upon

Israel, my people.

From the centre of the world

the life creating radiance of

the Lord of Hosts

is a blessing

in and to all the nations

of the world (19:23-25).

CHAPTER 6

Isaiah V: Prophetic Hierontology (Temples)

Temple Cities

Coming of The Lord

Altars

Sacred Pillars

When
the days and years and aeons
of the coming and presence of
The Lord of Hosts
is sensed
there are cities
in the centre of the world
comprehending and writing and reading
sacred languages
and embodying their creation faith
in
The Lord of Hosts
and some of them are called
cities
of the sun.
In those
days and years and aeons
there are
altars,
to and for
The Lord of Hosts
and his people
in the heart of temples
in temple
cities
and there are sacred pillars
set up for
The Lord of Hosts
which
inspire his children
and on
which
are engraved the

CHAPTER 26

Prophetic Love

It is often thought and said that the greatest interest persons have is in being in love, themselves, and knowing how the love affairs of others are going. In some way or another and in innumerable variations on this theme, the music in general circulation in the modern era is a constant writing and performing and listening to and singing love songs as the center of attention and interest and entertainment, by everyone, especially in the younger generation, in one form or another, whose cassette tapes and radios are playing constantly.

In general, persons in the younger generation in the modern era are not interested in, nor have they given much thought to what does it really mean to be in love, and is there something to it above and beyond involvement in various ways in the love songs they are familiar with and idolize or that are in the top ten on the most current charts. They are generally enthused about both the lyrics and the music of love songs and at times say to each other, aren't these words really great.

Whenever and to the extent that persons may discover a desire in themselves to probe beyond love songs on the most current charts and inquire in some depth what is Being-in *Love* Really and what is the most meaningful and significant ways that I myself and others could Really Be-in *Love*, then it is advisable to probe in-depth into the subject beyond love songs on the most current charts. In this interest persons may become and Be benefited personally by engaging themselves in an in-depth exploration in a creation-of-life *spirit of inquiry* in to the Judeo-Christian tradition of and philosophically prophetic envisioning insights in to what it is Really to-Be-in *Love*. The primal resource for investigation of the Judeo-Christian tradition is The Old Testament and The New Testament.

For philosophical prophecy a crucial consideration for persons who discover in-depth desires in themselves to probe deeply into and participate in their very own personal possibilities to-Be-in *Love* is to come to understand the nature of The Old Testament and The New Testament, preparatory to making *personally creative* use of them as aids for assisting them to come to personally know how to-Be-in creation-of-life *Love*.

Generally speaking, persons involved in the Judeo-Christian tradition are unaware of what it Really Is or would be to engage themselves in an in-depth exploration in a creation-of-life *spirit of inquiry* in to this ancient tradition, particularly from the mental image perspectives of modern man whose modern industrial frame of mind is cultivated in modern logical and scientific ways of thought, whereas writers of scripture in ancient times had a far different outlook.

The Nature of Scripture in The Old Testament and The New Testament

There is no indication in Biblical scripture indicating exactly how or by whom or when scripture was written; or what the record-making or record-keeping training of scribes was; exactly what role the prophets played in the recording of their words; or exactly what role God in Reality played in the writing; whether or not the records were written during the time of the events or sometime or even centuries later, perhaps from some note taking process. The original records are not now available from whence to study or answer these questions. (III:Ch.25, p.18)

The purpose of drawing attention to these facts is to indicate that all approaches to Old and New Testament scripture requires an interpretation by those persons researching them; and to indicate that in this research persons are not exposed directly to How God or the prophets and patriarchs imaged themselves. (III:Ch.25, p.19)

The words of ancient scripture are not the diary or journal of the prophets or God in their own indisputable handwriting describing in much detail precisely every ingredient in their autobiographies and, particularly for our purposes here, do not detail and reveal directly and obviously what their Being-in *Love* was and how it related to their detailing the exact nature of their relationships to and involvement in the Old and New Testament events involved. In certain segments of Christianity, referred to as rigid fundamentalism, scriptural quotations are prefaced with The Bible says that. A limitation of this approach to the use of scripture is a naivety and immodesty of which these persons are unaware; which is a total lack of being aware of or having any understanding of that aspect of human existence which is philosophically referred to as subjectivity. Subjectivity in

In the mythology of Adam and Eve in the Garden of Eden, and after they partook of the tree of the knowledge of good and evil, which in this plateau was the forbidden fruit to partake of, the Lord God said, evidently in intimate correlation and communion with Gods and Goddesses and others, angels, who are involved in the creation of life, Behold, the man is become as one of us, to know good and evil. (Gen.3:22) This revelation is a confirmation of the Reality of the Lord, embodying the keys of hell and death, Being-involved in the knowledge of good and evil in the midst of the creation of life.

The short range wrath of the Lord in driving the man Adam out of the Garden of Eden evolved in the long range into Divine beneficence, as confirmed in the words of the revelation, Behold, the man is become as one of us.

So, then, what is the concern of the Lord God that at this point in time the man Adam put forth his hand to take, *again*, of the tree of life, and eat and live forever? Philosophical prophecy is aware of the relativity of the expression live forever. When living forever appears to be desiring to simply dwell in a blissful state of naivety and innocence forever then it is evident that the Lord God foresees a series of plateaus of more meaningful and significant ways for Adam and Eve and their heirs and posterity to gradually become evermore fully and fulfillingly alive in the long range, than they were in the Garden of Eden, through progressive plateaus of coming to know personally the cosmic nature of good and evil evermore fully and fulfillingly. Consequently,

And the Lord God said, Behold the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of a life of naivety and innocence, and eat, and live forever in this state; therefore the Lord God sent him forth to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims and a flaming sword which turned every way, to keep the tree of life in the Garden of Eden. (Gen.3:22-24)

It becomes evident then that the location of the tree of life is not and was not simply a present-at-hand tree in a present-at-hand geographical location. The tree of life is partaken of whenever and to the extent that persons partake of events in their lives that quicken them, and at times beyond their previous experiences of heart and mind, in ways that lead them into stabilizing and increasing their evermore fully finding and fulfilling their own ways of Being themselves essentially. Crisis in which distorted subjective mental images and objectivity become dismantled and replaced by creative ecstatic-spatio-temporality and transcending-subjective-objective warm hearts and mental images take place along the way.

This is how the creation of life always proceeds personally, partaking of the tree of life. This process of the creation of life is measurable in the depths of personal existence. Whenever and to the extent that it occurs it is known to be taking place since it always rings true personally.

wisdom and revelations of
The Lord of Hosts,
which
inspire his children;
books of
remembrance to
refresh their memories of
their
divinized temple relationships.
Sacred pillars
stand as
memorials (56:5)
and signals to inspire
sacred

Temple Prayers

temple prayers to
The Lord of Hosts;
prayers for
salvation from oppression;
prayers for
deliverance to the champion of
their
causes:
and he rescues and saves them.
Sacred pillars
stand as
memorials on
which are engraved
the wisdom and revelations of
The Lord of Hosts
which
inspire his children;
remembrance to
refresh their memories of
their
divinized temple relationships (19:18-20).

The House Of The Lord

The
divinized temple is
the house of the Lord (37:1, 15).
and a house of prayer

for all nations (56:7)
The
divinized temple is
a holy hill
a high and holy place (57:15),
the
mountain in and on which
the Lord dwells.
In
the days and years and aeons
of the coming and presence of
The Lord of Hosts
a heavenly sound emerges from
a heavenly trumpet,
and those who have been
lost in Assyria
and lost in Egypt and in Israel
lost in the centre of the world;
those who are being found
and revived in the light and radiance or
The Lord of Hosts
are able to hear
a heavenly trumpet
and come in and worship the Lord
in and on his holy mountain
in the centre of the world. (27:13)

The Mountain of The Lord

In
the days and years and aeons
of the coming and presence of
The Lord of Hosts
the
mountains of the Lord's house
are set over all other
mountains,
lifted high over all other
hills. My children who are
remnants, survivors from
numerous cities and nations,
come streaming to it,
and many peoples shall

shineth in darkness; and the darkness comprehended it not. (John 1:1-5)

The Cosmic Redeemer, who was incarnate in Jesus, is the son of God the Father:

For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. (John 5:25-27)

This clarifies the revelation of the Psalmist David:

The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy *quickening* strength out of Zion: rule thou *quickeningly* in the midst of thine enemies. The people shall be willing to receive thee in the day of thy *quickening* power, in the beauties of thy holiness from the womb of the emerging and emergent sunlight of the morning; thou always art in the radiance of the dew of thy youth. (Psalms 110:1-3)

Modes of Being-in the '*Quickening*' in The Creation of Life

The prophecy in Isaiah of the *quickening*, life-giving capacity and capabilities of the Cosmic Redeemer, including his Being incarnate in Jesus of Nazareth, is instructive in revealing His modes of Being-in the *quickening* in the creation of life; and it is evident in philosophical prophecy that this poetic and descriptive revelation is also applicable in-depth to Michael-Adam and Eve; and from this combo becomes applicable in varying degrees and ways and times to hosts angelically involved in intimate association with them in the creation of life in heaven-earth fusion.

And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots; and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the respect of the Lord; and shall make him of *quick* understanding in the respect of the Lord; and he shall not judge after the sight of his natural eyes, neither reprove after the hearing of his natural ears; but with righteousness shall he judge the poor in spirit, and reprove with equity for the meek and truly humble of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. (Isa.11:1-4)

Christ and The Father were and are the embodiment of Being a quickening personage. For instance, in the days of Paul, You, Ephesians, hath he *quickened*, who were dead in trespasses and sins, in the lusts of the flesh. But God, who is rich in mercy, for his great love wherewith he loved us, and even when we were dead in sins, hath *quickened* us together with Christ. (Eph.2:1-5)

Jesus, after being tempted of the Devil in the wilderness and in the temple and on a high mountain, read Isaiah 61:1 and 2, which reveals some of the characteristics of a personage embodying a *quickening* and thus a life-giving spirit, to those assembled in the synagogue, and indicated that it referred to himself:

And Jesus returned in the power of the Spirit into Galilee; and he came to Nazareth and in the synagogue there was delivered unto him the book of Isaiah. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath sent me to preach the gospel to the poor in spirit; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the spiritually blind, to set at liberty them that are bruised. This day is this scripture fulfilled in your ears. (Luke 4:14-21)

Partaking of the Tree of Life

Michael-Adam and Eve and The Cosmic Redeemer

One of the difficulties of comprehending the meanings in and significance of Adam and Eve Being the parents of all living is the mind set that people generally have if and whenever they think in some way or another about them. As is so frequently discussed in philosophical prophecy, persons generally look upon personal existence and the creation of life to be only present-at-hand linear-sequentiality. That is, persons take Adam and Eve to have started the process of mankind coming into existence through their bearing children in the ordinary sense of this process and thereby to have finished their work in mankind being here. When persons take them to be the parents of all living only in this sense, then they are not yet aware of the multidimensional and ecstatic-spatio-temporal and transcending-subjective-objective ways in which persons, including Adam and Eve and the heritage of mankind through them, exist personally.

The inadequacy of the mind set people generally have of the process of mankind coming into existence is their not being aware of and not taking into account and not envisioning the meanings in and significance of the mystery of the revelation of Paul to the Corinthians: The first man Adam was created a living soul; the last Adam was created a quickening spirit. The first man Adam is of the earth, earthy and the second man Adam is the Lord from heaven. (I Cor.15:45-47)

Alternating Heaven-Earth Fusion: Michael-Adam and The Cosmic Redeemer

Again, in intimate association and cosmic communion and multidimensional heaven-earth fusion with and in Michael-Adam Is- as -Having-been-and-Will-Be the Redeemer of the worlds of heaven and earth and heaven-earth fusion. Apostles Peter, James and John and Paul refer to and allude to in one way or another the fact that Michael-Adam and the Cosmic Redeemer incarnate in the earthly Jesus alternate between Being Father and son and as such embody their empowering together that quickening through which the creation of life takes place .

Such a personal creation-of-life-power-association is the implication of these apostolic statements: Christ hath once suffered for sins, the just for the unjust, that he might bring us to God the Father, being put to death in the flesh, but *quickened* by the Spirit of God the Father, by and in and through which also he went and preached unto the spirits in prison. (I Pet.3:18-19) James, a servant of God the Father and of the Lord Jesus Christ, conveys this epistle to the twelve tribes which are scattered abroad, greeting. (James 1:1) As God the Father raiseth up the dead and *quickeneth* whom he will, even so the Son *quickeneth* whom he will. (John 5:21) Timothy, I give thee charge in the sight of God the Father, who *quickeneth* all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment, to follow after righteousness, godliness, faith, love, patience, true humility; that thou keep this commandment until the appearing of the Lord Jesus Christ, who is the blessed and only Potentate (along with God the Father, who *quickeneth* all things), the King of kings, and Lord of lords; dwelling in the light (which *quickeneth* all things). (Paul to I Tim.6:11-16)

The mystery of the cosmic and heavenly and earthly and heaven-earth fusion identity of God the Father and God the Son is incomprehensible from the limited perspectives of ordinary and common sense and scientific linear-sequential and subjective and objective precepts and understandings of the nature of personal existence .This mystery is, however, comprehensible through personally envisioning the ontological nature of personal space and time in its ecstatic-spatio-temporal and transcending-subjective-objective nature of all personal Reality whenever and wherever it exists in its personal existentiality ; whether in heaven or earth or in heaven-earth fusion. Thus, all of the following are the case , in Reality:

Michael-Adam is God the Father: The man Adam Is the Lord from Heaven. (I Cor.15:45-47) In cosmic and personal existential and ecstatic simultaneity ;

Adam is the Son of God the Father. In the cosmically meaningful and significant paradigm of the cosmically and inspired and inspiring paradigmatic genealogy of Jesus it is revealed that eventually the genealogy of Jesus traces back to: Enos, who was the son of Seth, who was the son of Adam, who was the son of God The Father. (Luke 3:38)

The Cosmic Redeemer, who was incarnate in Jesus, is God the Father:

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light

come and say,
Come, let us climb up on to the
mountain of the Lord,
to the
house of the Lord,
that he may teach us his ways
and we may walk in his paths. For
Instruction issues from Zion,
and out of the New Jerusalem
comes the words of the Lord. (2:2-3; 6:27)

Temple Instruction

Temple Purification

Sins of The Lord s Sons and Daughters

Those of
my children who
are
remnants, survivors from and in
numerous cities and nations;
who
come streaming to the
mountain of the Lord s house;
come from
numerous cities and nations; (2:2-3)
cities and nations
which
are a wilderness (64:10);
cities and nations
which
are
desolate (2:2-3).

O sinful nations

people sometimes loaded with iniquity,
races or evildoers,
people sometimes wanton
destructive children
who often desert the Lord,
who often spurn the Holy One of Israel,
who often turn

your backs on him (1:4).
 You
 are countries infected with persons who are
 desolate,
 persons whose
 hearts and minds
 lie in ashes; many of
 you are as
 desolate
 as Sodom,
 no better off than Gomorrah. (1:7-9; III:4:13)

Yet the Lord's arm is not so short
 that he cannot save
 nor his ear too dull to hear;
 it is your iniquities,
 O Israel
 and many in
 numerous cities and nations
 that raise a
 barrier
 between you and your God, you
 who often are
 rebellious
 sons and daughters:
 because of your sins He hides his face
 so that you are unaware of His
 presence.
 Your sins at times
 Are
 lies, deceptions, injustice
 and
 at times your thoughts and works breed
 trouble, violence, mischief and devastation.
 Some
 are
 treacherous
 and betray and trap themselves and others (III:2:6-7).
 Those of
 my children who

Creative Personal Sexuality

And Adam *knew* (Hebrew = yadah) Eve; that is, they were able to *feel* and *know* each other to be together in appropriate personal *intimacy* in personal *Care* and she conceived and bare children. (Gen.4:1-2)

The heritage of Adam and Eve includes creative personal sexuality.

Adam and Eve and all Gods and Goddesses and all who are in any way involved in the creation of life are involved in creative personal sexuality, which should not be confused with just any indiscriminate sexual thought and activity. There is no giving and receiving life apart from creative and life-giving personal sexuality. When embodying personal sexuality in prophetic biology, personal sexuality *Is* always Being-in persons, Being-in each other, together, creatively; which includes Being-in creation and thereby participating in the creation of life. Being-in creation involves creation ~~eros~~-love.

The power of the creation of life is made possible through personal creative *eros*-love, together and with in others; which is the appropriation of fusion power. Fusion power is the ever-so-gradual drawing power drawing persons together, in heaven-earth-fusion-of-marriage- and-family of those elements of creative possibilities which they Are and are then brought together through and are *gradually* fused together in in creative fidelity through which becoming alive is made possible. (III:Ch.19; p.19)

Creative *eros*-love and ontological conscience reciprocally revolve around each other. Persons are essentially Being an embodiment of Care and as such are *always* Being-in their own Care, even though at times it is lost from their awareness. Aspects of personal Care are self-perception, Being-in one's own calling, personal self-subsistence and Being one's own personal conscience. Again, the voice of conscience is one's own essential ways of Being emerging in his personal existence and as such is an essential ingredient in creative *eros*-love.

Prophetic biology is aware of a characteristic of personal biology which is particularly important, a characteristic of personal genetics; they are personally luminous, illuminating the personal characteristics of one's personhood. This luminosity illuminates the personhood of persons Being-in each other, together. This genetic luminosity directs the personal sexuality of each person towards and into their creative sexuality whenever and to the extent that persons guide themselves toward and into being sensitive to and engaging their personal sexuality into life creating channels. (III:Ch.19, p.22)

Whenever and to the extent that persons are in-Reality engaging themselves in the creation of their lives and participating in the creation of the lives of others through their luminosity-genetic- guidance in their personal sexuality within the realms of their ontological personhood, this guidance is measurable.

The measuring of personal ontology is through assessing the existing personal possibilities and potentialities in persons in multidimensional ecstatic-spatio-temporality for and always toward Being themselves personally always in each other together in their very own ways for Being themselves essentially.

How then does measuring personal ontology in creative personal sexuality proceed? It can only take place through personally envisioning person's own ways for Being themselves essentially, together. But then how does this envisioning proceed? Through the call of conscience.

Measuring creative personal sexuality through personal ontology is possible through personal attunement. Persons attuning themselves in to their personal ontology are attuning themselves into being in tune with in the depths of their very own personal ontology in their very own ways of Being themselves essentially. This personal ontological attunement is deeply soul satisfying; and *always* Rings True in the hearts and minds of those involved. (III:Ch.19, pp.14-15)

Among the most sacred, spiritual events possible in the lives of persons in creative spiritual maturity is engaging themselves in their personal sexuality toward and in to life-creating channels, which sanctifies this engagement to-Be the holiest of all Holy-Temple ways and places, wherever and whenever it takes place.

"The Parents of All Living"

distress mode of the Israelites; was seen through their mental images from their perspectives *in their situation* at the time .

And all the congregation lifted up their voice, and cried; and the people wept that night. And all the children of Israel murmured against Moses and against Aaron; and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness!

And Joshua and Caleb, (those youth who were those of sufficient innocence to eventually enter the land) said, If the Lord delight in us, then he will bring us into this land, and give it to us, a land which floweth with milk and honey. But all the congregation bade stone them with stones.

And the Lord said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them? I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they. (Num.14:1-12)

A continuation of these difficulties and spiritual and religious and social problems was the rebellion against Moses and Aaron of Korah and his congregation, the tribe of Levi, the tribe assigned to the priestly duties and to conduct the worship service at and in the tabernacle. The rebellion of the Levites expanded to segments of all the Israelites. In the midst of these rebellions the Divine beneficence and Divine wrath were alternately manifest. (Num.Ch.16; 21:1-9)

Though the Israelites in the wilderness were unable to benefit much if any from what they were unable to understand with regard to their being a sacrificial offering in the hands of the Lord to prepare the way for a later generation to surface , some of whom became enabled to enjoy a degree of freedom and at least something of partaking of milk and honey in the land of Canaan, for instance some in the Solomon's Temple days, that their forefathers were unable to partake of; yet at least some eventually became aware of the nature of the sacrifices made in their behalf by their forefathers. In addition, the current plateau of philosophical prophecy is benefited in some ways in awareness of the ways the records of those sacrifices are reflected upon by it; all of which is the heritage of mankind from Adam and Eve.

The 'Plateau' of Philosophical Prophecy

The directionality of Being-in-the-world of God and men Is *toward the-essential-Being-of-God-and-men-in -and- with -each-other-in-existence*. In this directionality, *the relationship* of God and men is miraculously creative. In this miraculous creativity is the bringing forth of the essence of God and men in their existence. The essence of God and men is their own always characteristic ways of Being in each other in their existence. These ways of Being are always represented in existence in their ways of seeing , hearing , speaking , responding, self-perceiving, i.e., in always painting scenarios of the creation of life. The essence of God and men in their own always characteristic ways of Being in each other in their existence is their primordial Care of creativity, comfort, negotiation, mystery, evil, discipline, testing, penetration, destruction , sacrifice, reconciliation, redemption, blessing, cursing, marriage, divorce, justice, mercy, passion, love, hate, and others.

The complete uncovering and revelation of the Divine is Reserved. That which is already given and is yet at the same time being withheld is the Reserved. The Reserved is approaching but still remains sought after. Why? Because they are not yet ready for it. To grasp him much, our joy is scarcely large enough. Nevertheless, the Divine, in Being Reserved, is at the same time near . We are therefore in a delicate and complex, yet simultaneously simple, circumstance. We may not legitimately attempt to make for ourselves a god by cunning and thus put aside by force this lack. Neither may we legitimately accommodate ourselves simply by calling on an accustomed god.

The Joyous has its Being in the Serene. Joy is enjoying, and therefore, rejoicing. The Serene, the holy, is the origin of all that is Joyous. Since his essence is serenification, so he loves to open out and illumine : Through the joyful Serene he illumines the spirit of men so that their nature may be open to what is genuine in themselves and in their fields, towns, and houses. The Serene alone is able to house everything in its proper place. The Serene allots each thing , each person, to that place of existence where by its nature it belongs. (I:Ch.2, pp.30-31, 5-87)

come streaming to the
mountain of the Lord's house

and who

are moving along and through
the causeway to and in to the
mountain of the Lord's house

realize that
the causeway is called the Way of Holiness

and

the unclean cannot
move along it;
it is a pilgrims way.

By it those I have ransomed and saved come home,
and enter in to dwell in Mount Zion in Triumph.
(35:8-10; III:3:8; III:6:22)

Zion Awakening

Awake, awake, put on your strength, O Zion,
and all of you who aspire to dwell in Zion
put on your loveliest garments, holy city of Jerusalem,
and all of you who aspire to dwell in that
Jerusalem

which is and will become holy
and all of you who aspire to dwell in any
holy city

in all the world;
for the uncircumcised of heart
and the unclean cannot enter them.

Arise, arise, captive Jerusalem, shake off the dust;
loose your neck from the collar that binds it,
O captive

son or daughter of Zion.
If you come faithfully in to me I redeem you from
your captivity (52:1:2; III 4:12).

Though for a while it is difficult for you
when I test you, not as silver is tested,
but in the furnace of affliction; there I purify you. (48:10)

I refine away your base metal
as with potash
and purge your iniquities

as in a furnace of fire in a smelter. (1:25; III:2:9-10)

Regal Temple Joy

Be comforted and know that as you are purified
and purged of your iniquities
you may
move along and through
the causeway called the Way of Holiness
with ever increasing joy until
you enter in to dwell in Mount Zion in triumph (III:4:22)
Your endurance in and of tribulation,
your stamina and courage is
a pearl of great price.
As each pearl is cultured and collected together
a precious diadem is created,
a precious crown to adorn
you when regally sitting on thrones
in the house of the Lord
on and in Mount Zion,
in and on the
mountain of
The house of the Lord
in celestial Joy.

Temple Sacrifice

Thus saith the Lord,
I create my people and they proclaim my praises. Yet
many of my people do not call upon me,
much less weary themselves in my service.
Some of my people bring me sheep as offerings
and honour me with temple sacrifice;
some do not.

I ask none of my people for burdensome offerings
nor weary my people with demands for incense.
But many of my people burden me with their sins
and weary me with their iniquities.
The temple sacrifices
of many of my people do not cover up nor blot out
nor erase the ill effects of
their sins

Divine beneficence and wrath is whether or not the Israelites had a better life in Egypt or in the wilderness. On the one hand the sojourn in Egypt of the life of the Israelites was referred to as being grievous affliction and slavery; for instance the heavy burdens of extensively long shifts seven days a week to make the brick for construction projects for Pharaoh, apparently during which the mortality rate was heavy and many Israelites died of exhaustion at the hands of Pharaoh. (Exod.2:23, 3-9; 4:31; 5:5-16)

On the other hand and after these grievous burdens having been alleviated after the exodus from Egypt through Divine beneficence and the instrumentality of Moses and Aaron, their chief activities were leisurely travel, carrying and Caring for the portable tabernacle as the temple-center of their worship the central authority and responsibility for this being assigned to 1 of the 12 tribes, the Levites and daily gathering and preparing meals by a variety of menus from the manna, and at times the quail, beneficently provided for them for food from the heavens. (Exod.16:1-8, 13-15)

And the children of Israel wept, and said, Who shall give us flesh to eat? We remember the fish which we did eat in Egypt freely, the cucumbers, and the melons, and the leeks, and the onions, and the garlick; but now our soul is dried away; there is nothing at all, beside this manna, before our eyes. (Num.11:4-6)

After the vigorous complaints of the Israelites over the blandness of their menu in the wilderness, the anger of the Lord was kindled greatly and Moses also was displeased. (Num.11:10)

From the perspective of philosophical prophecy a central issue being dealt with by the Lord in his administering alternating Divine beneficence and wrath is to expose persons in the wilderness to the first steps in the gradual process, here a little and there a little, after emerging from slavery as a necessary step toward and eventual maturing into and understanding of and dwelling in some measure of beneficence and wrath, is to expose persons to the value of personal freedom; in this instance, by way of revealing through practical and inspired and everyday and sacred activities and precepts the contrast between slavery in Egypt and the possibility of personal freedom through the opportunity in the wilderness to be out from under and away from the disposition of Pharaoh to exercise absolute power over everyone else in every facet of their lives.

An understanding of the Divine demeanor and the situation of Moses and the plateau of the Israelites in the wilderness with regard to personal freedom may be enhanced when seen in contrast with the mature philosophically prophetic plateau of personal freedom.

In a person's Care, his ownmost potentiality for being himself essentially is an issue for and in and of and to himself. His finding himself in being-free for his ownmost possibilities is accomplished in his very own Care. He is his ownmost possibilities in his own Care. In his Care, he determines who he specifically is in his own ways of Being himself essentially. In his Care, he is essentially resolute. As an issue in and for and to himself in his own Care, he is essentially open and bright and clear in and for and to himself and others as to who he himself essentially is in his very own personal freedom. (I:198-199)

If the menu of the Israelites, even in slavery in Egypt, were actually the gourmet menu they reported after emerging into the wilderness, apparently the Divine enticement for Moses to lead them into a land of milk and honey superior to that they enjoyed was necessary to induce them to take a first step away from their slavery in Egypt to some form and degree of freedom they had not experienced in Egypt; yet they were evidently not told, and likely at that point were incapable of understanding, that this was a long range goal experiential only after something more than 40 years of possible growth into it through the schoolmaster of their wilderness experiences. Their more or less continual murmuring and complaining and rebellion against God and Moses and, though unawaringly, against themselves indicates the measure of their distress and disappointment at the failure of the milk and honey enticement to materialize in the short range.

When Moses sent men to spy out the land of Canaan, whether it be fat or lean, they returned with the report that it was fat and was indeed a land of milk and honey. But they also reported that all the people that we saw in it are men of a great stature, and we were in our own sight as grasshoppers, and so we were in their sight. (Num.13:27; 14:1-3)

On this plateau of Divine-human relationship, the report of the Divine demeanor in response to this and like events is given in a way in which it is characterized as being basically the same as the murmuring and

Egyptian and hid him in the sand. When rumors among the Hebrews and Egyptians identified Moses as the slayer of the Egyptian, Moses fled for his life to Midian. In Midian Moses engaged himself as a shepherd for many years in the household of Jethro, married into his family and had a family of his own. (Exod.2:1-22)

In due course of time and while tending his flocks the Lord appeared to Moses from a burning bush and introduced himself to Be the God of his father, and of Abraham, Isaac and Jacob. And Moses was afraid. (Exod.3:1-6) No mention is made in this account of Moses having killed the Egyptian; that is, in terms of revolving law and spirit sin was not imputed to Moses in the matter. To the extent that or if there were a residue of spiritual death in Moses from the Egyptian incident, at least from the burning bush manifestation onward to the miracles of deliverance in Egypt and those in the wilderness Moses was worthy of and was increasingly made alive in and through the Divine presence in and with him.

In the short term of revolving instinct and intelligence Moses had apparently killed the Egyptian when stimulated by the instinct to protect what the scriptural account refers to as one of his Hebrew brethren. The intelligence of a mature manifestation of memory, conscience and Care is not indicated in the account; that is, there is no indication of the gathering and convergence of thought to essentials, thinking the essence of what the in-depth and long range reasons for and consequences of such an act would-Be; and no indication of Moses own essential ways of Being himself emerging in the act. In other ways of applying these philosophically prophetic precepts it is evident that there is no scriptural indication of awareness by Moses that in some significant sense Moses was as much of an Egyptian as he was a Hebrew. This is indicated in the revelation that both his biological mother and his adoptive mother were instrumental in protecting him from being killed in his infancy and nurturing and educating him to adulthood and to be a prince of Egypt and perhaps eventually a Pharaoh; and then, at least in the short range, and at least theoretically, considering the power that a prince in Egypt and the designated successor to Pharaoh had, to have the power to be instrumental in the redemption of Israel as Joseph his predecessor did while remaining in Egypt and taking advantage of the resources available there that were already in place. What if the Egyptian had not been killed but had rather been nurtured by Moses toward his own essential ways of Being himself?

This precedence of instinct over intelligence is in the similitude of and is an aspect of the heritage of Moses in particular and mankind in general through the lineage of and is an aspect of the heritage of Moses and mankind through the lineage of Adam and Eve, which always involves coping with those aspects of the structures of evil in which instinct determines how decisions are made with regard to the rhythm of how and when and for what purpose persons partake of the tree of life and the tree of the knowledge of good and evil. When partaking of the tree of the knowledge of good and evil they were enticed by the old serpent to do so by his subtlety of working on them through their instinct, realizing that their intelligence had not yet matured in some ways. This maturation process was apparently a Divine purpose and function of and for and toward their being cast out of the Garden of Eden.

At Mount Sinai, a line upon line and precept upon precept step was taken in revolving law and spirit and revolving instinct and intelligence toward the long range goal of seeing the Divine providence of how killing is involved in the rhythm of the Divine beneficence and wrath. Apparently Moses and the Israelites were given the command, for the first time, Thou shalt not kill as both a long range requirement for participation in the creation of life, even though frequently modified during the 40 years in the wilderness, as well as the short range requirement designed to eventually lead the descendants of Adam and Eve and Noah and Abraham and Moses toward and into a longer range fulfillment of finding and dwelling in the promised land of milk and honey mentioned by the Lord when he appeared to Moses in the burning bush event. (Exod.3:8)

Philosophical prophecy detects a point of wisdom in the Lord mentioning the possibility of Moses delivering the Israelites from the slavery in Egypt and going to find and dwell in a land of milk and honey while at the same time, in the interest of gradual and personal creative growth, line upon line and precept upon precept, finding it to be wisdom to not at that time elaborate on the difficulties and crises, in the meantime, through which persons Adam and Eve and all of their descendants travel before Realizing their hopes of coming to dwell in this promised land. Apparently, then, the Lord tailored his commandments to Moses and the Israelites, as he did to Adam and Eve, in ways that would be conducive to their being in the presence of his alternating beneficence and wrath over 40 years and hundreds of years with Adam and Eve of working toward a generation of naivety and innocence to enter the promised land, to see how they may proceed in that land to overcome evil with good. From the perspective of philosophical prophecy, these factors, then, are the background to approach understanding the Divine beneficence and wrath of the Lord during the 40 years in the wilderness.

'Plateaus' of Finding and Fulfilling Personal Freedom

One of the considerations in terms of attempting to understand the purposes and nature of the alternating

nor erase the ill effects of

their iniquities; yet

I desire to help them wipe out

the ill effects of

their sins

and help them adjust creatively to

the ill effects of

their memories of

their sins.

Learn of me

and become worthy

for me

to bestow upon you my name. Let us

come and reason together; show me

your progress in your

adjusting creatively

to your lives through your

creative

temple sacrifices

necessary to overcome

your sins (43:21-26).

The sacrificial knife of the Lord appears in heaven;

it descends on the nations.

the Lord makes

sacrifice

on the altars of

heaven and earth.

The blood on

the sacrificial knife or the Lord

is soul blood,

penetrating with infinite precision

into the depths of the desolation of the hardness

of hearts of

peoples of the nations;

violence, treachery, deception,

selfishness, injustice, darkness;

with surgical precision, probing

into the possibilities

of the removal and healing

of infected
soul-organs;
which have been dissipating and dissolving
their Being alive (34:1-8; III:2:15-16).

Temple Ceremonies

These are the words of the Lord,
The eunuch and those in marriage estrangement
should not say to themselves and others,
I am nothing but a barren tree .
Those who choose to come together with me
and hold fast to our
covenant
we have worked out together
shall create
together with me
sons and daughters; temple
children.
Being in creation
together with me;
I give you
a new name, *IMMANUEL* (62:2),
signifying your special modes of participation
together with me
in the creation of
really Being alive;
modes of participation
in the temple
creation room .
Y our new name is a memorial
in my house and within my walls
and boundaries;
I give you
an everlasting name,
a name
imperishable for all time.
Those who choose to come together with me
and hold fast to our covenant
I bring to my holy hill

and behold I will destroy them with the earth. (Gen.6:13)

In the generation of Abraham and Sarah the Divine beneficence was manifest to them when the Lord appeared to Abraham in his 99th year of age, far beyond the age of child bearing, and revealed to him the Divine promise to facilitate the capabilities of Abraham to be the father of the faithful and of nations, soon to be initiated by being blessed, along with Sarah through her prayers, with a favored son. The Lord gave assurances to them that this seemingly impossible yet miraculous blessing to them would come to fruition by reassuring them, saying, Is anything too hard for the Lord? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son. (Gen.18:14)

The Lord also revealed to Abraham a soon to be and forthcoming manifestation of his Divine wrath , the total destruction of Sodom and Gomorrah and all their inhabitants and all other wicked cities of the plain; which was subsequently fulfilled by his raining on them fire and brimstone from heaven. (Gen.19:24)

The stature of Abraham being the father of the faithful was manifest through these events. He took occasion here to negotiate vigorously with the Lord on behalf of the inhabitants of these cities. A series of negotiations then ensued in which the Lord agreed to refrain from the raining of fire and brimstone on Sodom if he could find 50, then 45, then 30, 20 and finally 10 righteous souls in Sodom. As it turned out, the entire city was pronounced by the Lord to be wicked, and the fire and brimstone destruction took place. (Gen.18:16-33)

Though the events experienced between God, Moses and the Israelites in the wilderness between Egypt and Canaan for 40 years are not verifiable as historical events from sources independent of the Old Testament itself, as is also the case with Adam, Noah and Abraham, yet they are reported in a combined quasi-historical and mythological mode. These events are reported more extensively and in more detail than any other in scripture, reported in four volumes of scripture: Exodus, Leviticus, Numbers and Deuteronomy. Not being historical reports, there is no information in them or from historical sources within or independent of the Old Testament or other scripture indicating how or by whom they were written or what their record-making or record-keeping training was; whether or not there was a corps of scribes, officially trained in documentation accuracy; whether Moses or Aaron did any of the writing; what role God played in the writing, if any; what the biases or perspective or reporting objectives were of the writers; whether or not they were written during the time of the events or sometime or even centuries later; whether or not they were compiled later from some note taking process. The original records are not now available from whence to study or answer these questions.

The purpose of drawing attention to these facts is to indicate that all approaches to these books of scripture require an interpretation by those persons reviewing them; and to indicate that in re-Searching these four books or other books in scripture we are not exposed directly to how God or Adam or Noah or Abraham or Moses or the Israelites image themselves.

From the perspective of philosophical prophecy, these four books of Moses present a plateau of imaging God and Moses and the Israelites and the 40 years in the wilderness worthy of consideration, whatever the resources may be or may have been from whence this plateau originated or developed. The study of this plateau has its own value, whatever values other plateaus of imaging God and man may have.

A pertinent question regarding this plateau is why God, Moses and the Israelites are represented and imaged the way they are in these four books? The answers to these questions are clearly manifest from the perspective of philosophical prophecy. One of the fundamental Realities persons are involved in is expressed in one form in the saying, Beauty is in the eye of the beholder. A more philosophically prophetic way of referring to this precept is: People see things more, though not exclusively, from the way they Are, existentially, in their situations , than the way things are . That is, the Israelites in their situation in the wilderness were incapable of seeing and knowing God fully and accurately as to who he is ontologically.

Philosophical prophecy reviews situations persons are in from both a long range and a short range perspective. In both perspectives a key to understanding the human situation is to Realize that personal growth in the midst of the creation of life can only proceed gradually, here a little and there a little, line upon line and precept upon precept. This growth can only occur on the basis of and through the plateau of revolving instinct and intelligence and revolving law and spirit they Are in at the time .

Investigating the nature of the Divine beneficence and wrath and presence, prior to the 40 year sojourn of the Israelites in the wilderness, is germane to comprehending the nature of the Divine presence thereafter. Resources for this investigation are to be found in these four books of the Torah, beginning with a correlation of it with the evolution of the instincts and intelligence and law and spirit and situations of life of Moses. Moses was raised from infancy to manhood as a prince of Egypt by his mother and Pharaoh's daughter, through whom he escaped the edict of Pharaoh that the midwives of Hebrew women were to kill every newborn male child. Information about Moses' father, a Levite, is not given in the account. When Moses was grown and spied an Egyptian taskmaster smiting an Hebrew, one of his brethren, he slew the

the world to generate the faithfulness of Abraham for the benefit of subsequent generations; to project this growth of faithfulness into the world away from the rigid social, economic, political and religious structure of Ur of the Chaldees, Haran, Egypt and to dwell in various rural areas of naivety and innocence of Canaan; occasionally having temporary sojourn in the cities of Sodom and Gomorrah and Salem. After agreeing to divide the whole land between them, Abraham dwelled in the land of Canaan and Lot dwelled in the cities of the plain, where Lot was apparently adversely affected by the city life of Sodom and Gomorrah. (Gen.Chs.11-13)

Like Adam and Abraham, Noah was instrumental in giving the world a new start from a realm of naivety and innocence. In the mythology of the Lord saving Noah and family and associates to be a good and righteous and innocent remnant to repopulate and replenish the world after the vast destruction of a whole world saturated with evil, is a revelation of a miraculous and Divine preservation of good in the midst of evil.

And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and behold, I will destroy them with the earth. (Gen.6:5, 1-13)

Noah was then, through Divine guidance, inspired to construct an ark for the preservation of his family and a state of innocence to engage in the creation of a new world situation from that state of innocence. Being-in the ark, they were preserved from the great floods where in every living substance was destroyed which was upon the face of the ground; and Noah and they that were with him in the ark, only, remained alive. And God blessed Noah and his sons, and said unto them, as He has said to Adam and Abraham, Be fruitful, and multiply, and replenish the earth. (Gen.6:5, 11-14; 7:1, 7, 10, 13, 23; 8:15, 16; 9:1)

In the similitude of the generations of Adam, Abraham and Noah, the Lord God provided the generation of Moses to again institute a new start in the world from a state of innocence from which to project situations for overcoming evil and establishing good. In order to do so the Lord raised up a generation of innocence who were the seed generated through trial and tribulation.

Those Israelites redeemed by the Lord through Moses from Pharaoh and generations of slavery in Egypt were so hardened in their hearts that they were unable to in Reality come to believe creatively in either Moses or the Lord, in spite of or in the face of being exposed to a constant series of miracles; like the typical response to the miracles of Jesus. (John 12:37-40)

And the Lord said unto Moses, How long will this people provoke me? And how long will it be ere they believe me, for all the signs which I have shewed unto them? How long shall I bear with this evil congregation, which murmur against me? Say unto them, As truly as I live saith the Lord, your carcasses shall fall in this wilderness. Doubtless ye shall not come into the land of milk and honey, except Caleb and Joshua, a new generation. And your children shall wander in the wilderness forty years. (Num.14:11, 7-30, 3)

‘Plateaus’ of Alternating Divine Beneficence and Divine ‘Wrath’

In the mythology of Adam and Eve the alternating Divine beneficence and wrath is first made visible to man. The Divine beneficence is manifest when out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden. (Gen.2:9) The Divine wrath is manifest when, after placing the tree of the knowledge of good and evil in the Garden of Eden, the Lord God informed the man that in the day that thou eatest thereof, thou shalt surely die. (Gen.2:17) And after partaking of this fruit, the Lord God drove the man out of the Garden of Eden. (Gen.3:24)

In the generation of Noah, the Divine wrath was manifest toward the wickedness of man and beneficence toward Noah. The Divine beneficence was manifest through the Lord saving Noah and family and associates from the devastation of the flood and the Divine wrath was manifest through the fulfillment of the promise of the Lord saying to Noah, The end of all flesh is come before me, for the earth is filled with violence

and

I give to them joy

in my house of prayer.

Their offerings and sacrifices

are acceptable on my

altars

of offerings and sacrifices. So

I bring to our temple home the outcast

of Israel and all the nations of the world.

I will yet bring to our temple home

all that remain to be brought in

to our temple home (56:3-8).

All the land and

all the structures,

all the homes,

the temples in the

Mountain of the Lord's house

Mount Zion

are

wedded.

I the Lord delight in our

temples of the

wedded

for, as a young person weds another, and they

are married

in our temples

of eternal marriage, celestial

marriage,

so you wed

Him who revivifies

and rebuilds you;

your God, who

you wed

rejoices over you, as a bridegroom

rejoices over his bride (62:4-5).

The Presence of the Lord

Sing psalms to the Lord and his people; they

are in triumph in

Mount Zion;

sing psalms in all cities and nations,
in all the world.
Only those on the way to and
in Mount Zion are able to hear
a heavenly sound.
A heavenly sound emerges from
a heavenly trumpet, accompany
these psalms (25:13; 6:27);
announcing
the coming and presence of
The Lord of Hosts;
for The Holy One of Israel is among you in majesty. (12:5-6)

Mostly
in all cities and nations
the coming and presence of
The Lord of Hosts
is veiled
and many persons
in all cities and nations
are unaware of
the coming and presence of
The Lord of Hosts;
and yet,
in and on Mount Zion
The Lord of Hosts
swallows up
the veil
that shrouds and covers over
all cities and nations;
that raises a
barrier
between you and your God (25:6-7).

Being in the Holy of Holies

In the year of King Uzziah's death I saw the Lord seated on a throne, high and exalted, and the skirt of his robe filled the temple. About him were attendant seraphim, communing together and singing psalms:

In all cities and nations,
in all the world
holy, holy, holy is The Lord of Hosts:

For philosophical prophecy, the death that reigned from Adam to Moses was a specific kind of a spiritual death in a specific kind of plateau, since it is evident that if only physical death were being referred to it would have been said that death sooner or later reigns upon every person from Adam throughout the entire span of human history. This spiritual death is actually the affects of a particular lack of a certain kind and level of spiritual life, which is a plateau made possible through the revelation of and adherence to the law of Moses. This insight is revealed to the Corinthians with reference to veiling: The minds and hearts of Israelites were insensitive. That same veil is there to this very day when the old covenant is read or spoken or sung. Only in Christ is the old covenant unveiled to become a new covenant. (II Cor.3:14)

Though in some important sense death reigned from Adam to Moses it is also the case and is not contradictory to conclude that in some important sense life reigned from Adam to Moses; for instance that of Noah and Abraham. In Old Testament ways, aspects of life were partaken of from Adam to Moses and beyond them and others. This heritage of man is generated from Adam Being a quickening spirit and, in heaven-earth fusion, the second man Adam who is the Lord from heaven, (I Cor.15:45-47) always generating life in ways and times appropriate to the plateaus and situations persons are dwelling in at the time.

An essential ingredient in this partaking of life is *knowing God*, as testified to from this New Testament perspective: This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. (John 17:3)

'Plateaus' of 'Knowing' God

'Plateaus' of Primal Mythology and 'Naivety' and 'Innocence'

In the Garden of Eden mythology the Lord God commanded the man, saying, of the tree of the knowledge of good and evil, thou shalt not eat of; for in the day that thou eatest thereof thou shalt surely die. On the same day the old serpent, who was more subtle than any beast of the field, appeared in the Garden of Eden and the woman, Eve, said to him, God hath said, Ye shall not eat of the tree of knowledge of good and evil, lest ye die. And the serpent said unto the woman, Ye shall not surely die, for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as Gods, knowing good and evil.

After Adam and Eve had eaten the fruit of the tree of the knowledge of good and evil, and the eyes of them both were opened, The Lord God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever; therefore the Lord God sent him forth from the Garden of Eden, to till the ground from whence he was taken. (Gen.Chs.2 & 3)

Philosophical prophecy recognizes in the revelation of this mythology the plateau of naivety and innocence in knowing God, a plateau which all persons experience who come to know God or know of God at some time and in some way or another. In this plateau, confusion takes place at times between adequately identifying God and the old serpent and comprehending the difference between their Real identities, motives and modes of Being. This mythological revelation then basically takes for granted without giving background or reasons or explanations, that the Lord God spoke commandments and instructions to Adam and Eve that were understood. It also takes it for granted, without realizing it, that in some sense the old serpent contradicted and replaced the Lord God and intentionally became their God, without them really and fully being aware of it, by them letting him command them to eat of the tree of knowledge of good and evil, which commandment they apparently naively-unthinkingly obeyed. This mythology gives no indication of any awareness in them that they had changed Gods or that they were incapable at that time of imaging accurately what either the immediate or the long-range consequences would be.

Other plateaus of knowing God have the elements of naivety and innocence in common in some form or another with the Garden of Eden plateau of Adam and Eve, and appears to be, in various ways and times, a heritage of mankind from Adam and Eve.

In the mythology of Abraham becoming the father of nations and of the faithful, Now the Lord had said unto Abraham, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee; and I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing. (Gen.12:1-2)

The implication of the command of the Lord to Abraham to become semi-nomadic was for him to generate seed, children, in a situation of naivety and innocence from which to project himself and family into

The Lord embodying the keys of hell and of death, (Rev.1:18) is involved in the knowledge of good and evil in the midst of the creation of life. Again, contrary to typical conventional images of the social, economic, religious, judicial and other segments of the experiences of mankind, the question of precisely what is good and what is evil is not generally adequately and never *automatically* known to persons. The creative knowledge of good and evil in persons can only be discovered and matured in and through revolving instinct and intelligence .

Consequently Adam and Eve mysteriously (and paradoxically) found themselves in the situation in the partially lone and dreary world where they needed to work by the sweat of their brows toward participating in creating a new kind of Garden of Eden. In the midst of these events they discovered themselves to be in the mysterious (paradoxical) situation of being both lost and fallen in ways and yet at the same time Really Being-there themselves in ways; having lost themselves and each other and yet not *altogether* losing themselves and each other.

In the process of finding and creating themselves through heaven-earth fusion in mortal incarnation and finding and creating their children, when they discover themselves and their children, they Are, though unwaringly, involved in revolving instinct and intelligence , and, thus, in the midst of the opportunity for creative maneuverability . Through their revolving instinct and intelligence they discover step by step, through trial and error and gentle repentance and faith in Divine guidance, ways in which they can grow within themselves, and Being-in each other, together, to more fully participate in the creation of life, from time to time . (III:Ch.19, p.17; Ch.14, p.13; Ch.9, pp.77-78; Ch.5, pp.99-100; Ch.7, pp.111-112)

It is known from the perspective of philosophical prophecy, though there is no scriptural indication that Adam and Eve were conscious of it, that this cosmic spiritual growth involves several key factors, including the appropriation of creative personal privacy, through the process of revolving creative cosmic veilings and unveilings of essential cosmic ingredients of their very own personhood; and through the discovery and creative growth of cosmically personal compatibilities; and through the continuing cultivation of their personal agency and personal non-contingency. Since all persons also embody these personal possibilities for cosmic spiritual growth, whether awaringly or not, they are thereby involved in the heritage of Adam and Eve. (III:Ch.14, p.6; Ch.20, pp.17-21; Ch.19, p.26)

To comprehend ways in which these mythology events eventually lead to the plateau of the ways philosophical prophecy envisions the meanings in and significance of revolving instinct and intelligence in the creation of life, it is necessary to *know* their components.

Instinct is the embodiment of intelligence which, at least partially, operates more or less automatically without much direct thought, but which in time develops into intelligence. Personal intelligence is an aspect of personal existence which always includes memory, conscience and Care.

Memory is the gathering and convergence of thought to essentials, thinking the essence of.

Conscience is inherent in and arises out of personal Care at the heart of personal ontology. Persons are essentially an embodiment of their always Being-in their own Care. Aspects of personal Care are self-perception, Being-in one's own calling , personal self-subsistence and Being one's own personal conscience. Self-perception in personal existence is disclosed in Care as the voice of conscience . Here conscience refers primordially to the existential foundations of personal existence more than some phenomena of social conditioning and is ontologically prior to any description and classification of these experiences of conscience. The voice of conscience is one's own essential ways of Being emerging in his personal existence. These essentials of memory, conscience and Care and all of person's own ways of Being themselves essentially plateau from time to time . (III:Ch.19, pp.18, ,)

Levels and 'Plateaus' of 'Spiritual Death' and 'Spiritual Life'

The mythological observation of Apostle Paul to the Romans regarding Adam's transgression provides a resource for seeing levels and plateaus of spiritual death and spiritual life from the perspective of philosophical prophecy.

By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned; for until the law sin was in the world; but sin is not imputed when there is no law. Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression. (Rom.5:10-14)

all the world
is full of his glory.

Then I cried,
woe is me! I am lost,
for I am a man of unclean lips
and I dwell among
a people
of unclean lips;
yet with these eyes
I have seen the King,
The Lord of Hosts.

Then one of the seraphim flew to me carrying in his hand a glowing coal which he had taken from the altar with a pair of tongs. He touched my mouth with it and said,

See, this has touched your lips;
your iniquity is removed, and
your sin is wiped away (6:1-7).

Temple Rest

This people hear God speaking;
this is true rest; let the exhausted have rest.
This is true repose; let the exhausted have repose. (28:12)

Temple Feasting and Rejoicing

In and on Mount Zion The
Lord of Hosts
prepares a banquet of rich fare
for all the peoples,
a banquet of
well matured wines strained clear (25:6).
Let my people eat, drink and rejoice
at our tables of temple feasting (65:13).

PART II – THE APOSTLE PAUL

type of admiration given to or received by another. Jealousy closes off and thwarts and distorts in some degree persons and personages finding and maturing and fulfilling their own inherent personal radiance and glory and ways of Being-in- themselves-and-others essentially.

A close relative of contingency, destructive pride and jealousy is types and degrees of fear, which are at times overt and at times subtle and disguised and not recognized as such, but are nevertheless there. At bottom fear is fear of not-Being, especially not-Being oneself essentially, usually unwaveringly. One way of fear of not-Being is fear of death; other ways are fear of not being recognized or fear of its opposite being recognized or of attention or of not being appreciated or of looking foolish or being unattractive.

Personal insecurity is involved in these other distortions, distractions and hindrances from Being-in-oneseif-and-others-creatively, whether awaringly or not. Again, insecurity stems from persons overlooking and losing or repressing and mistaking or misunderstanding one's very own and inherent personal radiance and glory; from distorting and losing the creative power of being a son of the morning, reverberating with sunshine.

How art thou fallen from heaven, O Lucifer, son of the morning. How art thou cut down to the ground, which didst weaken the nations. For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit.

They that see thee for the Reality of thy subtle deceptivity and danger to the Real creation of life shall consider thee, saying, this is the way this personage made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners. (Isa.14:12-17)

For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works. (II Cor.11:13-15)

It is not the province of the mythology of Adam and Eve or the apocalypse and of the mythology of the old serpent to identify and give prophetic elaboration of the exact mental image mechanisms of the old serpent that successfully influenced Adam and Eve to partake of those aspects of the tree of knowledge of good and evil which were and are forbidden by the Lord God. Nor does this mythology supply a resource through which the exact mental images in Adam and Eve in partaking of the tree of the knowledge of good and evil are made known.

It is the presumption of philosophical prophecy that those features of mental images here described are, in some combination, some of the principle mental images of the old serpent in the Garden of Eden; one or more of them infecting Adam and Eve in some way. From this mental image pool the old serpent was able somehow to persuade Adam and Eve to adopt and adapt into themselves and in some sense live by one or more or some combination of these mental images or some like them. To the extent that Adam and Eve in the Garden of Eden and, along with their children and heirs subsequent thereto, overcame and overcome contingency, destructive pride, jealousy, fear, insecurity and other evils, they are good. From the perspective of philosophical prophecy, this is the meanings in and significance of the mythological revelation of partaking of the tree of the knowledge of good and evil.

Knowing “Good and Evil” and ‘Revolving Instinct and Intelligence’

Again, it is revealed in the mythology of Apostle Paul to the Romans that until the law sin was in the world; but sin is not imputed when there is no law. Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression. (Rom.5:13-14) This mythology is not involved in a prophetic elaboration of the nature of sin not being imputed or death reigning from Adam to Moses and beyond.

For philosophical prophecy the meanings in and significance of the death that reigned from Adam to Moses and sin not being imputed until the law is *relative* to the personal plateau in which persons reside at the time. When mythology reveals that sin is not imputed when there is no law, the law referred to is the law of Moses.

And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels. And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ. (Rev.12:3-10)

The disputation between the old serpent on the one hand and Michael-Adam and the Cosmic Redeemer on the other hand involves dwelling in cosmic kingdoms and also involves kingdom building. There are multitudes of cosmic hosts or personages or angels involved; in heaven, in earth, in hell, in heaven-earth fusion. The issues involved are structures of good and evil and their accurate and adequate identification and a prophetic comprehension of their roles in the cosmic evolution of personal existence.

Destructive and creative kingdoms are not essentially identifiable and understood objectively, though some of the fruits may be. A destructive kingdom is a kingdom of sin and structures of evil and death, primarily intangible but always with tangible consequences. These consequences in personages are proportional to the nature and extent of the sin and structures of evil and death in which they are involved. There is not and cannot be any general salvation in a kingdom whose structure inextricably involves the spiritual and physical death which are consequences of sin and structures of various degrees and kinds of evil.

A creative kingdom is a kingdom in which its inhabitants are, together, Being in intersubjectivity, Being in each other's personal presence ontologically; Being in ontological hope and love and creative fidelity; Being in ontological recollection, communion, confrontation, appraisal and freedom, together. (III:Ch.20, pp.16-17)

Central and crucial to involvement in structures of good and evil is the presence of mental images and their structuring. The structure of mental images is composed of several factors, including personal genetics, unseen atmospheric influences especially through the old serpent and his angels and Michael-Adam and the Cosmic Redeemer and their angels' ordinary mortal environments, and heredity including the heritage of Adam and Eve. These mental images generate and provide the guidelines for the activities on each level of activities in the kingdom of the old serpent and that of Michael-Adam and the Cosmic Redeemer.

The motive of the old serpent and his angels is to achieve a hierarchical power over others with himself at the top, to achieve bureaucratic stature and positions of power over those of stature lower than themselves. This includes power struggles from time to time in which some increase their stature at the expense of others; in the midst of which they frequently kill each other. The lower that personages are in the hierarchy the more that overt violence and crudity are noticeable. The higher that personages are in the hierarchy the more the subtlety and subtle maneuvering for positions of power takes place.

Philosophical prophecy is enabled in Divine light to see the categories of subtle deception of the old serpent, which in some form or another filters down into all plateaus and levels in his kingdom in a variety of ways, each of which is characteristic of that level of existence in which it takes place. So, a primary activity of the old serpent is to generate those mental images through which enslaving conformity to them guarantees the stability and prosperity of his kingdom.

The mental images of contingency are existentially destructive of personal existence to the degree that persons allow their personal existence to be controlled by personages, forces and factors inside or outside of themselves which are not conducive to their creative existence and growth and development in to Really Being themselves. At the same time and in whatever degree, the mental images, whether awaringly or not, provoking the desire of persons to impose on or have power over or boss around others, that is, to enslave them in some way or degree or another against their will is personally destructive to themselves.

The mental images of certain kinds of pride, some of which are referred to as arrogance, are personally destructive. These kinds of pride close off and thwart and distort, in the degree this kind of pride infects persons, the stream of Being alive in persons Being-in themselves and Being-in-each-other personally in the creation of their lives. This infection causes and results in the spiritual annihilation and death of persons infected thereby.

A close relative of destructive pride is jealousy. Jealousy is the mental image of some degree of resentment and vengeance and in toward oneself and others in which one either covets or works toward taking possession of a talent or ability or way of Being a personal presence or possession of another or some

CHAPTER 7

Philosophically Prophetic Apostles of Christ

Preface

Philosophically prophetic apostlehood is concerned with an awareness of Divine and human nature and relationships in their metalogical dimensions. It is essentially explanatory, above and beyond all other types of prophecy, with major attention to philosophically prophetic understanding being Divinely inspired, personally. Its orientation is ontological, above and beyond all other types of prophecy. It is essentially concerned with the meaning and significance and nature of individual personal life, including its ontological depths, in its community setting. (*Prophecy and Philosophy*, Vol. I:80.) Both ordinary and conventional ways of knowing lack the understanding necessary, through Divine inspiration, to comprehend aspects of personal existence referred to in scripture in ways philosophically prophetic. Their understanding is based on conventional rationality; whereas aspects of the lives of personages in scripture appear irrational from these ordinary perspectives. (*Prophecy and Philosophy*, Vol. I:182.)

Included in the investigations of scripture by philosophically prophetic apostles is the nature of scripture itself, including the modes of transmission from ancient to modern times and the structure and meaning of the Greek and Hebrew languages involved. From their perspective it is realized that all scripture is a personal interpretation; both by the original writers and speakers, those who have been involved in the transmission from ancient to modern times, and the reader. The numerous persons who object or would object to this affirmation presume that interpretation must of necessity be only subjective and therefore distorted ideas and opinions.

Crisis, Conscience and Care

This conclusion overlooks and is unable, as such, to comprehend the prophetic effects of the crises preparatory for the spiritual growth of persons being and becoming philosophically prophetic apostles; which is not a formal calling but is a personal calling, from Christ Himself, enacted through a person's creatively maturing and matured conscience, mental perceptions and conceptions.

Crisis is particular types of personal experience which result in the breaking down of the worldly security of distortions of subjectivity and objectivity and the establishing of personal existence rather on the more fundamental basis of the miraculous being-in-one-another-personally, of Christ and His philosophically prophetic apostles (*Prophecy and Philosophy*, Vol. I:19).

Peter, James and John and the other apostles were shocked when Jesus was taken into custody, to be tried for His life; expecting a different Messiah; they were seized with fear. In the midst of this disappointment and despair and fear, Peter was unexpectedly accosted by a person accusing him of being associated with Jesus. Out of shock and fear he denied this association, as did others of the apostles. (Matt 26:69-75.) They had ~~not yet~~ realized how to-be in their own Care, ontologically.

Care is the ontological constitution of a person's self-constancy. For philosophically prophetic apostles of Christ this is an essentially mature calling and listening of Christ and them in each other, together, through Divine and personally spiritual inspiration. (*Prophecy and Philosophy*, Vol. I:33-34, 203.) Through this process a refinement of understanding and communicating the nature and meaning of scripture is possible; above and beyond ordinary and philosophical ways of knowing and all other types of prophecy.

The stewardship of philosophically prophetic apostles of Christ is to adequately represent themselves and Christ, especially from the philosophically prophetic precepts of the creation of life they are involved in together. To do so infusions of the Spirit of Christ in to them is necessary; for them to know each other together intimately; and for them to Be Really vivaciously alive and exuberant in the inner person in and for the fulfillment of their apostolic missions.

In a time of distress regarding the numerous challenges brought upon Jesus, his apostles were troubled. His words of comfort were:

Set your troubled hearts at rest. Trust in God always; trust also in me. [Peace Be with you. For your heavenly Peace and enlivenment and inspired guidance], I will ask the Father, and he will

give you another Comforter and Advocate in addition to myself, to Be with in you forever Our Spirit of faith and hope and love a Spirit of truth. The world for the most part is not-yet able to receive us nor know us; but you are able to know us, because we are beginning and will continue to dwell with in you. We will not leave you isolated and deserted, alone and lonely; after my tribulation I am coming back to you. In a little while the world will see me in the way they do now no longer, but you will see me; because I live, you too as my apostles will Really Be alive ; then you will know even more than now that I am in my Father, and you in me and I in you. The person who has or will receive my guidance you and they are those persons who love me in creative ways; you and they are loved creatively by myself and my Father and we are then enabled to disclose ourselves and reveal ourselves to you and them. (John 14:1-2, 15-21.)

Interpreting Breathing, Spirit, and Life

The *King James New Testament* and the *New English New Testament* represent alternative interpreto-translations of the Greek New Testament as transmitted to modern times, representing the calling of those apostles of Christ soon after crucifixion and resurrection.

Jesus saith unto her, *Touch me not*, for I am *not yet* ascended to my Father: But go to my brethren, and say unto them, I ascend unto my Father and your Father and to my God, and your God.

Mary Magdalene came and told the disciples that she had seen the Lord, and that He had spoken these things unto her.

Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

And when he had said this, *he breathed on them*, and saith unto them, Receive ye the Holy Ghost:

Whose soever *sins ye remit*, they are remitted unto them; and whose soever sins ye retain, they are retained. (*King James New Testament*, John 20:17-23.)

Jesus said, Do not *cling to me*, for I have *not yet* ascended to the Father. But go to my brothers, and tell them that I am now ascending to my Father and your Father, my God and your God. Mary of Magdala went to the disciples with her news: I have seen the Lord! she said, and gave them his message.

Late that Sunday evening, when the disciples were together behind locked doors, for fear of the Jews, Jesus came and stood among them. Peace be with you! *Then he breathed on them, saying Receive the Holy Spirit!* If you *forgive* any man's sins, they stand *forgiven*; if you pronounce them *unforgiven*, unforgiven they remain. (*New English Bible*, John 20:17-23.)

These interpreto-translations are *not yet* adequate for an understanding of philosophically prophetic apostleship. In this interest contextual and linguistic observations seem appropriate.

Few are aware that in both Greek and Hebrew the same words mean breath, wind and spirit. From this perspective a metalogical and next dimensional interpreto-translation appears to be advisable. Notice that the New English Bible rendering translates the same word as both *breath* and *spirit*.

Jesus saith unto her, Be with me in preparation for my ascending to my Father: let's go together to our brethren, and say unto them; we are, together, involved in heaven-earth fusion with my Father and your Father and our Father.

Mary Magdalene desired to be Elias, forerunner for Jesus. She came and told the disciples that she had been together with The Lord, and that He had invited Her to introduce Him to them in His next dimensional way of creating life with all of them, together.

Then the same day at evening, being a sabbath, when the doors were locked where the disciples were assembled for fear of the Jews, came Jesus and stood in their midst, and infused in to them PEACE. He infused into them His Spirit; saying unto them, in the midst of The Holy Spirit of (the) promises (of Abraham), You are to Receive the Holy Spirit! In the midst, of His

Christianity which is and has been Hellenistic, Justice in and between persons and families and peoples is persons attempting to bring lives individually and collectively into conformity with some projected and abstract absolute Truth of absolute Justice stemming from various interpretations of Plato and Aristotle.

These abstract ontological and sociological views, however, have not yet adequately accounted for the nature of personal existence itself in terms of an ontologico-anthropologico-phenomenology of the existence of persons themselves as a factor in considering their personal nature and how Real personal justice really fulfills or may fulfill the actual creation of their lives, personally.

If we attribute personal value to man, then this should be conceived in terms of the kind of Being he is. Persons are in creation in one another transcendingly in the existentiality of their own ways of Being themselves essentially. They are creating themselves and each other existentially whenever and to the extent that they find themselves, and Are themselves existentially in their own ways of Being themselves essentially in themselves and each other in their own care, justly and really justifiably; otherwise, they are in annihilation of who they themselves essentially are.

Various forms of Greek philosophy and Hellenistic Christianity, at bottom, conclude and advocate justice to be some impersonal and absolute Ideal Truth or Truths which somehow emanate into and are identifiable philosophically at times in the midst of typical social, economic, political and religious life. Justice, then, is created by bringing life individually and collectively into conformity with the absolute Truth of absolute Ideal and Divine Justice. These conclusions view justice to be just equality and injustice to be unjust inequality. This overlooks the potential of persons to be involved also in just inequality and unjust equality. (I:Ch.10, pp.163, 67-168)

Again, truly creative justice and good and evil can only be personal, be founded in personal ontology and be found, matured and fulfilled in the kind of Being Man Is. When this occurs it is identifiable envisioningly through seeing those influences in person's lives through which (and by whoever) persons are being assisted in finding and fulfilling their very own personal ways of Being themselves essentially.

Good and Evil and the 'Plateau' of Philosophical Prophecy

Philosophical prophecy sees the drama of Adam and Eve both in the Garden of Eden and subsequent thereto, and their children, to be an involvement in Being- as -having-been-and-will-be brought face to face by the old serpent and his influence on themselves and others in to both the dilemma and yet the opportunity of whether or not to take advantage of being involved in a world of both good and evil, in such ways that they may eventually move toward more adequately discovering and fulfilling their lives as to who they themselves essentially are, personally.

The current emergence of philosophical prophecy provides a plateau for better understanding good and evil toward this discovering and fulfilling their lives by persons than in any other plateau so far experienced by man, inspired by man's heritage through Adam Being a quickening spirit. This better understanding is made possible through discovering and comprehending and fulfilling the nature of the patterns of revolving instinct and intelligence and revolving law and spirit.

In a pattern similar to that of the evolution of the lives of persons and of civilizations from generation to generation, revolving instinct and intelligence and revolving law and spirit alternately plateau. Law and spirit in personal existence are always plateauing as the lives of persons and civilizations move into and then settle down for a time from plateau to plateau.

The creative knowledge of good and evil in persons can only be discovered and matured in and through revolving instinct and intelligence and revolving law and spirit, *relative* to the personal plateau in which persons reside at the time.

The Nature and Danger of the Subtlety of 'The Old Serpent'

Apocalypse, a form of mythology, reveals a perspective of the old serpent which may become a resource for an elaboration of philosophical prophecy related to structures of evil in heaven and earth.

There appeared a great wonder in heaven: and behold a great red dragon. And his tail drew the third part of the stars of heaven, and did cast them to the earth.

Mystery and the Knowledge of “Good and Evil”

For increasing understanding of the overall context and the challenges of Adam Being a quickening spirit in persons who are maturing their comprehension of good and evil, the New Testament passage referring to Adam other than several verses in I Cor. Chapter 15 provides a resource for re-Search. The mythological observation of Apostle Paul to the Romans needs both to be seen in the ways that it is mythological and then to be prophetically demythologized by seeing it from the perspective of philosophical prophecy.

For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received atonement. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: For until the law sin was in the world; but sin is not imputed when there is no law.

Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. (Rom.5:10-14)

In significant ways and in the depths of personal ontology, in the depths of personal existence, the precise nature of sin and death by sin as it dwells in the heart of each person exists in the realm of mystery. As such it can never be simply recognized and identified and understood *automatically* and can only be adequately and accurately so through envisioning it in philosophical prophecy.

Mythologically sin and death by sin entered the world through Adam. Though death reigned from Adam to Moses, and though sin was in the world, it was and is not imputed when there is no law. In this mythology an account is not given of sin, and death by sin, from Moses to Christ; yet the salvation and reconciliation to God of those persons with faith in Christ in the generation of Jesus is affirmed, since the law alone cannot save a person. (II:Ch.9, p.76)

In this mythology, as in mythology in general, there is no definition or exposition of the nature of the sin and death and law referred to; or attempt to show *how* sin became world wide and *how* redemption from sin was made available to man. Yet this kind of knowledge of good and evil is a personal possibility which is a heritage of Adam and Eve.

The Evolution of Knowing “Good and Evil”

Justice and ‘Plateaus’ of knowing “Good and Evil”

The creation of life is evolutionary, at least in the sense that the lives of persons and civilizations move into and then settle down for a time from plateau to plateau. A striking example of this civilizational moving into and the settling down for a time in a plateau is the development of the modern industrial and scientific society in the 19th and 20th centuries, having now developed nuclear power, computerization, and space travel, the likes of which have never before appeared in human history.

Plateaus of knowledge of good and evil is a personal possibility which is a heritage of Adam and Eve. Again, contrary to typical conventional images of the social, economic, religious, judicial and other segments of the experiences of mankind, the question of precisely what is good and what is evil is not automatically known to persons adequately, in any dispensation of their existence.

A dimension of thought intimately related to those of sin and law and good and evil is the investigation of the nature of justice. In the philosophy of Plato and of Aristotle several centuries before the Christian era, a primary consideration was the nature of justice. During the Christian era Greek-Hellenistic Christianity gradually emerged, especially through St. Augustine in the 5th century and St. Thomas Aquinas in the 13th century, based in the philosophy of Plato and of Aristotle, and remains to the present time as the underlying basis of Western Civilization in general and Christian ethics in particular, whether awaringly or not.

For Hellenistic Christianity, justice is a practical Ideal-Divine production; that is, it is at bottom based on impersonal abstract and idealistic formulas for behavior. Generally for that aspect of

Holy Spirit and mine you will know who are now qualified to be forgiven of their sins and who are *not-yet*. So when you pronounce them forgiven through this inspiration, they will feel and thus know themselves to-Be forgiven; whosoever you pronounce unforgiven, in due time they may Realize that it was not appropriate, at that time, to be forgiven; since they had *not-yet* prepared themselves to be forgiven through the Justice, Mercy and Grace of Christ.

Personal union with Christ is the necessary foundation for philosophically prophetic apostlehood of Christ. A primary aspect of philosophically prophetic apostlehood is their revealing into those they have been involved with their preparing them to receive the true remission of sin, preparatory to the creation of the Really Being and Becoming alive (resurrected). This is the Real infusing of the spirit of the ecstatic-spatio-temporal meaning and significance of Persons Really Being alive.

Prophetic Ontology

Is God to be charged with injustice when at times he shows mercy on some and not others? By no means. He says to Moses I will show mercy where I will based on my wisdom and not on Man's uninspired will or effort or wisdom. For scripture says of Pharaoh When I show my power in my dealings with you and the Israelites and am merciful to Israelites and do not show my mercy to you I do so justly; based upon who is potentially able to sow seeds in their higher natures through the power of my mercy and who is not yet. Extending my mercy to persons is based on my awareness of how they are exercising their ontological natures at the time.

Some will say, Why does God blame a man, for who can resist His will? Why did He make me like this? When we say, Surely the potter can do what He, likes with the clay. Is He not free to make out of the same lump two vessels, one a treasure and the other *not-yet*? We need to understand the ontological nature of the same lump and the ontological nature of the modes of God's creation activities.

The same lump refers to *personhood in worldhood*. All persons both possess and are persons in their very own personhood. Yet out of the same lump of personhood varieties of persons arise in various situations and respond to their ontological natures in various ways and stages. God's exercising His creation power is justly attuned to these personal variations through exercising this power in accordance with the needs and desires of persons, whether, at the time, the infusion of His mercy is appropriate or not-yet.

What if God, in the power of His retribution work, tolerated very patiently those vessels which were in need of retribution, and did so in the full wealth of his splendor upon vessels then in need of mercy, and which from the first had been prepared for this splendor?

Such vessels are we, whom He has called, through our consciences, from among the nations, as it says in The Book of Hosea: Those who were *not-yet* my people I will now call my people. Though the Israelites Be countless as the sands of the sea, only a remnant shall now be saved; as also he said, If the Lord of Hosts had not left us the mere germ of a nation of peoples, we should have become like Sodom, no better than Gomorrah. (Rom 9:14-29.)

Prophetic Biology

Marcelian observations provide opportunities for apostles of Christ to investigate meanings in and the significance of Really Being Alive, above and beyond the manifestations of life observable from the perspective of ordinary biology.

From the perspective of scientific biology my life consists of the proper functioning, or the malfunctioning, of the various parts of my physical body. We know people whose interest in life does not extend beyond the proper biological functioning of their own bodies. But the very narrowness of their conception of biology reflects the privation of their lives; there are indications that in some sense this is a selfless concern and their lives are in this way poverty stricken.

The structure of my life is such that it can shrivel away till it is no longer interested in anything but itself. In such a situation my imaginative and creative powers are being dissipated and in which I can do nothing; I seem to myself as if I were a dead man; I drag myself along; I seem to have outlived or abandoned my *living self*; Many roads can lead to it; what began as a creative activity can become a mere professional routine, the interest that I take in things and events can become blunted and flat and stale.

It is essential to really Being alive for persons to both orient themselves towards something other than

themselves but also to be *inwardly* conjoined and adapted to realities transcending the individual life which help give the individual life its living point. My sense of life and my vivid awareness of really Being alive is a fluctuating thing. Whenever and to the extent that I am aware of concentrating my very own energies on something, *I am* living in the fullest way: I am in some sense really participating in my very own life.

When I feel and think and talk about my life in ways that reach into my depths I am caught up in my life and committed to living; thus my life is not primarily or essentially my past. To really Be alive we must resolutely set aside the idea of the past as a kind of storehouse of documents or memories. In the mysterious essence of life there is something which just cannot be equated with such a storehouse custodian's beloved wills, and bills and charters; it is in fact, just those flashing moments bringing the past into the present and growing into the future and in which our past relives itself in luminous fragments that provide a resource to deliver us periodically from dead metaphors of the past. (*Prophecy and Philosophy*, Vol. III:37-38.)

The Creation of Life

Philosophically prophetic apostles, ancient and modern, investigate scripture in both specific and general context. Apostle Paul was a philosophically prophetic apostle. Some of the context of scriptural words susceptible to an interpreto-translation of breath and spirit and wind refers to Adam and assists in the correlation of breath and spirit and enlivening:

A man from the dust of the earth was in the midst of the creation of his Really Being and Becoming alive and enlivened as God breathed into and infused him with the breath of life (Gen 2:6).

An interpreto-translation of Isaiah prophecies this:

God swallows up death forever; always

breathing his breath of life into

all peoples;

he wipes away the tears

from every face, and removes the reproach of

all peoples

in the heavens and

in the whole earth (1:69-70, 25:6-8).

Being toward and in Life

Thus speaks the Lord
whose name is holy, who lives forever.
I dwell with him who is broken in spirit,
to revive the spirit of the humble,
to revive the courage of the broken,
for a breath of life passes from me
and creates living beings (57:15-16).

The Creation of Life

A man gathers his wood;

bringing forth of personal essence in personal existence. It's mode of existence is crisis and its resolution, including the crisis of the old serpent in the Garden of Eden and the crises in person's lives, subsequent to and yet like thereunto. Crisis is the breaking down of the worldly security of objectivity and subjectivity in whose mode personal essence emerges in personal existence in the most appropriate ways; in some sense, the breaking down of the naivety of the innocence of Garden of Eden existence. (I:Ch.2, pp.18-19)

How Sin 'Entered' the World

Scripture mythologically reveals that:

The Lord God planted a garden eastward in Eden; and there he put the man whom he had formed; and out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die.

And the Lord God caused a deep sleep to fall upon Adam, and he took one of his ribs, and from the rib made he a woman, and brought her unto the man. (Gen.2:8-22)

Now the serpent was more subtle than any beast of the field. And he said unto the woman, in the day that ye eat of the tree of the knowledge of good and evil, Ye shall not surely die, for God knoweth that in the day ye eat thereof ye shall be as gods, knowing good and evil.

(And after Adam and Eve had eaten of this tree) The Lord God said, Behold the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore the Lord God sent him forth from the Garden of Eden, to till the ground from whence he was taken. (Gen.3:1-5, 2-23)

A value of this mythological presentation of the creation of life instituted through Adam and Eve is it's capability of drawing and at times riveting the attention of persons in every culture and civilization worldwide and throughout human history, in their names or a variety of nomenclature and scenarios, in to processes through which persons at times and in ways allow them to at least partially find and fulfill their very own personal place in to the mystery and miracle of the creation of life.

Yet, philosophical prophecy is concerned to bring its dimensional understanding into the picture for those who desire to augment their finding and fulfilling their very own way-places in the creation of their lives, above and beyond their appreciation for their exposure to Adam and Eve mythology.

With reference to the Garden of Eden account it may be noted that they were brought face to face by the old serpent in to the dilemma and at the same time opportunity of whether or not to remain in that paradisiacal state of the type of innocence and veiling they were in or whether to pursue a knowledge of good and evil through which they may come to participate in the creation of their lives and those of others in ways in which they were unable to so engage themselves in in their Garden of Eden state of Being.

For philosophical prophecy, the mythological reference to the old serpent, to the Devil and Satan, refers to the varying degrees of those structures of evil in personages which are somehow the potential for, and embodying of which, is always inherent in or atmospherically imposed on personal existence in mortal life, from the Garden of Eden everonwards; along with structures of good.

The Garden of Eden experience includes being in certain stages or plateaus of innocence and naivety experienced by Adam and Eve and every person. Throughout all places and ways of being involved in evil, involved in sin, is persons hindering themselves and others, in varying degrees, from finding and maturing and fulfilling themselves, their lives, in -Being and living in accordance with their personal rhythms and attunements in -Being who they themselves essentially Are, personally. The personal growth of this discovery and maturation and fulfillment occurs only gradually through various stages and plateaus of growth and development, of revolving instinct and intelligence and revolving knowledge of good and evil. (I:Ch.6, p.100)

of Adam and Eve. In this connection it should not be concluded that the mythological revelation that Adam and Eve were formed from the dust of the Earth indicates *automatically* the nature of their existence and personal ontology or that this was different from any other person, especially since all persons are also formed from the dust of the Earth as Adam and Eve were; and since neither their personal ontology nor that of Adam and Eve is essentially a present-at-hand phenomenon, as persons typically take the meaning of being formed from the dust of the Earth to be.

This is hinted at when the mythology of Adam and Eve reveals that after Adam had partaken of the fruit of the tree of the knowledge of good and evil the Lord God sent him forth *from the Garden of Eden, to till the ground from whence he was taken* . From the point of view of the mythology of Adam, the dust of the earth from whence Adam was formed was, in some sort of mystery and paradox, the dust of the earth he was sent by the Lord God to till *after* his expulsion from the Garden but at the same time was the dust of the earth *before* and *when* he was placed in the Garden. That is, for the mythology of Adam, *whenever* and *wherever* and *however* he was formed from the dust of the earth, whether it was inside or outside, or both, of the Garden or exactly what the dust was, this is not and was not considered to be a vital factor in the mythological revelation that Adam was the first man to be a human being in the world and who established the pattern for mankind of how to deal with the old serpent creatively, even if at times unsuccessfully.

For philosophical prophecy the dust of the earth Is-as-Having-Been-and-Will-Be an aspect of personal existence in the midst of which person's ways of Being themselves essentially, of Adam and Eve and mankind, are revealed gradually-aeonically; in the midst of flesh Being-in spirit and simultaneously spirit Being-in flesh. (III:Ch.19, p.21)

From the perspective of philosophical prophecy, personal ontology reveals that the creation of man is not something which occurs in a setting only of linear-sequential time and place in which the totality of what a person is simply comes into being, from nothing at that time and place; it is impossible to conceive of what nothing is or could be. From the perspective of philosophical prophecy, it is certain that it is meaningful and significant to Realize that persons, including Adam and Eve, are existing whenever and to the extent that they find their very own Being-There, personally, in their own personal possibility; and whatever mental image persons have regarding how Adam and Eve or any other person entered the world other than this is lacking understanding of this aspect of the creation of life.

Whenever persons presume that Adam and Eve were simply placed in the Garden of Eden by being formed from the dust of the earth as molded in a present-at-hand manner, like clay figurines, and this was how they came to be in the Garden of Eden, then this presumption overlooks their being-there by finding their personal possibilities, rather than simply being impersonally placed there. As to whether or not Adam and Eve were born, their heritage and that of mankind is in-Being towards and in their own personal possibilities, and as such persons may continually Be-Born. (III:Ch.19, p.16)

In personal existence and when Being-in creation, a person finds and so understands in one way or another his own possibilities as grounded in his own Being-possibility. The circularity of this personal phenomenon of one's being-there in his own possibilities essentially and finding himself there, in contrast to only the linear-sequentiality of just being placed there, affirms the noncontingent essential personal being-there as his own possibilities which (who) he is since he circularly and continually points to himself and comes back and forth into and out of himself as finding himself in and as his own possibilities, around and about himself. (I:141)(III:Ch.19, p.6) This circularity, and not a simple linear-sequential was placed there, is compatible with the ontological reality in the existence of man which is always Being manifest in the existence of persons, including Adam and Eve, and thus with the Reality that the creation of man occurs on the basis of this creation moving out from person's own personal possibilities in the center (nucleus) of personal existence.

A person does not essentially exist and is not created and annihilated as the sum of the momentary actualities of experiences which come along and successively disappear. A person exists essentially as his own circular connectedness of life in his own Care in Divine light. As such, it is possible for persons to pull themselves together from the annihilation of the dispersion at times away from who they themselves essentially are and from the disconnectedness of being lost to themselves and yet always into and out of and around and about the center (nucleus) of the possibilities of their own personal existence, as in the case of Adam and Eve.

The creation of man moving out from person's own personal possibilities in the center (nucleus) of personal existence may also be referred to as the emergence of person's own essential ways of being themselves in their existence, which is the philosophically prophetic understanding of miracle. A miracle is essentially a transcending-subjective-objective-being-in-one-another of God and man. Its context is the creative

some of it becomes fuel for his fire, some
he makes into a God and prostrates himself before it,
shaping it into an idol and bowing down before it.
He prays to it saying, Save me;
for thou art my God .
He indeed feeds on ashes and can't seem to
understand that his idol cannot breathe life into him;
or into the creation of man.

Remember all this, Jacob,
remember, Israel, and
innumerable of my people
in the world,
I create you by breathing
my life into you.
(44:14-15, 17, 20, 21, 24.)

Thus speaks the Lord who is God,
he who creates the skies and stretches them all,
who fashions the earth and all that grows in it,
who gives breath to his people,
the breath of life (42:5).

The seed of Abraham and Sarah

Listen to me,
all who follow righteousness and seek the Lord: look
to the rock from which you are hewn,
to the quarry from which you are dug; look
to your father Abraham and
to your mother Sarah, who give you birth and life:
when I called him by mine own
breath of life
he was but one; now

I bless them and they become two,
and they become three,
and they become many (51:1-2).

CHAPTER 8

Apostle Paul I: Philosophical Prophecy and Prophetic Ontology – Ontology of Philosophical Prophecy

Visible and Invisible

While Paul was waiting for Silas and Timothy at Athens he was concerned to see how the city was full of idols. So He argued in the synagogue with the Jews and Gentile worshippers, and also in the city square every day with casual passers-by. And some of the Epicurean and Stoic philosophers took issue with him. Some said he was a charlatan; others that he was a propagandist for foreign deities – this because he was speaking about Jesus and resurrection. So they brought him before the Court of Areopagus at Mars Hill and said, “May we know what this new doctrine is that you propound, that sounds strange to us?”

Then Paul stood up before the Court and said: “Men of Athens as I was going around looking at the objects of your worship, I noticed among other things an altar bearing the inscription ‘To an Unknown God.’ I now proclaim God to you. (Acts 17:16-23.)

As God’s offspring we ought not to suppose that God is like an image in gold or silver or stone, shaped by human craftsmanship and design. (Acts 17:29.)

God can only be visible through faith.

By faith Moses left Egypt, and not because he feared Pharaoh’s anger; for he was resolute; one who by faith saw the invisible God. (Hebrews 11:27.)

The God who creates the world and everything in it, and who is Lord of heaven and earth, is not simply embodied in shrines made by men. It is not because he lacks anything that he accepts service at men’s hands, for he is himself the universal giver of life and breath and all else. Indeed, though invisible He is not far from each one of us, for in Him we live and move, in Him we exist. (Acts 17:24-28.)

I speak words of wisdom, not a wisdom belonging to this passing age, nor to any of its governing powers. I speak God’s hidden wisdom, his secret purpose framed from the very beginning to bring us to our full glory. The powers that rule the world have never known it; if they had, they would not have crucified the Lord of Glory. But, in the words of scripture, “Things beyond ordinary seeing, things beyond ordinary hearing, things beyond ordinary imagining, all prepared by God for those who love him,” these it is that God has revealed to us through His spirit.

For His Spirit explores everything. Among men, who knows what a man is but the man’s own spirit within him? In the same way, only the Spirit of God knows what God is. This is the Spirit that we have received from God. (I Corinthians 2:6-12.)

Elemental Spirits of Destruction

The solid reality is Christ. Colossians, you need not be disqualified from dwelling in and Being in union with Christ by the decisions of people who go in for self-mortification and false worship, and try to enter into some vision of their own devising. Such people, infected by the futile conceit of worldly minds, lose hold upon Christ their Head; yet it is from the Head that the whole body, with all its joints and ligaments, receives its supplies and guidance and equilibrium, and thus knit together grows and lives according to God’s inspired and inspiring design.

Those who go in for self-mortification and are involved, mostly unwarily, in deceptive worship and visions are under the influence of that Reality in existence projecting from deceptive elemental and mostly unseen spirits.

Was it not your purpose to die from the attractions of sin, with Christ, and pass beyond reach of the elemental spirits of the universe? Then why behave and feel as though you were still living the life of the world? You should be on your guard and not let your minds be captured by hollow and deceptive desires, based on traditions of man-made teaching and centered in and emerging from the elemental spirits who are tempters, frequently unseen tempters. (Col 2:17-20.)

kind of Being man is. Mythologically it is revealed that God created man in his own image; male and female created he them. (Gen.1:27) Yet from the perspective of philosophical prophecy it is realized that there are numerous aspects of the creation of man not explicitly revealed in this mythological revelation. Upon in-depth philosophical reflection it becomes obvious that creation in the image of God does not mean Being exactly the same as God in every infinite way at the moment of creation. From this in-depth reflection upon the possible inner meanings and significance of this mythological revelation and the overall content and context of the mythological revelation of Adam and Eve in the Garden of Eden and the events subsequent thereto it becomes evident that being in the image of God means, at least, that both God and man embody the inherent capabilities to be involved in both the creation of life and the problems of good and evil and their resolution, toward and into the gradual growth of good and the overcoming and decline of evil, in various ways and places and times, in heaven-earth fusion.

To adequately and accurately comprehend how Adam and Eve and man entered the world it is imperative to come to understand the kind of Being man Is. Contrary to ordinary ways of perceiving the nature of man and the existence of man, man is not essentially a present-at-hand what it is object rather than a who he or she is person; is not an entity whose existence in space and time is only sequentiality; and whose understanding of the nature of their existence is only possible through subjectivity; that is, distortions in mental images persons have of themselves and others, and objectivity; that is, presumptions that the Realities in their lives are only those aspects which are observable by ordinary or scientific modes of observation and discovery.

When persons are viewing personal reality only from the perspective of linear sequential space and time and ordinary subjectivity and objectivity then their presumptions regarding how life came to be and how man entered the world are subject to the limitations of ordinary and scientific conclusions. In the midst of these conclusions they are subjected to the conclusions that man comes into being as a present-at-hand entity at sperm and egg conception and at birth, usually supposing that this coming into being was from nothing (*ex nihilo*). A basic characteristic of these views are their intellectual and spiritual and personal immodesty and critical lack of creative humility. Consequently these views are always accompanied by and generate degrees of spiritual annihilation of their personhood in their worldhood, in the hearts and minds and mental images of those holding these views.

Typically in Christian history in particular and in world history in general, these views arise, even though indirectly, out of an incorrect and inadequate understanding of the mythological revelation that God formed man from the dust of the earth and placed man, Adam and Eve, in the Garden of Eden. Persons ordinarily and unwarily then presume and conclude that Adam and Eve and the Garden of Eden were only or essentially present-at-hand persons in a present-at-hand space or geographical location in a present-at-hand linear-sequential time in the past and would and should be theoretically locatable as such.

The immodesty of persons regarding the question of the nature of the creation of life includes their presumption that they know what birth is. A key indicator that they do not know in Reality what birth is is their manifest lack of awareness and knowledge of what life is. In other words, in referring to conception or birth as the mode of persons coming into being they never show any understanding of the nature of memory, conscience and Care as absolutely essential ingredients in persons Becoming and Being alive and Being-in personal creation. (III:Ch.19, p.17)

Because aspects of birth and death are events which are objectively observable it is natural for persons to suppose they know all that birth and death really are. From the perspective of philosophically prophetic ontology, it is Realized that human beings are incapable of knowing all that birth and death Really are. Philosophical prophecy, then, is an advocate of a philosophical and prophetic modesty toward that which personal life Really Is. (III:Ch.19, p.4) In this modesty Philosophical Prophecy finds it to be a point of wisdom to start an investigation and envisioning of the nature of the lives of persons from when they in Reality sense their very own Being-there (Dasein) in existence in their memory and conscience and Care as a Real Person. This is when it is known by themselves that they Are in -Being.

When persons presume to know what birth is as only a present-at-hand and simply ordinary mortal birth they are not prone to relate their conclusions of what birth is to their conclusions as to how Adam and Eve were formed from the dust of the earth. Were Adam and Eve Born? If so, who were their parents, or how were they born? If not, how did the heritage of mankind from them to be born occur and what is the *consistency* or *inconsistency* of this heritage if Adam and Eve were not born?

To comprehend how man entered the world it is essential to Realize that Adam and Eve and mankind generated through them are all the same species. Otherwise, how could mankind have been generated genetically as they are through Adam and Eve. This is so essential because man since Adam and Eve is the kind of Being whose personhood and personal existence is susceptible to envisioning the nature of their personal ontology through philosophical prophecy. This being the case, when persons discover the nature of their very own personal ontology, they are simultaneously discovering the nature of the personal ontology

Michael-Adam

There is a striking similarity in New Testament scriptural references between Old and New Testament references to Adam and New Testament references to Michael.

Michael the archangel, when contending with the Devil, disputed about the body of Moses and found it to be wisdom not to bring against him a railing accusation, but said, The Lord rebuke thee. (Jude v.9)

And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ. (Rev.12:7-10)

Michael is referred to in some sense as the premier personage in heaven and earth events and in heaven-earth fusion in dealing with the Devil or Satan or The Old Serpent, including the war in heaven and the earthly disputation over the body of Moses.

Also, Adam is referred to in some sense as the premier personage in heaven-earth fusion in dealing with the Devil or Satan or The Old Serpent in Being both the first man of the earth, earthy, and the last man Adam, Being a quickening spirit; and Being The Lord from Heaven.

Michael-Adam, then, is referred to in some sense as the premier personage involved in the frequent struggle in heaven and earth and heaven-earth fusion over good and evil.

The Cosmic Redeemer

In intimate association with Michael-Adam in the creation of life and the question of good and evil Is- as -Having-Been-and-Will-Be the Redeemer of the worlds of heaven-earth fusion.

In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehendeth it not. (John 1:1-5)

The revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John. John to the seven churches which are in Asia: grace be unto you, and peace, from him who *Is*, and who *Was*, and who *Is-to-come*. I am Alpha and Omega, the beginning and the ending, saith the Lord.

On the isle that is called Patmos, I was in the spirit on the Lord's day, and heard behind me a great voice, as of a trumpet. And I turned to see the voice that spake with me. He was one like unto the Son of man. His head and his hairs were white as wool, as white as snow; and his eyes were as a flame of fire.

And he laid his right hand upon me saying unto me, Fear not; I am the first and the last; I am He that liveth, and was dead; and behold, I am alive forevermore, Amen; and have the keys of hell and death. (Rev.1:1-18)

If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. (1 Cor.15:19-22)

How Man 'Entered' the World

The question of how man himself entered the world is intimately and intricately connected with what

Higher and Lower Nature

Persons are, in Reality, composed of a higher and a lower nature embodied in one person. Their higher nature is their own existing potential for creativity and the creation of their very own life and to assist others to Be in their creation. Their lower nature is their own existing potential for their own destruction of their lives and to so influence others.

Galatians, I mean this: if you are guided by Christ's Spirit you will not fulfill the desires of your lower nature, from which person's flesh may lust after fulfilling desires not conducive to life-creation. That nature tends towards competition against Christ's Spirit, who always influences persons to rise above their lower nature to dwell in realms of their higher natures.

The kind of desires and behaviors that arise by yielding to temptations stirred up in the lower nature: impurity and indecency, a contentious temper, selfish ambitions, jealousies, and the like. Let it be known to you again that such desires and behavior cannot enter into and dwell in the kingdom of God.

But the harvest of Christ's spirit, cultivated in one's higher nature is love, joy, peace, patience, kindness, goodness, fidelity, gentleness, and self-control. Those who are in union with Christ Jesus have crucified the lower nature with its destructive passions and desires. Since Christ's spirit is the source of our life, let His Spirit direct our course. (Gal 5:16-25.)

Philosophical prophecy is engaged in the creative reconciliation of a persons higher and lower natures; revealing the value of learning the lessons available through the destructivity in their lives from their responding to their lower nature impulses; revealing the value and ways of their dwelling continually in the realms of their higher nature.

Inner and Outer Being

Persons are, in Reality, composed of an inner and an outer Being, embodied in one person. In addition to concern for the welfare of our outer Being, God searches continually our inmost Being, searching with us, for ways to improve our Being in the midst of the creation of our Being alive. So, Christ's Spirit comes to the aid of our weaknesses. At times we are weak, in ways, in our prayers; but in the midst of these weaknesses, Christ Himself through His Spirit is a miraculous advocate for us by not only searching our inmost Being but in so doing, Being able to continuously help us to so reconcile our inner and outer being as to advance our Being in creation evermore fulfillingly. (Rom 8:26-28.)

Prophetic Ontology

Is God to be charged with injustice when at times he shows mercy on some and not others? By no means. He says to Moses I will show mercy where I will based on my wisdom and not on Man's uninspired will or effort or wisdom. For scripture says of Pharaoh When I show my power in my dealings with you and the Israelites and am merciful to Israelites and do not show my mercy to you I do so justly; based upon who is potentially able to sow seeds in their higher natures through the power of my mercy and who is not yet. Extending my mercy to persons is based on my awareness of how they are exercising their ontological natures at the time.

Some will say, Why does God blame a man, for who can resist His will? Why did He make me like this? When we say, Surely the potter can do what He likes with the clay. Is He not free to make out of the same lump two vessels, one a treasure and the other not, we need to understand the ontological nature of the same lump and the ontological nature of the modes of God's creation activities.

The same lump refers to *personhood in worldhood*. All persons both possess and are persons in their very own personhood. Yet out of the same lump of personhood varieties of persons arise in various situations and respond to their ontological natures in various ways and stages. God's exercising His creation power is justly attuned to these personal variations through exercising this power in accordance with the needs and desires of persons, whether, at the time, the infusion of His mercy is appropriate or not-yet.

What if God, in the power of His retribution work, tolerated very patiently those vessels which were in need of retribution, and did so in the full wealth of his splendor upon vessels then in need of mercy, and which from the first had been prepared for this splendor?

Such vessels are we, whom He has called, through our consciences, from among the nations, as it says in

The Book of Hosea: Those who were not-yet my people I will now call my people. Though the Israelites Be countless as the sands of the sea, only a remnant shall be saved; as also he said, If the Lord of Hosts had not left us the mere germ of a nation of peoples, we should have become like Sodom, no better than Gomorrah. (Rom 9:14-29.)

The roots of Being in existence beget branches. The roots and branches are aspects of personal existence. If the root is consecrated, so are the branches. Some of the branches are lopped off and a wild olive grafted in among them from good branches from all cities, states and nations and every spiritual devotion and walk of life. These branches share their roots and nourishing sap, as do all the healthy branches. Remember that roots and branches sustain each other. When branches are lopped off they are lopped off for lack of faith, and by faith persons hold their place in the tree of life or are grafted in. (Rom 11:16-20.)

There are a variety of ways for persons to be of service to themselves and to God. By some this service emerges from the ontological depths of their Being in existence. Romans, I highly recommend to you by God's wisdom to offer the heights and depths of all of yourselves, as to who you essentially and ontologically are: uniting yourselves with others who Are a living sacrifice, dedicated and fit for their own and God's service in their life-creating activity, worship offered from the ontological depths of heart and mind.

Thessalonians, with such yearning love we chose and choose to impart to you not only the gospel of God as a message, but our very selves, so dear have you become to us. (I Thess 2:8.) You should continue to transcend the patterns of life of this present world and let your minds and hearts continue to be remade and your whole ontological nature be thus transformed. Then you will continue to improve your discernment of the will and wisdom of God, and to know what is good, acceptable and ontologically fulfilling. (Rom 12:1-2.)

The Spirit of The Lord explores everything, the ontological depths of persons and even the depths of God's own nature. Among men, who knows what a man is but the man's own spirit within him? In the same way, only the Spirit of God knows the ontological nature of God. This is the Spirit that we have received from God, so that we may comprehend all that God has inspired in us to reveal our nature ontologically and whenever we are interpreting spiritual truths to those who have the Spirit of The Lord. We speak of these gifts of God in words and insights we are endowed with not by our human wisdom but by Divine wisdom, revealing depths of our ontological nature and that of God. (I Cor 2:10-13.)

Indeed, there are many gods and many lords yet for us there is The Father of all, who cultivates all Being in personal creation, in the midst of which emerges evermore fulfillment into Being evermore fully alive towards whom we continually move; and there is One Supreme Lord, Jesus Christ, through whom all in existence comes evermore fully to Be. (I Cor 8:5-6.) For in Christ the ontological fullness of the Being of the Godhead dwells (Col 2:9).

There is creative pride and destructive pride. Destructive pride is an outward show to convince persons that the external aspects of existence are those of greatest worth. Creative pride is an accurate comprehension of the inner as well as the outer ontological value and worth of oneself and others. With this understanding of personal ontology and The Lord before our eyes we address our appeal to men. To God our lives lie open, as I hope they also lie open to you in your heart of hearts. This is not an attempt to recommend ourselves to you in destructive pride; but rather to recommend ourselves to each other in the creative pride of recognizing our inward, ontological, worth. (II Cor 5:11-13.)

Divine and Worldly Wisdom

Christ sent me to proclaim the gospel in language and inspiration not restricted to worldly wisdom, so that the meaning of Christ's work of redemption might be adequately communicated. The uninspired wisdom of the world involves persons thoughts, ideas and mental images which, to what ever degree they may or may not be profound, is still not able to enter and dwell in realms of understanding and growth into personal salvation to the extent that they can be matured and fulfilled. Salvation through crucifixion and resurrection seems to be implausible if not sheer folly to the wisdom of the world. Though they are often stumbling blocks to many Jews and Greeks and Gentiles of cities, states and nations, yet to those who hear Christ's call, His voice prophetically Jews and Greeks and Gentiles alike, He is the power and wisdom of God. (I Cor 1:17-24.)

Corinthians, though at times I came before you weak, nervous and shaking with fear, the words I spoke, the gospel I proclaimed did not sway you with subtle arguments; it carried conviction and understanding by philosophically prophetic spiritual power, so that your faith might be built not simply by human wisdom but upon the power of God. (I Cor 2:1-5.)

man to till the ground. But there went up a mist from the earth and the Lord God formed man of the dust of the earth. (Gen.2:4-7)

The mystery of personal heaven-earth fusion is a mystery of what heaven-earth fusion Is. This fusion involves the nature of the relationship of flesh and spirit. To propose that heaven involves nothing of flesh and earth involves nothing of spirit may at times creatively jog the contemplations of persons into a Realization that heaven and earth are not two aspects of a dualism of totally distinct and separate realities.

Ecstatically Personal Spatiality and Heaven-Earth Fusion

Proximally and for the most part flesh and spirit are taken to be alternative dualistic and necessarily oppositional phenomena in existence. Flesh is taken to be only an objective present-at-hand spatial phenomenon, whether inadvertently or not. By analogy, though usually unwaveringly, spirit is also taken to be a present-at-hand, though a much more refined, phenomenon; though it is at the same time said to be spirit as being the antithesis of flesh.

But personally existing spatially is not essentially a spirit of some sort somehow placed in a carnal body of flesh and bone as physiology and anatomy take this flesh to be. The essential revelatory ingredient that is consistently missing from this equation is the spatiality of personal *concern*, which throws a whole new light in to this equation and into adequately comprehending personal flesh-spirit existence.

From the perspective of prophetic biology it is obvious that the personal concern in personal existence is not *either* in the flesh *or* in the spirit. The personal concern is Being-in the flesh-spirit fusion in personal existence. That is, flesh Is Being-in spirit and spirit is Being-in flesh in revolving flesh and spirit in a way similar to and in harmony and communion with that of revolving instinct and intelligence. (III:Ch.19, pp.20-21)

The question then arises, who is the greater heavenly self of the man Adam when in his earthly incarnation. When envisioned prophetically scripture may present a hint for prophetic contemplation. To comprehend this hint requires an understanding of the nature of scripture, where references as close to primary resources currently available representing Adam and Eve may be found. Modern industrial man is prone to unwaveringly presume that the original Divine inspiration eventually developing into scripture was given to the prophets as though their disposition to receive revelation was that of modern industrial and scientific man and is therefore to be interpreted and explained accordingly. Modern man then tends to misinterpret the Reality of the nature of scripture, which is revealed in the form of parables and mythology with regard to Adam and Eve; which represent personal realities which are only to be adequately comprehended prophetically. Parables and mythology are not representations of fairy tales which are unreal but are references to a certain type of Reality.

There are very few references to Adam and Eve in scripture; in the Old Testament, Genesis Chapters 1-5 refer to Adam and Eve. Paramount in the Garden of Eden creation drama is the appearing of the old serpent to Adam and Eve in the Garden, who is more deceptively subtle than any beast of the field and who was able to persuade them to partake of the forbidden fruit. (Gen.3:1-7) Attention is focused on Adam in the New Testament, other than the passage tracing the genealogy of Jesus to Adam in Luke 3:38 (Matthew 1:1 traces the genealogy of Jesus to Abraham), in only two passages, one of which is I Cor.15:45-47, a passage of mystery, referring to the *first man Adam* and the *last Adam*.

And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not only first which is spiritual, but that which is natural also; and afterward also in ecstatic-spatio-temporality that which is spiritual. The first man, Adam, is of the earth, earthy; the second man Adam *IS the Lord from heaven*. (I Cor.15:45-47)

It is evident that this is a scriptural reference to heaven-earth fusion: the first man, Adam, of the earth, earthy and the second man, Adam, who is the Lord from heaven, Being his greater self, is the same personage.

CHAPTER 25

Adam and Eve

The Divine admonition for persons to observe the man Adam and to observe Eve is intended to benefit persons by revealing to them the nature of Really living, through emulating in ways beneficial to themselves the parents of all living. Reading about or hearing about or thinking about Adam and Eve in traditional ways does not automatically reveal the nature of their Being the parents of all living.

The Greater Heavenly Selves as well as the Garden of Eden and subsequent incarnation of Adam and Eve involves heaven-earth fusion in *ecstatic-spatio-temporality*, which involves their Being veiled, both to and from and with in themselves as well as others, in various ways and times.

The Reality of veiling in personal existence is hinted at but not elaborated on in scripture. At the burning bush the Reality of the divine personage in the burning bush was proximally and for the most part veiled from Moses but was partially and gradually unveiled to Moses and some of the Israelites in succeeding decades, dwelling in a cloud by day and a pillar of fire by night. (III:Ch.12, pp.21-22) During the temple events at Mount Sinai, Moses said to the Lord, Show me thy glory. The Lord responded by showing him a measure of His glory but put him in a crevice of rock when his greater glory passed by, indicating to him that my whole person you cannot and are unable to see and understand. (III:Ch.12, p.17) At the events of the dedication of Solomon's Temple a protective veil was drawn for participants to be there comfortably in some degree of the glory of the Lord being manifest. (III:Ch.14, p.10) When Philip asked Jesus to show the disciples the Father, Jesus surprised them by saying, Anyone who sees me sees the Father; yet so far you have not seen me as to who I Really Am and what the depths of my Redemptive mission Are. (III:Ch.12, p.15)

In Reality, veiling is inherent in the nature of personal existence, in whatever realm of existence. For instance, no one can know what I am thinking at any given time, except and to the extent that I communicate in to and am in communion with them by word, signs, tokens, symbols and body language; and to the extent that they prepare themselves through creative Re-search, through mapping and logging who they themselves essentially are and who I am essentially, to receive myself communicating with in themselves through their achieving an awareness of their transcending-subjectivity-objectivity and mine. (III:Ch.20, p.21) It is also the case that even though persons are always in some sense all that they Really Are in their own personal ways of always Being themselves, yet in many ways and times all that they essentially Are is lost from them and they are not always conscious or aware of it.

In the Garden of Eden and subsequent incarnation of Adam and Eve in heaven-earth fusion, who they essentially Are and Were Is- as -Having-Been-and-Will-Be only gradually revealed to them here a little and there a little, precept upon precept. This is also true of the children, descendants of Adam and Eve, both as to who they themselves essentially are and who Adam and Eve essentially are.

So, what are the meanings in and significance of their participation in the creation of life? Since the creation of life involves veiling, to comprehend this one must come to understand envisioning the meanings and significance of various aspects of veiling.

Mystery and 'The Day' of Creation

Personhood and personal heaven-earth fusion exists in the realm of mystery; not the unknowable but that which is beyond experiencing the typical everyday life of problem solving. The recognition and comprehension of the mystery of personal ontology is only possible through personally envisioning a sort of *radiation* of the mystery of Being persons and affects persons whose souls are not tied down exclusively to problem solving and rigorous institutionalization, whether it be religious, social, economic or political. (III:Ch.20, p.9)

The sixth day of creation may be meaningfully and significantly referred to as the day of the creation of heaven-earth fusion. God created man in their own image, male and female, with this admonition, Be fruitful and multiply and replenish the earth. (Gen.1:27-28) In the generating of the heavens and the earth, this creation of man, including Adam and Eve and every plant of the field, was generated before they grew in the earth: for the Lord God had not caused it to rain upon the earth, and there was not a

Philosophically Prophetic Knowledge of God

Knowledge of God is essential to salvation, since God is the only source of salvation; but at the same time never imposes salvation on any person.

Colossians, our dear fellow servant, Epaphras, a trusted advocate of Christ has brought us news of your God-given faith and hope and love. We ask God that you may continue, in the midst of these God-given gifts, to grow continually into maturing and fulfilling your salvation. To do so we ask God that you may receive from Him ways to grow in wisdom and spiritual understanding and insight into His wisdom and will, so that your manner of life may be worthy of your personal association with The Lord and your own personal salvation growth. We pray that you may bear fruit in goodness of every kind, and grow in the knowledge of God. (Col 1:7-10.)

Seeing God

No wonder we do not lose heart! Though our outward humanity is in gradual decay, yet day by day we are inwardly renewed. In perspective our troubles are slight and short-lived; and their outcome an eternal glory which outweighs them by far. During our spiritual growth our eyes are fixed, not only on the things that are seen, but on Realities that are unseen, with God at the center: for what is seen with ordinary eyes passes away; what is essentially eternal is unseen with ordinary eyes. For we know that if the earthly frame that houses us today should be demolished, we possess a building which God has provided a house not made by human hands, eternal, and in heaven. (II Cor 4:16; 5:1.) The more constantly our eyes are fixed on and we are aware of seeing, and thereby knowing God, the more these realities are possible.

With numerous witnesses to faith in Christ hovering around us atmospherically like a cloud, we diligently throw off hindrances and encumbrances and sins, and run with resolution the race in which we have entered and are involved; keeping our eyes fixed on Christ Jesus, on whom we depend through our faith from start to finish. (Heb 12:1-2.)

Aim at peace with all persons, and a sanctified and holy life by faith in Christ for without them no one will see The Lord. (Heb 12:14.)

Hearing God

Faith in Christ comes by hearing Christ. In reality Christ's work is always near-here, in our hearts. Faith in Him is awakened by the message of the gospel, disseminated by Christ Himself through His Spirit. (Rom 10:8-10; 16-17.) Today, if you will hear The Lord's voice guiding you, be alert and listening and do not be stubborn but be soft-hearted and gentle and sensitive; be receptive. May we continually make sure then that stubbornness of heart does not deprive us from dwelling in Divine rest, in faith, through thereby being enabled to hear the Divine voice and words. (Heb 4:7-10.)

Even in the midst of traumatic situations The Lord is always present in everyone. Elijah was in deep distress, fleeing for his life and hiding in a cave at Horeb, the Mount of God. Elijah felt, in hearing the voice of The Lord, comforted and encouraged; it was a still small voice at the center of his very Being, giving him guidance and instructions regarding going forth and anointing kings and serving further as God's ambassador. (I Kings 19:13-16)

Speaking the Word of God

The word of God is always alive and active. As God speaks, even in a still small voice, His words cut more precisely than any two-edged sword, piercing and penetrating as far as the place where life and spirit, joints and marrow, both unite and divide. His words sift the purposes and thoughts of the heart. (Heb 4:12-13.)

The words of Christ, His voice, *always* speak to everyone. Faith in Christ reveals that His word is always near-here. In faith it is upon our lips and in our hearts; we speak His words and ours, together (Rom 10:8). In faith persons are enabled to speak in philosophical prophecy.

We are endowed with gifts from God, based on the measure of our faith in Christ. We are blessed with the gift of inspired and philosophically prophetic utterance. This gift may involve persons in inspired teaching and stirring speech, inspiring some toward and to dwelling in faith in Christ. (Rom 12:6-8)

Corinthians, when I was a child, my speech, generated from my outlook and my thoughts, was childlike, quite innocent. When maturing into adulthood I became aware of new spiritual dimensions, including the gift of Divinely inspired speech.

Now I would like to say to you, Corinthians, you should put creation-love first; but there are other gifts of Christ's Spirit at which you should aim also, and ranking with the highest is philosophical prophecy. When persons are Divinely inspired to speak ecstatically, in ecstatic-spatio-temporality, they are talking with God, and others so inspired. Their inspiration and the meaning of their words are a mystery to those not so inspired.

On the other hand there is a way in which persons prophesy from ordinary sources of wisdom and understanding. Their words may have power to build up persons and communities in ways in which their lives are improved.

There are also ways of speaking in ecstasy which are neither philosophically prophetic nor based in ordinary understanding. But for those who need and desire philosophically prophetic wisdom and insight or speaking in ordinary language, these ways of speaking are ecstatic unknown language not within these other provinces are not communicative.

For us, the philosophical prophet is worth more than the person of ecstatic speech unless indeed they can explain its meaning. Suppose, my friends, that when I come to you the forms of ecstatic language neither in prophetic language nor ordinary language: what good shall I do you, unless what I say contains something by way of revelation, or enlightenment, or prophetic instruction in language that you can understand? (I Cor 13:11; 14:1-6.)

Philosophically Prophetic Knowledge of Man

Persons are, in Reality, composed of a higher and a lower nature embodied in one person. Their higher nature is their own existing potential for creativity and the creation of their very own lives. Their lower nature is their own existing potential for their own destruction of their lives, in varying degrees and ways.

Lower Nature

The lower nature of persons is that from which person's flesh (fleshly minds) often lusts after fulfilling desires not conducive to life-creation. That nature tends toward competition against Christ's Spirit.

The desires and behavior that arise by yielding to temptations stirred up in the lower nature include: fornication, impurity and indecency; idolatry and sorcery of various kinds; quarrels, a contentious temper, envy, fits of rage, selfish ambitions, dissensions, party intrigues, and jealousies; drinking bouts, orgies, and the like. (Gal 5:16-25.)

Galatians, make no mistake: persons reap what they sow. If a person sows seed in their lower nature, they reap a harvest of the destruction of their lives in the way-places these seeds are sown. (Gal 6:7-8.)

Man's lower nature gravitates toward the uninspired wisdom of the world. Though in some it may be profound it is typically a hindrance to entering and dwelling in philosophical prophecy. So the meaning of Christ's work of redemption is not as well comprehended as it might be prophetically. (I Cor 1:17-24.)

Man's lower nature tends toward an epistemological conglomerate of seeing, hearing and speaking in characteristic ways. In the perspective of philosophical prophecy, these ordinary ways of knowing lack perception into aspects of Reality crucial to personal well-Being. In this perspective man's lower nature gravitates toward ordinary perceptions which focus attention on experiences which are typically perceived automatically by everyone with ordinary sight, hearing, and speaking.

We know that so long as persons are at home in the mortal body only or primarily in ordinary ways they are exiles from The Lord and do not see Him or His hand in their lives. (II Cor 5:6.)

Remember, in the midst of maturing the creation of our Really Being alive, The Lord's voice is a still small voice. (I Kings 19:13.) About Melchizedek and Abraham and Moses and Elijah and Christ we have much to say, much that is difficult to communicate, since some of you are as yet dull of hearing (Heb 5:11). It would be well for you to see that you do not continue to refuse to hear the voice of The Lord. (Heb 12:25.)

If some persons are as yet unable to be endowed with philosophically prophetic gifts from God by dwelling so much in their lower nature, they are as yet unable to reach and dwell in that level of prophetic creation-of-life cultivated through prophetically inspired teaching and stirring speech. (Rom 12:6-8.)

In man's lower nature this epistemological conglomerate is, among others, realms of degrees of

circulatory system in all persons, but DO NOT, thereby, *automatically create life*. The essence of the personal fluid intermixed with the Divine fluid is the flowing matrix of *Personal Care*, always encycling in person's own cosmic circulatory system, but is proximally and for the most part shining in darkness while still Being-essentially luminosity, and the darkness in persons comprehendeth it not. (John 1:5)

Within this circulatory fluidity is the *personal possibilities* for exchanges of *nourishment*, which is luminosity, and *waste*, which is personally destructive and endarkening lostness. This exchange is made possible in Divine light, only through creation-of-life *gentle* repentance. These elements and ways for Being-in the creation-of-life are what is meant by The Savior when he advised Nicodemus that *Except a person be Born Again in water and spirit, which is Being continually Born Anew in Divine Light, he cannot see and participate in the Kingdom of God*. (III: Ch.19, pp.28-29; John 3:3)

the good Lord pardon every one that *prepareth his heart to seek God, though he be not cleansed* according to the purification of the sanctuary. And the Lord hearkened to Hezekiah, and healed the people. (II Chron. 30:13-20,24-26)

Then Hezekiah did give to the congregation 1,000 bulls and 10,000 sheep, and the congregation of Judah and that came out of Israel rejoiced; so there was great Joy in Jerusalem; for since the time of Solomon the son of David there was not the like in Jerusalem.

(For the preparatory sin offering) when the burnt offering began, the song of the Lord began also with the trumpets, and with the instruments ordained by David king of Israel. And all the congregation worshipped, and the singers sang, and the trumpets sounded. And they sang praises with gladness. (II Chron. 29:27-30)

‘Leavened Bread’ Being *Living Bread*

The angel of death would passover the homes of all those following the Divine admonition given through Moses to kill a *lamb* in the evening before liberation and take of the *blood* and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and *unleavened bread*, and with bitter herbs they shall eat it. And they baked *unleavened* cakes of the dough which they brought forth out of Egypt, for it was not *leavened because they were thrust out of Egypt and could not tarry long enough for leavened bread*. (Exod.12:1-8, 39)

Jesus said to them, I am the bread of life. Your fathers ate manna in the desert and died. I am that bread descending from heaven of whom persons may eat and not die. I am that *living bread*. They said, Surely this is Jesus, son of Joseph; we know his father and mother and where he comes from. How can he now say, I have come from heaven? (John 6:14-59)

The Lord provides *unleavened bread* in times of crisis as a bare minimum mode of sustenance for survival, apocalyptically 1 week out of the year in April until such time as persons can partake of *leavened bread Being living bread*. Whereas unleavened bread is provided under circumstances where persons are unable, at the time, to *tarry long enough for leavened bread*, such conditions and circumstances are not the *end of time*. In due course of time, those whose hunger remains unsatisfied with *unleavened bread* are provided with opportunity from him who descends from heaven, Being *living bread*, to *nourish and sustain* and enliven those who seek and find and dwell in him through ontological prayer; and *sympiotically* dwell *awaringly* with in *The Lamb of God* in-Being- at home, there (Dasein), in cosmic Peace and Love and Joy, *personally*.

Again, in the interest of *encouragement* and relief from the pressures and stress of having to achieve great spirituality quickly, in contrast to the pressures the Israelites felt who were not able to *tarry long enough for the dough to leaven* to provide the leavened bread they preferred, the Reality of in-depth-fulfilling spiritual growth always proceeds *gradually* step by step through each of the components of a persons creation-of-life *personal possibilities*; leading to and through the divinely creative-patience rhythms of greater and greater capacity to dwell in the fulfillment of creation.

Cosmic Nourishment ‘in’ Being-alive *Personally*

The *leavening of the bread of life* in cosmic nourishment is involved in cosmic-*personal biology*. In ordinary biology, including bio-physiology and bio-anatomy, the circulatory system involving water and blood and air circulation vital organs such as heart, lungs, veins and arteries, stomach, etc. are well known to the medical profession and generally known to the general public. From the perspective of prophetic biology there are also non-objective elements essential to Really Being Alive, which are also involved in the blood and air and water circulatory system of persons and provide nourishment for persons, yet which are not medically or publicly observable. These elements are spiritual blood and air and water and are those factors through which persons may be continually Reborn spiritually; which are essentially their very own *personal possibilities* in and for their very own essential ways of Being themselves essentially, inherent in each person but proximally and for the most part remaining *dormant* unless and until and to the extent that they become activated in and through a combination of Divine and *personal* creation-of-life *gentle* power.

These sacred fluids of life are *always* spherically-encycling centripetally-centrifugally in the cosmic

darkness (Col 1:13).

Higher Nature

Colossians, you should cultivate keeping in mind as continually as you may become able, that you are in transition between dwelling in you lower and your higher nature. Have you not entered into and thereby manifest your potential to grow into and dwell in Being alive in Christ? Then you should ever more fully aspire to dwell in your higher nature, where Christ Is and where He dwells. To some extent your lower nature has died with Christ; and now your life lies hidden from ordinary eyes with Christ in God.

Then continue to put to death those parts of you which still dwell in your lower nature. You should continue to put aside those desires and cravings of your old nature and cultivate your newness of life in your higher nature, which may become and be continually renewed through Christ, your creator, and brought to evermore fully know God. There should be no dispute here between Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and freeman; since Christ dwells in the higher nature of all. (Col 3:1-11.)

Christ is The High Priest of bringing forth good things already in Being in the transition from persons dwelling in their lower nature into dwelling in their higher nature (Heb 9:11).

Modes of Philosophical Prophecy

Insight

Colossians, we ask God that you may continue to grow in your God given gifts. To do so we ask God that you may receive from Him ways to grow in spiritual insight by growing in wisdom and spiritual understanding. (Col 1:9.)

Foresight

Included in Divinely given gifts is prophetic foresight (I Cor 1:7). Whoever is in the midst of prophetic foresight is enabled to foresee the city of God both existing as well as continually coming into Being, firmly founded, whose architect and builder is God (Hebrews 11:10).

It is for their faith that prophets of old stand on record (Heb 11:2). Though they died in the faith and were not yet in possession of all the promises made to Abraham and his seed, they foresaw them and their fulfillment far ahead and hailed them and confessed themselves to be strangers to those without prophetic insight and foresight, and to be passing travelers on earth. They manifest to us that they foresee a country of their own to which they are heirs. That is why God is delighted to be their God. His city is for them. (Heb 11:13-16.)

Hindsight

Persons imbued with philosophically prophetic hindsight are enabled thereby to envision the meaning and significance of the lives of those philosophical prophets in times before them. Prophetic hindsight reveals the appropriate place of sacred ceremonial ordinances in personal salvation, philosophically.

Jews and Arabs and Christians and Gentiles of all nations need to understand prophetically that Abraham's righteousness was not based on automatic submission to circumcision, since Abraham's faith in The Lord was righteousness when he was not yet circumcised, but uncircumcised. He later received circumcision as the hallmark of the righteousness which his faith had blessed him with when he was still uncircumcised. Consequently, he is the father of all who have faith when uncircumcised; in their true faith in Christ they are righteous; and at the same time he is the father of those who do not rely upon their circumcision alone, but also walk in the faith which our father Abraham lived in, both while he was yet uncircumcised and after he was circumcised. (Rom 4:9-11.)

We comprehend in philosophical prophecy the test of faith of Abraham and Isaac. When the test came he offered up to The Lord his son Isaac through his own prophetic faith, founded deeply in his confidence in his creative personal experiences with The Lord, based on the numerous experiences he and The Lord had had together. He offered his son, which was his heir, upon The Lord's request, even though he had been told by The Lord that the lineage of The Lord's promises to him would be through Isaac. He was confident that God in some way or another had power even to raise him from the dead, or somehow in His Divine wisdom even though Abraham

may not understand at the moment how The Lord would fulfill His promises to Abraham. His confidence was philosophically prophetic. (Heb 11:17-19.)

In former times God spoke to our forefathers. Even though their experience has come down to us in fragmentary and varied records through the prophets we are enabled to visualize prophetically the philosophically prophetic dimensions of the Divinely inspired fatherhood of Abraham and Moses and those of our other prophetic forefathers. In this, our closest aeon of philosophical prophecy, The Lord speaks to us in and through His Son whom he has made heir to the whole universe and who sustains the universe in the Word and Voice of His power. (Heb 1:1-3.)

Our confidence emerges from our prophetic faith Being our guide; in which we see and hear and speak with Christ Jesus, our Lord. Even though we do not see Him with our ordinary eyes, we do in Reality see Him Being present in our lives. (II Cor 5:7.)

Prophetic Communication

Faith in Christ comes by hearing Christ, prophetically. In Reality Christ's word is always near-here, in our hearts. Prophetic faith in Him is awakened only by exposure to Christ's Gospel by persons being attuned into Christ Himself and His apostles, disseminating the Gospel of Christ. (Rom 10:8-10, 16-17.)

Today, if anyone will hear The Lord's voice guiding them, they should be alert and listening. To be creatively and prophetically receptive they cannot be stubborn but must be soft-hearted and gentle and sensitive; be receptive. (Heb 4:7-10.)

The words of Christ, His voice, *always* speaks to everyone. Prophetic faith in Christ enables persons to Be aware of His presence in and with them, prophetically. When in the midst of prophetic communication the words of Christ are upon their lips and in their hearts and minds; and in intermittent response of persons understand and speak His words and theirs, together, prophetically. (Rom 10:8)

We are endowed with gifts from God, including the gift of prophecy, based on the measure of our faith in Christ. We are blessed with the gift of inspired and philosophically prophetic utterance. This gift may involve persons in prophetically inspired teaching and stirring speech and prophetically inspired comprehension of these words; inspiring some toward and to dwelling in faith in Christ. (Rom 12:6-8.)

Blessings of Philosophical Prophecy

Knowledge of God

Knowledge of God is essential to salvation, since God is the only source of salvation; but at the same time, never imposes salvation on any person. This knowledge grows only through persons associating with God personally. In the midst of this association persons grow prophetically in wisdom and spiritual understanding and insight into The Lord's wisdom and will, so that their manner of life is evermore fulfilling to themselves and others. (Col 1:7-10.)

Knowledge of Man

Persons are, in Reality, composed of a higher and lower nature embodied in one person. Their higher nature is their own existing potential for creativity and the creation of their very own life and to assist others to Be in their creation. Their lower nature is their own existing potential for their own destruction of their lives and to so influence others, in varying ways.

Persons are also, in Reality, composed of an inner and an outer Being, embodied in one person. In addition to concern for the welfare of our outer Being, God searches continually our inmost Being, searching with us, for ways to improve our Being in the midst of the creation of our Being alive. So, Christ's Spirit, creating Man, always comes to the aid of our weaknesses and continually bolsters and aids us in cultivating our strengths. (Rom 8:26-28.)

Philosophical prophecy is engaged in the creative reconciliation of each person's higher and lower natures; and each person's inner and outer Being; revealing the value of learning the lessons available through the destructivity in their lives from their responding to their lower nature impulses; revealing the value and ways of then dwelling continually in the realms of their higher nature. Philosophical prophecy reveals to persons, enabled

ing for *temples*. Interspersed throughout the New Testament record of the ministry of Jesus are both his direct and indirect quotations of and references to and also his alluding to all of the books in the Old Testament, indicating him to Be a deep and thoughtful student of scripture. He took special occasion in his participation in Passover feasting and cleansing the *temple* in the last days of his mortal life to quote Isaiah and Jeremiah from some of their *temple* statements generated from their Care-ing for the *temple* in their days.

Jesus overthrew the tables of the moneychangers and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves. And the blind and the lame came to him in the *temple*; and he healed them. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the *temple* and saying, Hosanna to the Son of David; they were sore displeased. (Matt.21:13-15; - quoting Isa.56:7 and Jer.7:11)

The word that came to Jeremiah said, stand in the gate of the Lord's house, and proclaim there this word, Thus saith the Lord, amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, The Temple of the Lord, The Temple of the Lord, is here. If ye thoroughly amend your ways and not oppress the stranger, the fatherless, and the widow, and shed not innocent blood, neither walk after other gods, then will I cause you to dwell in this place. Is this house, which is called by my name, become a den of thieves? Behold, I have seen it saith the Lord. (Jer.7:1-11)

In the first year of the reign of Hezekiah he opened the doors of the house of the Lord, and repaired them. And he brought in the priests and the Levites, and said unto them, our fathers have trespassed, and done that which was evil in the eyes of the Lord our God, and have forsaken him. And the Levites gathered their brethren, and sanctified themselves and came to *cleanse* the house of the Lord. And the priests went into the inner part of the house of the Lord, to *cleanse* it, and brought out all the *uncleanness* that they found in the temple of the Lord.

Then Hezekiah the king arose early, and gathered the rulers of the city, and went up to the house of the Lord. And they brought seven bulls and seven rams and seven lambs and seven goats for a sin offering. (II Chron.29:1-21)

Sometime after the ceremonial cleansing of the temple by Hezekiah and the Levites and priests, Hezekiah engaged in an unusual overture to bring the divided kingdoms of Israel and Judah together, who from the days of Rehoboam and Jeroboam after the death of Solomon had been in serious conflict as divided kingdoms for two to three centuries, to celebrate the Passover Feast together in the temple in Jerusalem. Messengers and ambassadors with letters from the king went throughout all Israel (the northern division of Israelites) and Judah inviting them to participate in the Passover feast in the temple in Jerusalem.

Included in the invitation was the admonition of the prophet-king Hezekiah to rely on the *compassion* of the Lord to reconcile their centuries long conflicts and thus prepare for the Passover feast. Many of Ephraim and Manasseh and Zebulun laughed the invitation of Hezekiah to scorn, yet diverse of them humbled themselves and came to Jerusalem. Also in Judah the hand of God was to give them one heart to do the commandment of the king and of the princes, the messengers and the ambassadors, by the word of the Lord. And there assembled at Jerusalem much people to keep the Passover, the 2nd month. (II Chron.30:1-12)

Being a prophet-king and recognizing the Divine inspiration in this unusual overture to all Israelites, and recognizing that this Passover Feast invitation was not in accord in some technical ways with the previously held strict legalistic provisions of the Law of Moses, Hezekiah was nevertheless Divinely inspired by modest creation-of-life-*temple* considerations, and proceeded to institute one of the most creation-of-life Passover feasts in the history of the Israelites.

The Passover feast had been designated by the Lord through Moses at Sinai to always be celebrated the 1st week of the beginning of the Jewish year, that is the modern month of April. Now it was inspired to be held in the 2nd month for this special occasion. In the history of animal sacrifice among the Israelites, ritual and ceremonial cleansing of each person participating in accordance with strict legal prescriptions were requirements for participation in the feast, and the condition of a person's heart was not taken into account, yet

There were many in the congregation that were not sanctified; therefore the Levites had the charge of the killing of the passovers for every one that was not clean, to sanctify them unto the Lord. A multitude of the people, (especially from the northern political and religious territories of Israel) had not cleansed themselves, yet they did eat the passover. Hezekiah prayed for them, saying,

Preparation for Passover ‘Feasting’

Essentially, Passover is the angels of death passing over persons, death overcome through feasting on the *flesh and blood of The Lamb of God* by persons who prepare themselves, in Divine enlightenment, to become enabled to do so whenever and to the extent that they *desire* deeply-enough to pursue this purpose that they invest their very own lives into discovering and maturing and fulfilling their very own *personal possibilities* for feasting continually in creation-of-life nourishment. One of the essential modes of this preparation is *personal* participation in the *temple* law of sacrifice.

The Temple ‘Law’ of Sacrifice

Physico-spiritual sacrifice is the aeonic-cosmos-eternal means of finding and cultivating and maturing persons own ways of being themselves in themselves and others in their own most essential and so fulfilling ways of Being-themselves; which embodies their spiritual fulfillment of their Being-alive.

Not just any sacrifice, no matter how well intentioned and whether or not done in the name of Christ, fulfills the eternal life of creation-*temple* sacrifice. Often sacrifice presumed to be creation-*temple* sacrifice does not actually enchannel persons into their being conscious of being in the presence of creation-*temple* Gods and Goddesses and those creation-*temple* mental images necessary for persons to actually embody engaging themselves in the creation of life.

Creation-*temple* sacrifice, that is, being personally involved in creation-of-life gentle repentance, is the divinized means of penetrating and probing through and removing the growth of encrustations of the hardness of heart gradually and imperceptibly building up in and covering over the personal life of man so far through the often prevalent deceptions and intrigue of seen and unseen infiltrations in the atmospheres of the wars in heaven in daily life. Only sacrifice which is in tune with the Divine wisdom penetrating and uncovering destructive infiltration is truly creation-*temple* sacrifice.

At times the Divine scalpel-knife penetrating the encrustations of hardness of persons in the midst of creation-*temple* sacrifice appears to be nearly unbearable. Present in the restfulness of feeling their life-giving post-operative Joy-in-living, persons are then quite vividly aware of the infinitely sharp and precise Divine probes Being an in-sertion from the infinitely Divine creative *gentleness* always accompanying the creation of life, probing continuously the ways and means of creative-sacrifice to remove the encrustations of enslaving hardness in person's hearts consequent to the wars in heaven they are in, which hinder them from Really participating in the creation of life, theirs and others.

Enslaving hardness can only be creatively dissolved *gradually*, by small sacrifices, step by step; leading *gradually* to and through the divinely creative-patience rhythms of greater and greater capacity to dwell in the fulfillment of creation.

Persons actually involved in the creation of life are then aware that life is fulfilled to the extent that persons find and cultivate and mature *each* of the components of their own most appropriate and so fulfilling ways of always Being-themselves essentially and then place these components of life evermore fulfilling together in their own most appropriate harmonic and rhythmic balance and patterns of Joy-life, with others so enjoying and fulfilling their own lives; together in their most appropriate patterns of life. This is dancing together in the cosmic dance of the creation of life. (III: Ch.21, pp.15-16)

‘Celebrating’ Passover ‘Feasting’ in Peace and Love and Joy

Recognizing and memorializing the *sacredness* of feasting in the existence of man is evident as far back as there is any evidence or record of the presence of man. Cave and rock art and the presence of the ancient remains of ceremonially arranged flowers and implements of ceremonial worship archaeologically discovered and unearthed at campsites and homesites and cavesites reveal something of the *sacredness* of feasting in the ancient history of man.

Isaiah, Jeremiah and the prophet-king Hezekiah were precursors to and progenitors of the ways Jesus Being Christ bonded to both the necessity and also the Joy the *way* places of personal *temple* existence and activity, which had been in them, could possibly Be-central to his life and also to the lives of those persons who are also or may become prophetic participants in the *temple* creation of their lives.

Their *personal presence* in their creation power Care-ing for the *temple* in their days, now embedded in scripture, was apparently an inspiration to Jesus in the midst of his creation power in Care-

to attune into it, Christ himself through His Spirit Being the ultimate and miraculous advocate for persons, along with His apostles and ambassadors, by not only always searching their inmost Being but, in so doing, Being able to help persons to so reconcile their inner and outer Being as to continuously advance their Being in creation evermore fulfillingly. (Rom 26-28.)

Rescue from Darkness

Colossians, we thank God that you are emerging from the darkness of being caught in sin: impurity and indecency, a contentious temper, selfish ambitions and jealousies (Gal. 5:20); stirred up by elemental spirits who are tempters, frequently unseen tempters (Col 2:17-20). Formerly you were estranged from God, you were at enmity from Him in heart and mind, and your deeds were evil. We see that now you are emerging into the wisdom and spiritual understanding and insight of God, prophetically. So we see that He is rescuing you, and us, from the domain of darkness. He is reconciling us to himself. For this we thank God. (Col 1:21-22, 9-13.)

Hidden things Revealed

Ephesians, I Paul, labor in the cause of you Gentiles. I am the ambassador to you of Christ Jesus for surely you know how God has assigned the gift of His grace to me for your benefit. It was and is by philosophically prophetic revelation that many of His secrets are made known to us. In some ways God reveals to us things seldom if ever known in former generations, designating us as His apostles and prophets. In some ways, we comprehend more than anyone else how, through the Gospel of Christ, some Jews and Gentiles of all cities, states and nations may become and are becoming joint heirs to the promises and creation-possibilities generated from God and made available to all the world in due time and ways through Christ Jesus. (Ephes 3:3-6.)

Colossians, I became and am God's servant by virtue of His prophetic inspirations to me for my benefit as well as yours: to deliver His message in its fullness, as much as possible; to announce and assist Him to reveal to persons His secrets hidden for long ages and through many generations, but now being prophetically disclosed to those desiring to and cultivating themselves to be God's people. God's desire is to make known to those being enabled to receive it how rich and glorious the depths, heights, widths and breadths His message of Christ and His gospel may be in and among some in all nations. The most glorious secret He is prophetically revealing is: Christ in us and the heavenly degrees of personal faith and hope and love being cultivated in us and others.

He it is Who we proclaim. To this end I am toiling strenuously with all the energy and power of Christ at work in me. My desire is for us to continue in good heart and in the unity of faith, hope and love, and to come to our wealth of a fullness of conviction and understanding which brings us to evermore fully grasp these secrets of God. The center of these secrets is Christ Himself; in Him lies hidden all God's treasures of wisdom and knowledge. (Col 1:25, 2:3.)

Envisioning The City of God

By prophetic faith Abraham obeyed God's call to go out to a land reserved by God for himself and his heirs, and left home without knowing the details of where he was to go but simultaneously prophetically envisioned his evermore fully finding and dwelling in The City of God; a city with firm foundations, whose architect and builder is God. (Heb 11:8-9.)

The Lord said to Abraham, if you will leave your own country, your kinsmen, and your father's house, and go to a country that I can show you, together we can create you to be the father of a great peoples. I will bless you and make your name so great that it shall rightly be used to confer philosophically prophetic blessings on your heirs, your families and descendants. (Gen 12:1-8.)

Sometime later, when Abraham was in some distress, The Lord came to Abraham and said, Do not be afraid, Abraham, I am giving you a very great reward and blessing. Your heirs shall be through the lineage of your son Isaac. Look up into the sky, and count the stars if you can; so many shall your descendants be. (Gen 21:1-3.) Some of them, like you, will be enabled by me to envision and evermore fully find and dwell in The City of God.

Through prophetic faith some may become and we are sons and daughters and heirs of Abraham and Sarah and God in union with Christ Jesus. If and whenever and to the extent that we belong in Abraham and Sarah and Christ and God, we are the issue and seed of Abraham and so we are heirs of the promises he received and dwelt in. (Gal 3:26-28.)

A Newness and Renewal of Life

Colossians, you should continue to cultivate keeping in mind as continually as you may become able, that you are in transition between dwelling in your lower and higher nature. Then you should continue to put to death those parts of you which still dwell in your lower nature. You should continue to cultivate your newness of life in your higher nature, which may become and be continually renewed through Christ, your creator. (Col 3:9-10.)

Joy in Union with Christ

Colossians, you should live your lives in Union with Christ. Be rooted in Him; be built in Him; be consolidated in faith and hope and love, in your own personal philosophically prophetic levels and realms and dimensions of your lives; all of which may germinate and, when continually cultivated by yourselves in union with Christ, grow into harvests of evermore increasing personal Joy in Really Being renewed and alive. (Col 2:6-7)

mankind and angels and Gods.

Philosophical prophecy envisions the key to coming to comprehend envisioningly the nature and cosmic metalogical reasons for the shedding of sacrificial *temple blood* of the *Lamb of God* is comprehending envisioningly what took place in Gethsemane. Being in The Garden of Gethsemane, he prayed to his Father to remove this bitter cup from me, if thou be willing and, not having been removed, and Being in an *agony*, his sweat was as it were great drops of *blood* falling down to the ground. In other words, the cosmic salvation of mankind and angels and Gods is made possible through the *agony* of The Cosmic Redeemer Being the *Lamb of God*, having been incarnate in Jesus Being Christ. So, then, what does his *agony* have to do with the cosmic salvation of mankind and angels and Gods?

Various forms and degrees of cosmic personal experiences of *agony* occur from time to time in personal existence, including: fear, anxiety, despair, depression, insecurity, jealousy, hatred, boredom, violence, killing, deception, nausea, weariness, grief, agonizing over such and such, and the like. In order to accurately and adequately comprehend these experiences envisioningly and their relationship to The Cosmic Redeemer Being *The Lamb of God* and Jesus Being Christ incarnate it is essential to envision the nature of *personal ontology*.

Inherent in all personal ontology is the personal possibility of Being-guilty, which is presupposed and signified by the call of conscience, which every person experiences and which, in turn, is presupposed by persons *always* Being-in their own personal Care in their own personal self-subsistence. Being-guilty ontologically is the cosmic personal resource from whence the ontological condition existing in persons makes it possible for them to come to owe anything to anybody. This existential condition in *personal ontology* makes it possible for the personal possibility of the morally good and of the morally evil to exist in persons; that is, for morality in general to exist. This transcends the logic of logistics and the everyday logic and logicity in which men ordinarily, or in sophisticated science and mathematics and philosophy, thinks. It is prophetically metalogical philosophically. That is, this doesn't mean that a person Being-guilty ontologically has of necessity thereby always sinned or sinned in this way or that way at a particular time. Being-guilty in personal ontology is not in and of itself a sin or a pre-disposition or disposition to sin, but is an inherent ontological possibility through which a person may choose to sin in a particular way at a particular time. (I: Ch.6, p.83)

The Lamb of God Being The Cosmic Redeemer Is-as- having been -incarnate in Jesus Being Christ in his very own distinctive ways of Being Himself, while at the same time and in intimately related yet also in general ways, shares the same *personal ontology* as everyone else *always* Is, Being-in existing personally. As a consequence, *The Lamb of God* always embodies and *absorbs metamorphically* the cosmic *agony* of Himself, and every other person *who always* exists personally in the cosmic depths in his very own *personal ontology*; which is the massive cosmic resource through which he Is enabled to *metalogically* and in cosmic ecstatic-spatio-temporality, and in those senses, *simultaneously*, Be-in and Be-with everyone, cosmically, in their various forms and degrees of *agony*. Through His Being-in and Being-with everyone, he is enabled to Be personal resource for and to assist them to Be and become enabled to *absorb metamorphically in personal creation-of-life power* their very own forms of *agony* in and through their very own personal ontology, whenever and to the extent that they accurately and adequately recognize answers to their ontological prayers; and *sybiotically* dwell *awaringly* with in *The Lamb of God* in-Being-at home, there (Dasein), in cosmic Peace and Love and Joy, *personally*.

The question then arises as to the proportion of *agony* and Joy-glory in *The Lamb of God* and in others. This is calculable in terms of assessing the values of economizing space-time-energy in the ontologically Care-ful activities of *The Lamb of God*; which are not energy producing and consuming activities like those of persons in ordinary everyday life, whose proportion eventually leads to the overall energy decline concluding in present-at-hand death.

As *The Lamb of God* engages himself in *absorbing agony metamorphically*, this metamorphosis, in cosmic analogy to the present-at-hand process of nuclear fusion, is a personally cosmic fusion-metamorphosis fueled through *agony* being dissipated through embodying personal cosmic *creation-of-life compassion* into resurrection glory. This is exemplified in crucifixion-fused-into-resurrection in *The Lamb of God* through his inherent cosmic-capacity- embodiment of Being-*intercessory* as opposed to interfering with the cosmic creation-growth of persons in their personal ontology in the cosmos of the creation of life; in cosmic analogy to the present-at-hand observation in astronomy of a general overall expanding universe.

'Celebrating' The Passover Feast with 'Leavened' Bread

Real homogenous nature of personal Reality. This dualistic overemphasis lacks awareness of the Reality of heaven-earth fusion in personal existence.

For Classical apocalypse, such as Isaiah and Revelation, and for philosophical prophecy, heaven and earth and hell and spirit and body and flesh are taking place in the same *syntropic* multidimensional *cosmos*-way-place. Envisioning this *cosmic* historicity envisions the intimate interweaving of these somewhat diverse elements into a personal creation-possibility whole. (II: Ch.5, p.47)

Refinements of Pre-classical Prophecy and Classical 'Apocalypse' in Philosophical Temple Prophecy

When introduced through Moses, Passover was but one of a litany of ways Israel contracted with the Lord to give them freedom from their being enslaved in Egypt and being given a promised land, most of them revealed and negotiated through Moses and the Israelites at Sinai. A multitude of laws were revealed to them which became legally and religiously and socially obligatory present-at-hand covenantal regulations and obligations between Moses and the Israelites and The Lord.

Obedience to these laws would bring the basic benefit of The Lord watching over them and on occasion performing a miracle for them in times of distress, dealing primarily with providing food and drink to sustain their ordinary everyday biological and physiological needs. All of these laws had hourly, daily, weekly, monthly and annual functions governed from the extensively detailed books of the law covering numerous circumstances that the Israelites would and did find themselves involved in.

The sacred Passover feast and ceremonials and rituals was the primary annual ceremonial feast celebrated by the Israelites for a week each year, about the first week in April.

The type of prophecy and thought and judgments involved was pre-classical prophecy and thought and judgments; which was a keyrhythmic proclamation of the law that the people must obey, and was not an explanation of the meaning of The Law or of The Passover.

The major social and religious activity other than the offering of sacrifice and burnt offerings was the continual holding of court by Jewish officials at the Tabernacle prior to the Israelites establishing themselves in and around Jerusalem, after which they were held in the synagogues and the temple. These courts were held by Jewish officials to adjudicate problems of offenses against the Law of Moses. (Exod.18:21-22; Deut.1:16-17; 17:2-13; II Chron.19:4-10)

Tabernacle activities, and later Temple activities, were for the most part centered around the ceremonies and rituals of animal sacrifice, daily, weekly and year after year, conducted in pre-classical ways. For the most part the question was not raised as to whether or not those participating in the rituals of animal sacrifice were, in so doing, *automatically* righteous, since they were keeping God's laws. Nor is there indication that there was any conception among those participating in animal sacrifice that it was or may be a matter of *personal* salvation in the sense either that some specified degree of righteousness was prerequisite for a person to qualify to be a participant or that some increase in *personal* righteousness accrued to persons through such participation.

Insights of apocalypse prophecy did arise, however, in the prophecy of Isaiah who, in speaking in the name of the Lord, revealed something of by alluding to the Reality of the unrighteousness in which many who were participating in animal sacrifice were actually under Divine criticism in doing so: Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full (up to here) of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations. When ye make many prayers, I will not hear; your hands are full of blood.

Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil, learn to do well; seek judgment, relieve the oppressed, judge the fatherless and plead for the widow. Come now, let us reason together, saith the Lord: though your sins be as scarlet, they may become white as snow. (Isa.1:10-18)

New Testament apocalypse arose to the level of Realizing that Michael and his angels overcame the old serpent, the Devil and Satan *by the blood of the Lamb*, and that salvation can only occur through the shedding of the *blood of the Lamb of God*. Yet neither Old Testament pre-classical prophecy of blind obedience to the law of Moses and the ceremonies and ritual of animal sacrifice nor the Old Testament apocalypse of Isaiah nor New Testament apocalypse saw behind the scenes to the essential nature of the shedding of sacrificial *temple* blood of the *Lamb of God* and to the Realities of how and why this was and is both necessary and sufficient to Be cosmic resource for the cosmic salvation of

CHAPTER 9

Apostle Paul II: Prophetic Faith – Law

Visible and Invisible

When God gives you His Spirit which works miracles in and among you it is not because you keep the law perfectly but because you are involved personally in faith in Christ and His Gospel message. Look at Abraham. Abraham's righteousness was by faith in God generations before the law was revealed to Moses and given to the Jews. (Gal 3:5)

Remember, the law alone cannot save a person. Scripture says, a curse is on all who do not persevere in doing everything written in The Book of the Law without ever in any way deviating from the law. The curse is the curse of sin. In whatever persons don't do that is written in The Book of the Law they sin and persons cannot be saved in sin. Though the law has provisions for retribution for sin, there is no provision in the law making it possible for persons to overcome all of the effects of sin in the human heart and mind. Scripture confirms this predicament by revealing that all alike have sinned, whether or not they are under the Law of Moses or Gentile law. When persons sin they are deprived of finding themselves in the Divine Splendor. (Gal 3:2)

Law alone can bring only retribution as a natural and inevitable consequence of sin (Rom 4:15).

Christ and faith in Christ is the only way persons can overcome the endearing effects of sin in the human heart and mind, be in the Divine Splendor and thus be saved (Gal 3:26).

Then what of the law? It makes wrongdoing a legal offense. It is a temporary measure pending the arrival of faith in Christ. As such, it is promulgated by angels (Gal 3:19). Thus the law is a kind of tutor in charge of us until Christ should come to us and we should come to Christ in and through faith. In that sense then we are justified in being in His presence; and now that faith is come, the tutor's charge is at an end. (Gal 3:24-25)

Through faith we are sons and daughters of God in union with Christ Jesus. In Christ there is no such thing as class hierarchies such as Jew and Greek, slave and freeman, male and female; for we are all one in Christ Jesus. If we thus belong, and together, in Christ and God, we are the issue and seed of Abraham and so we are heirs of the promises he received. (Gal 3:26-29)

Changing Heart and Mind

Salvation involves persons in that creation of their lives in the midst of which their Becoming and Being Really alive is in continual-aeonie growth and personal expansion.

It is impossible for law alone to save a person, whether Jew or Gentile, whether it is the law of Moses or of cities or states or nations. Being saved is a personal process of salvation involving both the inner and the outer person, that is, the whole person. A personal process of salvation is one of personal change in the midst of which there is continually growing change of heart and mind. Law alone cannot enter and influence these inner dimensions to the extent of bringing salvation to persons.

To Jews you bear the name of Jew; you rely upon the law and are proud of your God; instructed by the law, you know right from wrong within the context of the law and you are confident that you are the only ones to guide the blind. (Rom 2:17-20)

Do you think lightly of God's wealth of kindness, of tolerance and of patience, without recognizing that God's kindness is meant to lead you to a change of heart? In the rigid obstinacy of your heart you are laying up for yourself a store of retribution for aeonic-days and times of retribution, when God's just judgment is revealed. In these revelations every person embodies the consequences of what they do and say and are, both in their lower and higher natures. (Rom 2:4-6)

To Jews in the rigid obstinacy of your heart you are not yet comprehending the nature of the origin and spiritual purpose of the law. After the first tablets the Lord said to Moses, Cut two stone tablets like the first, and I will write on the tablets the words which were on the first tablets, which you broke in pieces; and when I go with you personally and help you understand the power of the creation of life embedded in them when appropriately abridged through my wisdom, our covenant between us becomes a new covenant. Be ready by morning. Then in the

morning go up Mount Sinai; stand and wait for me there on the top.

So Moses ascended the Mount. The Lord was present with him and the new covenant was in the midst of aeonically being cultivated and fulfilled. The Lord said, "Miraculous growth and personal fulfillment are in the midst of my personal presence. All peoples may be enabled to see and be in the midst of the work of the Lord." (Ex 34:1-10)

The minds and hearts of Israelites were insensitive. That same veil is there to this very day when the old covenant is read or spoken or sung. Only in Christ is the old covenant unveiled to become a new covenant. (II Cor 3:14)

God is not prejudiced for or against any person: those Gentiles who sin and are not involved in the law of Moses, to that extent perish outside its influence; and all who sin under that law, to that extent perish in that law. Gentiles of cities, states and nations who are governed by their own law and do not possess the law of Moses may carry out the precepts of their own laws which may contain creation-potential by the light of God and nature. Then whether Jew or Gentile, persons embody their own personal law which is inscribed in their hearts. Their conscience is their witness and their own thoughts argue the case on either side, for or against them, whether awaringly or not. Persons *always* have their day in court aeonically in the midst of the Divine aura of God and themselves together judging the secrets of their human hearts and minds through Christ Jesus. This is what the Gospel I am involved in reveals and declares. (Rom 2:15)

Christ has qualified us to dispense his new covenant – a covenant not fully expressed in written documents, but in a spiritual bond; for reliance on a written law alone to determine right and wrong and matters of conscience personally, sooner or later condemns persons to embodying aspects of spiritual death, since they are not aware of the guidance of their heart which, along with the Spirit of Christ, is necessary to attain spiritual life. Christ is willing to guide persons, in their hearts and minds, in their consciences, who are watchful and seek Him diligently and consistently. He guides persons into ways their own lives may become more and more fulfilled most appropriately to them personally. (II Cor 3:6)

It is plain to me that you are a letter that has come from Christ, given to us to deliver: a letter written not with ink but with the spirit of the living God, written not on stone tablets but on the pages of the human heart. (II Cor 3:3)

Even if I did wound you at the time, Corinthians, by the letter I sent, I do not now regret it. In a way I was sorry for it when I saw that the letter had caused you pain, even if only for a time; but now I am happy, not that your feelings were wounded but that the wound led you to a change of heart for the better. (II Cor 7:8-9)

Let us all be thankful that God has sent into our hearts the Spirit of His Son (Gal 4:6).

Definitions

Some persons, through The Lord's spirit, have the gift of wisdom and other gifts. Some persons, by the same spirit, are granted the gift of faith. (I Cor 12:9)

Our lives are imbued with *confidence*. We would be estranged from The Lord if we presumed that the only way we are at home is being at home in the ordinary mortality of our bodies. Our confidence emerges from our faith; *guidance* which emerges from our personal relationship with The Lord, in which we see Him and His hand in our lives. Even though we do not see Him with our ordinary eyes, we see Him Being present in our lives. This divine presence is our faith in the midst of our lives, in the midst of which we see Him Being our guide. (II Cor 5:7) We are at home not simply in ordinary mortality but in our mortality being infused with our faith in Christ. As such His spirit is the source of our Really Being alive. (Gal 5:25)

Make no mistake: persons reap what they sow. If a person sows seed in the field of their lower nature, they reap a harvest of the destruction of their lives in the way-places these seeds are sown. But if persons sow in the field of The Lord's spirit, His spirit will bring them a harvest of eternal life. (Gal 6:7-8)

Our faith enlivens us in Christ Jesus our Lord. This is in accord with God's aeon-long purposes, which He achieves in Christ. These purposes are hidden aeonically in God. In us the wisdom of God in its varied forms is made known to us through our faith in Christ. In him we have access to God with truly creative freedom, in the confidence born of *trust* in him (Eph 3:10-12). Our trust in Christ is discovered and bolstered in our aeonically frequent growth of our confidence in the midst of his guidance and life-giving power through our personal association with Him, through Being-in and Being-aware of His spirit, personally. How vast the resources of the Father in Christ which are open to us who trust them. (Eph 1:19)

In former times God spoke to our forefathers. Their experience has come down to us in fragmentary and various records through the prophets. But in this, our aeon of faith, he has spoken to us in and through His Son

life *temple* possibilities.

The five times when Jesus was at the Jerusalem temple during his ministry included his personal celebrations of Jewish ceremonial feasts considered to be sacred; Passover the 1st and 2nd years, Tabernacles the 3rd year, Dedication the 3rd year and Passover the 3rd and final year, and involved his personal participation in *temple* apocalypse *intercessorily* in and of heaven-earth fusion and can only be comprehended envisioningly and appropriately as such .

Temple 'Apocalypse' in and of Heaven-Earth Fusion

I looked and behold, the *temple* of the tabernacle in heaven was opened; and the seven *angels* came out of the temple, having the seven plagues, clothed in pure and white linen. And there came one of the seven *angels* which had the seven vials, saying I will shew unto thee the judgment of Babylon the great whore who I saw was drunken with the blood of the saints and the martyrs of Jesus. These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords and King of kings. (Rev.15:5-6;17:1,5-6,14)

And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away. And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them. (Rev.21:1-3)

The Devil taketh Jesus into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them, and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee Hence, Satan. Then the devil leaveth him, and behold, *angels* came and ministered unto him. (Mt.4:8-11)

In Gethsemane Jesus was withdrawn from his disciples and kneeled down and prayed, saying, Father, if thou be willing, remove this cup from me; nevertheless not my will, but thine, be done. And there appeared an *angel* unto him from heaven, strengthening him; and being in an agony his sweat was as it were great drops of blood falling down to the ground. (Luke 22:41-44)

Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law and the prophets, did write, Jesus of Nazareth. When Jesus saw them coming to him he saith to Nathanael, Hereafter ye shall see heaven open, and the *angels* of God ascending and descending upon the Son of man. (John 1:45-51)

When John the Beloved was in the spirit; and behold a throne was set in heaven and I beheld, and lo, in the midst of the throne stood a *lamb* as it had been slain...and four and twenty elders sang...thou was slain and hast redeemed us to God by thy blood...And I heard the voice of many angels...saying...Worthy is the *Lamb* that was slain to receive power and riches and wisdom and strength and honour and glory and blessing...and saying, Blessing and honour and glory and power be unto him that sitteth upon the throne, and unto the *Lamb* forever and ever. (Rev:1-2;5:6-13)

Michael and his angels fought against that old serpent, called the Devil and Satan and they overcame him by the blood of the *Lamb*. (Rev.12:7-11)

Many worshipped the dragon which gave power unto the beast; and they worshipped the beast, saying, who is able to make war with him? And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations.

And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the *Lamb* slain from the *foundation of the world*. (Rev.13:4, 7-8)

The observation by Jesus of the grain of wheat being in death and resurrection, scripturally recorded and transmitted providentially to our time, cannot be comprehended in its prophetic richness without a sound grasp of the nature of scriptural prophecy. Included in the various types and forms of transmitted scriptural prophecy is Classical apocalypse, such as the writings of Isaiah and The Book of Revelation. The prophetic richness of apocalypse can only be appropriated and comprehended and dwelt in envisioningly, personally.

One of the difficulties over the centuries of persons not comprehending and dwelling in the richness of scriptural apocalypse is their interpretations of scripture in dualistic opposites. Though dualism, that is, conceiving the components of Reality to be separate from each other, is in fact an aspect of Reality including personal Reality, the conceptions of persons are often too dualistic to adequately grasp the

distinguishing Carefully between interference and Divine *intercession*.

Jesus Being Christ embodies The Holy Spirit of *intercession*, which is the presence of Divine Enlightenment always around and about, in gentle touch, with in persons, building (high)ways for persons to follow toward and in to their creation of their Becoming evermore fully alive. There is and has been much *idolatry* in Christianity throughout Christian history; and whenever and to the extent that persons think, whether awaringly or not, that God intervenes in the affairs of men, which he *never* does, this is *idolatrous*. (III: Ch.22: p.30)

Being-*intercessory* is not possible through being angry or apart from Being-*gentle-intercessorily*. Central to a philosophically prophetic consideration of the *temple*-orientation of Jesus Being Christ was and is his bonding to the old and new Jerusalem *temple* in heaven-earth fusion, apocalyptically. This bonding includes such a cosmically-deep creation-power *temple*- Love for them to never give up his personal possibilities of Being-in his cosmic creation-of-life patience-power and his *gently* probing *intercessorily* into and discovering those ways in persons, however infinitely small they might be, where the creation-of-life may possibly take place. Typical interpretations of the *gentle* emotions of Jesus overturning the money changers tables as being contrary to creation-of-life *gentle-intercessory* power, presuming him to have been angry while *cleansing the temple*, are based on how persons themselves think they would have felt and are based in subjective and objective judgment distortions and misunderstand the creation-of-life power in and of Being-*intercessory*.

Jesus Being Christ revealed himself in The Sermon on the Mount to Be *gentle-intercessory* Redeemer in his personal participation in the creation-of-life; and admonished his disciples to Be-so in advising them that:

Ye have heard that it was said by them of old time, Thou shalt not kill; but I say unto you, That whosoever is angry with his brother without a *gentle-intercessory* cause is embodying judgment bodily for this anger. Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar and go thy way; first be reconciled to thy brother in *gentle-intercession*, and then come and offer thy gift.

Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies, bless *intercessorily* them that curse you, do good to them that hate you, and pray for those who despitely use you and persecute you. (Matt.5:21-24, 43-44)

To comprehend in transcending-subjective-objective Reality the nature of the purposes and feelings of Jesus in cleansing temples it is necessary to Realize that he was not cleansing a building made with hands as an enthusiastic janitor would. Cleansing the temple is to assist, in the best ways possible, Real live persons *personally* to engage themselves in creation-of-life *gentle* repentance. Being-*intercessory* always requires desires to and Being-in that *gentle*- loving touch through which the Real problems and potentialities of persons may be appropriately assessed and perhaps eventually healed.

Since this was an *intercessory* activity the question arises as to what ways to give consideration to the nature of this creation-of-life activity other than anger in the way that people become angry with each other in a worldly way. That Jesus was energized by creation-of-life power during his ministry is implied in and revealed envisioningly by the scriptural accounts of his ministry. If and when persons interpret his activities to be too vigorous or motivated by anger or impatience or like motivations, then they are not viewing these activities from experience in and the perspective of Being- energized in economizing space-time-energy in Being-*intercessory*.

When, then, it is proposed that the essence of the ministry of Jesus was to cleanse temples, and it is noted that he was investing his economizing space-time-energy creation-of-life power mostly throughout Galilee where there was no temple made with hands, what does this reveal about the nature of cleansing temples? All of his healings and other miracles and parables and counseling with apostles and other disciples and his sermons and discourses and the various other events in his ministry, which he often used to illustrate and reveal the mysteries of creation-of-life power, were both *founded-in* and simultaneously *foundational-for* prophetic *repentance* and *faith* in The Lord and Being *reborn spiritually*.

So, the essence of the ministry of Jesus was to cleanse temples, but only on a very few occasions did this involve a temple made with hands, the temple in Jerusalem. New Testament scripture records him being there five times during his ministry of three or so years for about a week or so each time; two of these occasions being his overturning the money changers tables at the beginning and then the ending of his ministry. The conclusion that on these two occasions he was intent on cleansing the physical structure of the temple is incorrect; his intent was directed to inviting them to cleanse their mental images, albeit vigorously, regarding creation-of-

whom he has made heir to the whole universe: The Son who is the effulgence of God's splendor and sustains the universe in the word and *voice* of His *power*. (Heb 1:1-3)

And again, what is faith? Faith in Christ is the aeonic and necessary foundation and, at the same time, *assurance* to us that our hope for our eternal life is in Reality anchored in aeonically solid foundations. As such, faith in Christ shows us Realities for our own personal growth that persons can't see with natural eyes.

In the midst of our faith, Being-in the spirit of Christ, we *perceive* the universe being created by the word and voice of God; the visible coming forth from the invisible.

It is in the midst of their faith that the prophets of old stand on record. Without their personal faith it would have been impossible for them to come into God's presence and discover the nature of His existence and theirs; revealing Himself to those who *search* for Him.

By faith Noah, divinely warned about the ordinarily unseen future, took good heed and built an ark to save his household.

By faith Abraham obeyed the *divine call* to go out to a land destined for himself and his heirs, and left home without knowing where he was to go; but being confident he would be able to sense the divine radar guidance system showing him where best for him to go. By faith he settled as an alien in the land promised him, living in tents, as did Isaac and Jacob, who were heirs to the same promise. For he and they were looking forward in faith to the city with firm foundations, whose architect and builder is God.

By faith Sarah received strength to conceive Isaac, though she was far beyond the age of conception, because she righteously judged that The Lord who had promised her a son would keep His promise; and therefore from two persons both man and woman, as good as dead there sprang descendants numerous as the stars or as the countless grains of sand on the sea-shore.

By faith Abraham, when the depths of his desires to be righteous were tested, offered up Isaac consequent to being aware of the divine request to do so. He was willing to offer his only son, of whom he had been told by The Lord. Through the line of Isaac your descendants shall multiply and replenish the earth and create sons and daughters of yourself and God. For he reckoned that God had *power to raise persons* from the dead and from the dead, he did, in a sense, receive him back.

All these persons died in faith. They were not yet completely in possession of the things promised, but had seen growth possibilities far ahead and hailed them, and confessed themselves to be strangers and passing travelers in contrast to those persons whose eyes and intentions are limited primarily or solely on things of the earth. They are looking for a country of their own, the heavenly one. That is why God is not ashamed to be called their God; for he has a city ready for them. (Heb 11:1-3, 6-19)

Justice and Mercy

To Jew and Gentile here is revealed God's way of righting wrong, a way that starts from faith and ends in faith; as Scripture says, persons shall gain life who are justified through faith (Rom 1:17).

Now, above and beyond law, God's justice and mercy has been brought to light. The Law and the prophets both bear witness to it: it is God's way of righting wrong, effective through faith in Christ for all who have such faith given to them to all, without prejudice. All alike sin, and while still in sin are estranged from the Divine Splendor. To be justified to be in the Divine Splendor, God's free grace initiates and cultivates the righting of these wrongs by the liberation of wrongs through the person of Christ Jesus. For God designated and designed Him to be the means of expiating sins aeonically through the gathering and release of His saving power in resurrection, effective through faith. By this grace God demonstrates His justice and mercy to all with the eyes of faith; to be enabled thereby to see and comprehend His Justice and Mercy. In His forbearance He makes it possible for those with faith in Him to be enabled to overcome all negative and destructive effects of their sins and their memories of their sins aeonically; past, present, and future (Rom 3:21-26). This is aeonically judgment day in the midst of the tribunal of Christ in which our lives are laid open before Him and ourselves (II Cor 5:10).

Persons who pass unrighteous judgment on themselves and others, are often those who hold others in contempt. It is well for us to comprehend the nature of God's judgment, His tribunal. Before we yield to the temptation to have contempt for ourselves or others, we should realize that all stand aeonically before God's tribunal. For scripture says, As I live, says The Lord, every person is in the midst of Divine judgment. So, you see, each of us has to answer for himself.

Let us therefore cease judging one another unless we are aware of being in the aura of Divine judgment. Let no obstacle or stumbling-block due to inaccurate judgment hinder us or others in our quest to dwell in the midst of

Divine Justice and Mercy. (Rom 14:10-13)

I am a steward of Christ. Stewards are to be trustworthy. For my part, if I am called to account by any uninspired person or by any human court of judgment, it does not matter to me. My judge is The Lord. (1 Cor 4:2-4)

Righteousness and Circumcision

Sin and Grace

All persons sin. Sin is always in the world. Sin was in all persons before there was the Law of Moses or the laws of cities, states and nations. Even though all mankind is and has been involved in sin, God's grace is more than adequate for us to be involved in overcoming sin. (Rom 5:12-15)

Law became and becomes involved in mankind being in sin and grace, in death, including spiritual death, and in life, including spiritual life. For Jews it is the Law of Moses. But living the Law alone is not yet sufficient for righteousness to overcome sin. Sin is any and every element in person's existence distracting and hindering them from and destroying in them the grace of Christ, through which persons may enter into and Really Become and Be alive; so God's grace might establish its reign in righteousness, and issue in eternal life through Christ Jesus our Lord. (Rom 5:20-21)

In the midst of these circumstances we turn to Abraham who God designated and cultivated as the Father of righteousness. Abraham was righteous. In what did his righteousness consist? His righteousness consisted of his personal relationship with The Lord in which he received and followed personal guidance from The Lord; leading and guiding him into salvation through trial and tribulation and blessing.

The Lord said to Abraham, If you will leave your own country, your kinsmen and your father's house, and go to a country that I can show you, together we can make you into a great peoples. I will bless you and make your name so great that it shall rightly be used to confer blessings on your families and descendants.

So Abraham set out as The Lord had bidden him, and Lot went with him. Abraham was seventy-five years old when he left Haran. He took his wife Sarai, his nephew Lot, all the property they had collected, and all the dependents and friends they had acquired in Haran, and they started on their journey to Canaan. At the temple sanctuary at Shechem The Lord appeared to Abraham and said, I give this land to you and your descendants. So Abraham built an altar there to The Lord who had appeared to him. (Gen 12:1-8)

Sometime later, when Abraham was in some distress, The Lord came to Abraham and said, Do not be afraid, Abraham, I am giving you a very great reward. Abraham replied, Lord God, what causest thou give me? I have no standing among men, for the heir to my household is Eliezer of Damascus. Thou hast given me no children, and so my heir must be a slave born in my house. Then came the word of The Lord to him: This man shall not be your heir; your heir shall be a child of your own body. Look up into the sky, and count the stars if you can; so many shall your descendants be. In the midst of their conversation Abraham's faith in The Lord was anchored by such confidence in the words of The Lord to him that he would be blessed with an heir from his own body that his hope was infiltrated with deep assurance that this blessing would come to pass, even though he and Sarah were well beyond the age of natural child bearing. (Gen 15:1-6; 18:10-12) In due course of time, Isaac, heir of Abraham and Sarah, was in fact born (Gen 21:1-3).

The time came when God put Abraham to a test of faith regarding his son Isaac as his heir. Abraham, he called, and Abraham replied, Here I am. God said, Take your son Isaac, your only son as heir, whom you love, and go to the land of Moriah. Would you be willing there to offer him to me as a sacrifice on one of the hills I can show you? So Abraham, agreeing, rose early in the morning and took his pack animals and men to the place The Lord showed him. He said to his men, Stay here with the supplies while the boy and I go worship. So Abraham took the wood for the sacrifice and laid it on his son Isaac's shoulder; he himself carried the fire and the knife. Isaac said to Abraham, Father, and he answered, What is it, my son? Isaac said, Here are the fire and the wood, but where is the animal for the sacrifice? Abraham answered, God will provide himself with a young animal for a sacrifice, my son. They came to the place of which God had spoken. There Abraham built an altar and arranged the wood. He bound his son Isaac and laid him on the altar on top of the wood. Then he stretched out his hand and took the knife to sacrifice his son. Then The Lord said to him, Do not raise your hand against the boy; do not touch him. Now we have proven, together, that your confidence in our personal relationship of faith in each other is so deep that you have given your beloved son and heir to me to do with as I see fit. Abraham looked up, and there he saw a ram caught by its horns in a thicket. So he went and took the ram and offered it as a sacrifice and unloosed his son. (Gen 22:1-13)

By faith Abraham, when the test came, offered up Isaac, founded deeply in his confidence in his creative

concerned with and addressed their prophecies to circumstances among the Israelites related to the Assyrian Captivity of Israel and the Fall of Samaria around 700 B.C.; and to the Babylonian Captivity, its meanings and causes and consequences, between 600 and 500 B.C.

3. The major ceremonial interest in the days of Moses and the Kings and up until after the Babylonian Captivity was in the burnt offerings in animal sacrifice offered daily and weekly year after year on altars for this purpose, the central place being the Temple in Jerusalem; and not the Passover.
4. The major social and religious activity was the continual holding of court by Jewish officials in the synagogues and the temple to adjudicate problems of offenses against the Law of Moses; and not activities related to the Passover.
5. Temple activities were for the most part centered around the ceremonies and rituals of animal sacrifice, daily, weekly and year after year; and not the Passover. Passover was celebrated 1 week of the year at the temple, around the 1st week in April each year.
6. The functioning of the temple was interrupted at the time of the Assyrian and Babylonian captivities and periodically thereafter. Shortly before the birth of Jesus, Herod rebuilt the temple in Jerusalem, which provided Jesus with the opportunity both to be bonded to animal sacrifice and celebrating the Passover at the Jerusalem temple.
7. Moses instituted the Law and Jesus Being Christ fulfilled the Law.
8. Moses instituted the Passover and Jesus Being Christ fulfilled Passover.
9. From Moses to Jesus Being Christ, the Passover was for Israelites; from Jesus Being Christ Passover Feasting on Christ Is-as-having-been-and-will-Be for the creation-of-life in and of all persons in The Cosmos all of the time in ecstatic-spatio-temporality in transcending-subjectivity-objectivity for those who are enabled to do so.

Condescension and Intercession and The 'Law' of Temple Sacrifice

The creation-of-life power in the law of *temple* sacrifice is an essential ingredient in *temples* of the creation of life. This power is essential to the creation of life in creative personal sexuality and in the right to life generated through exercising personal memory and conscience and Care and in self-esteem, in prophetic biology; and in creation-of-life marriage motivations and in the creation-of-life fulfillment of needs and wants and desires in *temple* marriage and family, in prophetic ecclesiology and hierontology; and in cleansing *temples* and in Being-*temples* bodily, in prophetic hierontology.

To cultivate these creation-of-life purposes Jesus began to show unto his disciples, how that he must go unto Jerusalem and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day; and to cultivate these creation-of-life purposes Michael contended with the Devil over the body of Moses. In the similitude of Michael contending with the Devil over the body of Moses, Jesus Being Christ was in the wars in heaven with the leaders of the Pharisees and other Jewish officials like them who sought for several years with all diligence to kill him. It was his purpose to maintain himself with in and through creation-of-life condescension and intercession while Being-in the law of *temple* sacrifice, in these circumstances.

Shortly after his palm Sunday final entry into Jerusalem and a demonstration of displeasure at this by certain Pharisees, Jesus observed, with regard to his being involved in *intercessory temple* sacrifice, to some of his disciples, saying, The hour is come, that the Son of man should be glorified. Verily, Verily I say unto you, Except a grain of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. He that loveth his ordinary life more than Being-in creation-of-life power *intercessorily* shall lose this; but he that doeth so shall keep his life unto life eternal. (John 12:12-25)

This scriptural revelation is in that form of scripture referred to as apocalypse. A review of passages of scripture pertaining to the coming and presence of The Cosmic Redeemer reveals the need for interpreto-translation of related apocalypse-scripture. Upon circumspective deliberation, it is seen that apocalypse-scripture, for instance the Book of Revelation, is not written and should not be interpreted as ordinary straight-forward prose and explanatory literature.

When the interpreto-translation of apocalypse-scripture matures in Divine enlightenment creation-power, a striking revelation takes place; a common way that persons are *idolatrous* is concluding, in varying degrees of awareness, that God *intervenes* in the affairs of man; that is, persons are often involved in *not*

Adam & Eve	Noah	Abraham	Moses Passover instituted; The Law instituted Job Ruth	Saul David Solomon Jeroboam (Israel) Rehoboam (Judah) [2 kingdoms of Israelites in conflict]		Babylonian Captivity Babylonian Captivity	Christ Passover Fulfilled; The Law fulfilled
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1,000 B.C.	900 B.C.	800 B.C.	700 B.C.	600 B.C.	500 B.C.	400 B.C.	300 B.C.	200 B.C.	100 B.C.	0
Jeroboam (Israel) Rehoboam (Judah) [2 kingdoms of Israelites in conflict] Temple defiled by many kings of Judah. Isaiah, Jeremiah & Hezekiah involved in cleansing temple and spiritualizing the Feast of the Passover	Elijah Elisha	Amos Hosea	Isaiah Micah Nahum Zephaniah Jeremiah Ezra Ezekiel	 Daniel Haggai Zechariah	Babylonian Captivity 1 st Temple (Solomon's) defiled by captivity					

550 B.C through 515 B.C..	450 B.C.	350 B.C. through 300 B.C.	250 B.C. through 150 B.C.	54	50	48	20	0
2 nd Temple constructed		Jerusalem subjugated by Egypt, then Syria	Rededication of Temple	Temple plundered by Crassus			Herod rebuilds Temple	

Old Testament References to The Feast of the Passover:

1500 B.C. Days of Moses	1000 B.C. Days of Kings	500 B.C. After Babylonian Captivity	0 Days of Christ
Exod.12:11-48 instituted Lev.23:5 Num.9:2-14;28:16;33:3 Deut.16:1-6 Joshua 5:10-11	II Kings 23:1-23 II Chron 30:1-18 II Chron 35:1-19	Ezra 6:19-20 Ezek.45:21	Jerusalem Temple 1st week in April

With regard to comprehending the evolution and potentialities of celebrating The Feast of the Passover in a sacred creation-of-life way there are several considerations that should be noticed:

- Other than the instructions and explanations of the reasons for and purposes of and ways to celebrate the passover at the time of its institution, there are only 11 references to the Passover in the Old Testament. Of these 11, seven occurred in the days of Moses, three in the days of the Kings, and two after the Babylonian Captivity. In all of these references there is no explanation of or philosophizing about the nature and purposes of the Passover. They simply note that the celebration of the passover took place.
- The prophets of the Old Testament did not, for the most part address their prophecies to prophesying about the Passover. Most of the prophecies and Old Testament prophets were

personal experiences with The Lord, based on the numerous experiences he and The Lord had had together. He offered his son, who was his heir, upon The Lord's request, even though he had been told by the Lord, Through the line of Isaac your seed and heritage shall be brought into being and be traced. He was confident that God in some way or another had power even to raise him from the dead, or somehow in His divine wisdom even though Abraham may not understand at the moment how The Lord would fulfill His promises to him. And from the dead Abraham did indeed receive Isaac back in a miraculous way. (Heb 11:17-19)

Circumcision

Abraham was righteous. In what did his righteousness consist? Was Abraham's righteousness based on circumcision? When Abraham was ninety-nine years old the Lord appeared to him and said, Live always in my presence and work continually toward being complete, that I may set my covenant between myself and you and multiply your families and peoples and descendants. I make this covenant with you: you shall be the father of a host of nations. For your part, to be righteous, you must keep this covenant, you and your descendants after you, generation by generation. To keep this covenant between myself and you and your descendants after you: circumcise yourselves, every male among you; and it shall be the sign of the covenant between us. (Gen 17:1-2, 9-11)

Yet Abraham's righteousness was not based on circumcision since Abraham's faith was righteousness when he was not yet circumcised, but uncircumcised. He later received circumcision as the hallmark of the righteousness which his faith had blessed him with when he was still uncircumcised. Consequently, he is the father of all who have faith when uncircumcised; in their true faith in Christ they are righteous; and at the same time he is the father of those who are circumcised but do not rely upon their circumcision alone, but also walk in the faith which our father Abraham lived in, both while he was yet uncircumcised and after he was circumcised. (Rom 4:9-12)

Every power and authority in the universe is subject to Christ, whether or not they are so aware. In him persons were and are circumcised, not necessarily in a physical sense, but by being divested of their lower nature; this is Christ's way of circumcision. (Col 2:10-11)

Conscience and Deception

Faith in Christ can not be founded or built on erroneous images of Him, inasmuch as faith and faithfulness and confidence and trust in and between each other is personal and can only be life-creating when these images are accurate.

Be on your guard; do not let your minds be captured by hollow man-made teaching and centered in and emerging from the elemental spirits of the universe and not in and from Christ. These elemental spirits are tempters, frequently unseen tempters. They emanate their own selfish, jealous and destructive mostly in disguise impulses. Often they seek power for themselves by gaining power over others by various forms of deception. They operate in the realms of the lower nature, both their own and that of others.

Therefore, you should consistently seek and find Jesus as Christ and Lord and live your lives in union with Him. Be rooted in Him; be built in Him; be consolidated in that faith in Him which you are taught and receive by Divine inspiration. In this milieu, let your hearts overflow with thankfulness. (Col 2:6-8)

From Paul to Timothy, his true-born son in the faith:

When I was starting for Macedonia, I urged you to stay on at Ephesus to help certain persons to give up believing and teaching erroneous doctrines and studying those interminable myths and unfruitful genealogies, which issue in mere speculation and cannot develop faith in Christ. Faith is revealed to us through our prayers and sacrifices and makes known to us God's continually renewing and life giving inspiration and guidance for us, which comes to dwell in us only through the nurturing in us of our faith in Him.

The aim and object of this is the love and faith and hope generated from a good conscience which is accurate and genuine. Through falling short of these, some people have gone astray into a wilderness of words incapable of revealing or cultivating faith in Christ. They set out to be teachers of the moral law, without understanding the spiritual meaning and significance of the words they use or the subjects about which they are so destructively dogmatic.

May you always remember, son Timothy, that prophetic utterance I heard within myself which pointed you out to me. So may you fight gallantly, armed with the good conscience of true faith. May you be aware of and remember that it was through spurning their good and accurate conscience that the faith of certain persons was

made shipwreck, among them Hymenaeus and Alexander, who were then led about by Satan. (I Tim 1:1-7, 18-20)

The spirit of Christ says to me expressly that now as well as later some will desert from the faith and give their minds to doctrines subversive of faith as, usually imperceptively and deceptively to them, inspired by devils, through specious falsehoods to them, both atmospherically (unseen) and by those persons whose own conscience is in reality inspired by devils.

They forbid marriage to those who should be married for supposedly righteous spiritual discipline and inculcate abstinence from certain foods, though God created these foods to be nourishing and enjoyed and appropriately identified through the inward personal inspiration of faith. May you not neglect the spiritual endowment in you and beware of these deceptions. (I Tim 4:1-6, 14)

Hymenaeus and Philetus have shot wide of the truth in saying that our resurrection has already completely taken place. This misguided doctrine is upsetting people's true faith. A necessary foundation of creative faith is divinely inspired and thus accurate precepts of saving faith. Persons who are convinced that our resurrection has already completely taken place are hindered and barred from realizing the periodic infusion into them of the power of Christ's resurrection, leading them into ever increasing fulfillment of their life; and from envisioning the cosmic splendor of the possibilities of resurrection both now, in ways, and in the aeon future. (II Tim 2:17-18)

You, my son, have followed by inspiration, step by step, my teaching and my manner of life in the midst of faith, my resolution, the nature of my faith, my patience, and my spirit of love; which have helped you avoid deceptions and grow in faith. (II Tim 3:10)

I am reminded of the sincerity and depth of your faith. That is why I remind you to continually stir into flame the gift of God which is in you. To stir up your faith you should keep before you an outline of the sound teaching which you heard from me. (II Tim 1:6, 3)

I thank our God always when I mention you, my son Philemon, in my prayers, for I hear of your love and faith and hope in and towards all God's people. My prayer is that your fellowship with us in our common faith may deepen the understanding of all the blessings that our union with Christ brings us. (Phil 1:4-6)

A true and accurate conscience is founded in Divine covenant. The Lord says, The covenant I make with the house of Israel and all cities, states and nations is this: I set my laws in their understanding and write them on their hearts as they seek my guidance and inspiration; and I will be their God, and they shall be my people. All of them shall know me. (Heb 8:10-11)

To the extent that the conscience of persons needs cleansing Christ is able to purify them. All of those events involved in the shedding of Christ's blood enables him to embody that Creation-power wisdom and those resources and resurrection powers through which He is enabled to purify those who seek him and become His creation-family. (Heb 9:14)

Hardships and Firm Foundations

Thessalonians, we commissioned Timothy, our brother and God's fellow-worker, to encourage you to stand firm and be unshaken in the faith, knowing well that at times true faith involves a person in hardships. When we accepted the call of Christ into faith in Him and ourselves, we were and are aware of this aspect of faith: and yet in the midst of our rewards, blessed with heavenly treasures in earthly vessels, we know that our sufferings are more than adequately compensated for. We desire to bear sufferings and hardships and joys and make sacrifice in the interest of bringing to and helping cultivate the Gospel, including faith in Christ, in others who may benefit personally therefrom in their own most beneficial ways.

And thus it was that when I could bear it no longer, I sent to find out about your faith, thinking that the tempters might have you, that my labor and yours to develop and cultivate faith in Christ in and among us had been in vain.

But now Timothy has just arrived from Thessalonica, bringing good news of your faith and love and hope. He tells us that you think kindly of us, and are as desirous to see us as we are to see you. And so in all our difficulties our faith and yours is the breath of life in us. (I Thess 3:1-8)

Need I say more? Time is short for me to tell the stories of Gideon, Barak, Samson, and Jephthah, of David and Samuel and the prophets. Through faith they overthrew kingdoms, established justice, saw God's promises fulfilled. They muzzled ravening lions, quenched the fury of fire, escaped death by the sword. Their weakness was turned to strength, they grew powerful in righteous war, they put foreign armies to rout. Women received back their dead raised to life. Others were tortured to death, making creation-sacrifice, to win a better resurrection. Others, again, had to face jeers and flogging, and fetters and prison bars. Some were stoned, sawn in two, put to the sword, dressed in skins, were in poverty, distress and misery. Some were refugees in deserts and on the hills, hiding in

attunements to be enabled to be taught by God. (Jn 6:14-59; II pp. 44, 66)

In this instance Jesus revealed to them a massive apocalyptic revelation regarding his Being the bread of life. It was revealed to them by Jesus that he was, himself, bodily The Bread of Life, having condescended from the heavens to Be incarnate and was-Being, as such, The Passover Feast embodied bodily in his very own Being-himself ontologically.

It is understandable in the light of the enormity of this revelation that many of his disciples, when they heard this, said, This is an hard saying; who can hear it; and that many simply continued in not being able to see him Really Being The Passover Feast embodied bodily in himself, personally.

It is also understandable in the light of the enormity of this revelation that, in the Old Testament and New Testament scriptural perspectives of human existence and history, preparation to receive this revelation could only occur *gradually*, and in the case of Old Testament perspectives was not and could not be revealed in the way it was during this war Jesus engaged in with some of those 5,000 miraculously fed, who were yet unable to perceive the creation-of-life power in this Passover revelation. Yet not all were so hardened in their hearts as were, for example, those Israelites with Moses for 40 years in the wilderness of Sinai.

To give further consideration to the Old Testament perspective to be only somewhat preparatory to the time when Jesus revealed the essential nature of passover as eating his flesh and drinking his blood, it is advisable to look at the Old Testament passover perspective. In so doing in a philosophically prophetic perspective several interpreto-scriptural Realities become evident:

1. In Old Testament times there were varying degrees of salvation in the days of Adam and Noah and Abraham prior to the passover feast in the days of Moses; of particular significance was the *temple* law of sacrifice introduced by the Lord to and lived profoundly by Adam and Noah and Abraham in forms especially designed for their generations.
2. When introduced through Moses, passover was but one of a litany of ways Israel contracted with the Lord to give them freedom from their being enslaved in Egypt and being given a promised land. A multitude of laws were revealed to them which were legally obligatory present-at-hand covenantal regulations and obligations between Moses and the Israelites and The Lord, which would bring the basic benefit of The Lord watching over them and on occasion performing a miracle for them in times of distress, dealing primarily with providing food and drink to sustain their ordinary everyday biological and physiological lives.
3. All of these laws had hourly, daily, weekly and yearly functions governed from the extensively detailed books of the law covering numerous circumstances that the Israelites would and did find themselves involved in.
4. The sacred Passover feast and ceremonials and rituals, on the other hand, was set aside to take place for one week annually, during or around the first week in April.
5. The type of prophecy and thought and judgments involved was pre-classical prophecy and thought and judgments; which was a kerygmatic proclamation that the people must obey the law and was not an explanation of The Law or of the Passover.

To better understand the development and context of the sacred Passover feast and ceremonials and rituals in the Old and New Testament perspectives of human history, understanding the nature of Old Testament literary materials is advisable. The principle literary materials in the Old Testament are:

1. Mythological or apocalyptic as, for example, those materials relating the Garden of Eden account of Adam and Eve and the account of Noah and the flood, and
2. The Law of Moses, and
3. Chronicles of the Kings, and
4. The Prophets, and
5. Wisdom literature, especially Job, Psalms, Proverbs and The Song of Solomon.

Only a very small portion of this literature is concerned with The Feast of the Passover. To put this in the general Old Testament perspective it is advisable to graph this literature in a general Old Testament context.

4,000 B.C.	3,000 B.C.	2,000 B.C.	1,500 B.C.	1,000 B.C.	600 B.C.	500 B.C.	0
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who would passover the homes of all those following the Divine admonition given through Moses to kill a *lamb* in the evening before liberation and take of the blood and strike it on the two side posts and on the upper door post of the houses, wherein *they shall eat it*. And they shall eat the flesh in that night, roast with fire, and unleavened bread, and with bitter herbs they shall eat it...and they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened because they were thrust out of Egypt and could not tarry long enough for leavened bread. (Exod.12:1-8, 9)

To comprehend the Real nature of the law of *temple* sacrifice in the creation of life, it is crucial to discover and discover how and mature and dwell in envisioningly the Reality that *temple* sacrifice is not essentially drudgery or fear-ful or burdensome or dread-ful or nauseous, inasmuch as the creation of life is essentially Joy-ful and Peace-ful and saturated with the personal fulfillment of Being Really Alive, though there are at times segments of fear and anxiety and trepidation and trauma. Yet they are essentially overshadowed in the transfiguration of metamorphically celebrating cosmically the sacred Feast of Passover in *temple*-apocalypse.

The premier cosmic resource in whom segments of *temple* sacrifice, fear and anxiety and trepidation and trauma, are overshadowed in personal *radiance* and *luminosity* in metamorphic transfiguration, is signified in the revelation to Peter, James and John of the cosmic *glory* of Jesus Being Christ Being transfigured in their presence on the Mount of Transfiguration. This transfiguration occurred in the 3rd year of the ministry of Jesus in the summer prior to his crucifixion the following spring and was the concluding event of a trilogy of very significant events that spring and summer through which Peter, James and John were becoming *gradually* and evolutionarily more and more aware of who Jesus Being Christ Really was as incarnation of The Cosmic Redeemer.

The two events of major significance preceding the transfiguration were, first, the Confession of Peter in the presence of James and John and Jesus that it had been revealed to him that Jesus was the long awaited Messiah and, second, he became engaged in a massive battle in the wars in heaven with many people of the 5,000 who were miraculously fed the day before and were questioning vigorously how Jesus got to Capernaum on the other side of the sea, since they had observed that he didn't have a boat and didn't travel in the boat of the disciples. Known only to the disciples, the day before he had walked on the water to their boat prior to this. Since he was then in Capernaum on the shore of the Sea of Galilee, the disciples with whom he lived and traveled were apparently present to observe that major battle.

When these people found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? Jesus answered them and said, Verily, verily I say unto you, Ye seek me, not because ye were actually able to see and understand the miracles of yesterday and their meanings and significance, but because ye did eat the loaves and the fish, and were filled. Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for him hath God the Father sealed.

Then some said to Jesus, Our fathers ate the manna in the desert as it has been written He gave them bread from heaven to eat. Jesus then said to them, Indeed, Moses did not give you the bread from heaven; but my Father gives you the true bread from heaven. For the bread of God is he who descends from heaven, and is giving life in to the cosmos. They then said to him, Sir, always give us this bread. Jesus said to them, I am the bread of life. He who comes to me does not hunger; and he who is creation-faithful in to me does not thirst. Your fathers ate the manna in the desert and died. I am that bread descending from heaven of whom persons may eat and not die. I am that living bread. And the bread I give for becoming alive is my flesh, which I give for the cosmos to become enabled to become alive. If you do not eat the flesh of the son of man, and drink of his blood, you cannot have life in yourselves.

At this some of those around began to murmur disapprovingly because he said, I am the bread which is come from heaven. They said, Surely this is Jesus, son of Joseph; we know his father and mother and where he comes from. How can he now say, I have come from heaven?

Jesus said, Though you may know something of me and something of my earthly father and mother and home-town; and though you have an impression that you have been looking for me and now you have found me, you Really have not yet found me. You see of me something publicly identifiable for tax and social purposes; to-which you refer as me or my mortal flesh existence. But I say to you that you Really are far from being-able to Really perceive much of me existing in my flesh. The aeonic nourishment I offer to give in to you is my flesh which *Is* that bread of life come from heaven. But you are no more able to see and hear and touch my flesh now in your present state of insensitivity than you are now able to see and hear and touch my heavenly Father.

I and my Father can Really *come* to no person unless and until and to the extent that persons are enabled to be drawn into Really personally- alive - sensitivity into heavenly frequencies and rhythms and

caves and holes in the ground. (Heb 11:32-38)

If a person tyrannizes over you, exploits you, gets you in his clutches, puts on airs, and hits you in the face, you should put up with it by metamorphically bearing sin (II 13:138). Should I put up with it? Are they Hebrews? So am I. Israelites? So am I. Abraham's descendants? So am I. Are they servants of Christ? I am; at times overworked, scourged severely, imprisoned, many a time face to face with death. Five times the Jews have given me the thirty-nine strokes; three times I have been beaten with rods; once I was stoned; three times I have been shipwrecked, and for twenty-four hours I was adrift on the open sea. I have been constantly on the road; I have met dangers from rivers, dangers from robbers, dangers from my fellow-countrymen, dangers from foreigners, dangers in towns, dangers in the country, dangers at sea, dangers from false friends. I have toiled and drudged, I have often gone without sleep; hungry and thirsty I have gone fasting; and I have suffered from cold and exposure. (II Cor 11:20-27)

Philippians, let your conduct be worthy of the Gospel of Christ, both for yourselves and so that whether I come and see you for myself or hear about you from a distance, I may know that you are standing firm, one in spirit, one in mind, contending as one man for the gospel of faith, meeting your opponents, though at times trembling, yet in due time overcoming all things through your faith in Christ. This is a sure assurance of your own personal salvation, and one afforded by God himself, together with you. You have been granted the privilege of believing in Christ and in so doing, suffering, and at times joyously, together with Him. So we are engaged in the same challenge. (Phil 1:27-30)

Measure, Proportion and Growth

Some presume that persons either have faith or they do not have faith. This presumption is erroneous, whether or not there may be an initial dramatic impulse (revelation) in which person's attention becomes riveted to their need for and the saving grace of faith in Christ. Some may have concluded that mature faith could be influenced in them quickly. Yet our hope is to encourage your growth in faith and love to be at the rate conducive to personal growth being built on a solid foundation. I confess to you that my faith in Christ was not instantly full blown and totally mature on the road to Damascus, but only matured gradually through my hardships, growing into exuberant joy in my own growth in faith and my own service to you and others throughout my ministrations, appropriately, in the name of Christ.

Those who are beginning on the road to faith are, at that stage, dull of hearing. Realizing that we were aware that you needed to pace yourself in your growth in faith we sought to teach you the A-B-C's of faith and God's oracles. We saw that, at that time, you needed milk and not yet solid food. As you grew in faith we helped you digest increasingly solid food. (Heb 5:11-14)

This required us to be in touch with who could and would develop and mature faith in Christ and themselves. This became evident to us when we brought you the Gospel of Christ. (I Thess 1:3-5) Our hope is that as our faith grows and your faith grows, this growth will be in appropriate and creative spheres and times and ways for us all. (II Cor 10:15)

Our prayers and sacrifices make known to us God's continually renewing and life-giving guidance for us, which comes to dwell in us step by step through the continual nurturing in us of our faith in Him.

Faith in Christ needs to be continually cultivated that it may constantly grow. Our thanks are always given to God for you children of God and Christ. It is right that we should thank Them for your faith increasing. The love you have each for all and all for each, is an essential foundation for growing faith. (II Thess 1:34)

In virtue of the gift that God in His grace has given me I say to everyone among you: think your way to a sober and yet creative estimate based on the measure of faith that God instills in each of us. For just as in a single human body there are many limbs and organs, all with different but overlapping functions, so all of us, united with Christ form one body, serving individually as limbs and organs to ourselves and one another. (Rom 12:3-6)

You, my son Timothy, have followed step by step my teaching on faith, patience, love and fortitude under persecutions and sufferings (II Tim 3:10). This has contributed to the growth of your faith.

Hearing, Watching, Writing and Speaking

Righteousness comes by faith, and how does faith come? We should not try to seek faith in ways not conducive to finding it. We should not say to ourselves, I will have to go up to heaven to find faith (that is, to bring Christ down); or I will go down into the abyss (to bring Christ up from the dead). In Reality Christ's word is always near-here, in our hearts. As we recognize and comprehend it, it may emerge

from our lips as we speak; in that way we find and dwell in our salvation; leading to righteousness in our hearts.

Faith comes by hearing God's words. How could persons have faith in one they have never heard of? And how hear without someone well qualified through their own personally experienced faith giving persons the message of Christ as Savior? Scripture affirms, How welcome are those whose feet carry them about as qualified messengers who bring the good news that salvation may come to and dwell in those who embody faith in Christ. We conclude that faith is awakened by the message of the Gospel, and the message that awakens it comes through the word of Christ; disseminated by Christ Himself through His spirit and through those who are His personal ambassadors and emissaries (angels). (Rom 10:6-17)

God, speaking and writing through the experience of David, his heart and lips, reveals their inspired salvation-words: Today, if you will hear The Lord's voice, do not be stubborn. Therefore, a sabbath rest always awaits the people of God. May we continually make sure then that stubbornness of heart does not deprive us from dwelling in Divine rest, in faith, through thereby being enabled to hear the Divine voice and words. (Heb 4:7-10)

Remember who you are: you stand not simply before the awesome, blazing fire of Sinai, with the intermittent darkness, gloom, and whirlwind, the trumpet-blast and the penetrating and oracular voice, which they heard, and begged to hear no more; for they could not bear the command, If even an animal touches the mountain, it must be stoned. So appalling was the sight, that Moses said, I shudder with fear.

Now, you stand before Mount Zion and the city of the living God, heavenly Jerusalem, before myriads of angels, the full concourse and assembly of the first-born citizens of heaven, and God the judge of all, and the spirits of prophetic persons, and Jesus the mediator of the new covenant. It would be well for you not to refuse to hear their voices and to hear the One, the mediator, who speaks from heaven-near-here. (Heb 12:1 8-24)

The experience of Elijah is instructive here to comprehend how the voice of The Lord is received in the depths of a person's heart and mind when faith in Christ is being endowed and cultivated.

Elijah had put all the prophets of Baal to death (I Kings 18:36-40).

Elijah was afraid and fled for his life. He went on for forty days and forty nights to Horeb, the Mount of God. He entered a cave and there he spent the night. The word of The Lord came to him, Go and stand on the Mount before the Lord; for the Lord was there. A great strong wind came rending mountains and shattering rocks; and after the wind there was an earthquake; and after the earthquake, fire. The voice of The Lord is in the winds and earthquakes and fires, as a voice involved in helping persons comprehend how, in the midst of traumatic situations, The Lord is always present.

But in the midst of calm or traumatic situations The Lord is simultaneously a still small voice in the sense of speaking gently and privately and creatively in the sacred chambers of the heart and mind of each person in accordance with their deepest needs and desires. Elijah, in his Zarathustrian cave, felt the word of the Lord: Go back by way of the wilderness of Damascus; anoint Hazael to be king of Aram, anoint Jeru to be king of Israel and Elisha to be prophet in your place. (I Kings 19:1-3, 9-17)

Christ both enters and dwells in sanctuaries made by men's hands, as well as sanctuaries of heaven-earth fusion. Who is there to offer himself again and again aeonically, as The High Priest enters and yet dwells in the sanctuary of the temple, day by day, month by month, year by year; with blood both his own and with all sacred blood shed aeonically as creation-sacrifice for the creation of life. And yet He appears once and for all in the aeonic climax of history, His Second Coming, to assist in persons overcoming their sins by the saving-power of the sacrifice and resurrection of Himself. So Christ offers Himself both daily and once and for all for the salvation of all persons. This is both the first and second coming of Christ, to bring salvation to those who are consistently watching for Him. (Heb 9:24-28)

My beloved son, Timothy, may you remember that from early childhood you have been familiar with the sacred writings in which you may find embedded powers through which you may become and be wise and personally fulfilled. They may lead you to increasing salvation through your personal faith in Christ, according to your own personal desires. Every inspired scripture has its creative use for teaching truth and refuting error. (II Tim 3:14-17)

talking with him. (Matt.16:21; 17:1-3)

Given the Reality of Moses having experienced the war with the Devil contending over his body and the impending war taking place over the body of Jesus, it becomes evident that Moses discussed these matters with Jesus prior to his journey to Jerusalem about which he forewarned his disciples, which would be in the similitude of those wars with the Devil experienced by Moses.

The Sacrifice of The Lamb

The Old Testament world is introduced to the Divine involvement in the sacrificial *lamb* in the days of Abraham and Isaac. The Lord said to Abraham, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of...And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a *knife*; and they went both of them together. And Isaac spake unto Abraham his father, and said...behold the fire and the wood; but where is the *lamb* for a burnt offering? (Gen.22:1-13)

When Isaac inquired as to where the *lamb* was for the sacrifice and Abraham indicated that God would provide, it suggests a tradition already familiar to them. This tradition carried on into the days of Jesus when John the Baptist stood, and two of his disciples; and looking upon Jesus as he walked, he saith, Behold the *Lamb* of God. (John 1:35-36)

The Temple Sacrifice of the Lamb of God

And this tradition also carried on into the Apocalypse concluding the New Testament when John the Beloved was in the spirit; and behold a throne was set in heaven and I beheld, and lo, in the midst of the throne stood a *Lamb* as it had been slain...and four and twenty elders sang...thou was slain and hast redeemed us to God by thy blood...And I heard the voice of many angels...saying...Worthy is the *Lamb* that was slain to receive power and riches and wisdom and strength and honour and glory and blessing...and saying, Blessing and honour and glory and power be unto him that sitteth upon the throne, and unto the *Lamb* forever and ever. (Rev.4:1-2; 5:6-13)

Michael and his angels fought against that old serpent, called the Devil and Satan and they overcame him by the blood of the *Lamb*. (Rev.12:7-11)

An 'Incident' in The Temple Sacrifice of the Lamb of God

Several months after Jesus revealed himself to Be in himself the Cosmic embodiment of The Feast of the Passover in his own bodily Cosmic existence, he traveled from Galilee to Jerusalem during the Autumn season to celebrate the Feast of Tabernacles in the *temple* in Jerusalem. He sat down in the *temple* and many people came to him and he taught them. The Scribes and Pharisees were in distress over Jesus teaching in the *temple* and challenged his wisdom regarding the woman taken in adultery and the legal prescription of the Law of Moses to stone her; and challenged him by quizzing him as to where he got the authority to teach in the temple. Citing his Father as the source of his authority, a major battle in the war in heaven erupted. They said unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father; if ye had known me, ye should have known my Father also.

After further verbal exchanges with regard to the Scribes and Pharisees being in bondage to their sins, which they were denying to themselves and others, Jesus again said to them, if ye believe not that I am the one who can deliver you from your sins, and indicated matters regarding his relationship to his Father, they cited their temple authority, We be Abraham's seed, and were never in bondage to any man; how sayest thou, Ye shall be made free of your sins? Jesus replied, I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father; and ye do that which ye have seen with your father. Then answered these Jews, Say we not well that thou art a Samaritan, and hast a Devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, he is a liar, and the father of it. (John 8:1-44)

The Feast of Passover in Temple 'Apocalypse'

An apocalyptic description is given of the Divine involvement in the days of Moses in the liberation of the Israelites from enslavement in Egypt. The way for this deliverance was paved by 10 Divinely predicted plagues, the final one being the death of the firstborn in every family that was not protected from the angel of death

Paul at the temple of Athena in Athens: God dwelleth not in temples made with hands ... for in Him we live and move and have our Being and this is the way that we are the offspring of God. (Acts 17:24, 8; III: Ch.25, p.18)

Jesus after overturning moneychangers tables in the temple, in the midst of their anger: Destroy this temple and in three days I will raise it up again... He spake of the temple of his body. In this place is one greater than the temple, referring to himself. (John 2:13-21; Matt.12:1-6; III:Ch.14, pp.18-19)

Paul to the Corinthians: Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? (I Cor. 3:16)

Prophetic Biology in Prophetic Hierontology

The creation of life is made possible through persons Being-*temples*, and as such embodying bodily their very own personal archetypes in and for the creation of their lives, which under certain circumstances are the primary creation-power source from whence Really Being-Alive *gradually emerges*, in and through Divine enlightening inspiration. Yet not all temples are *temples* of the creation of life. In ecstatic-spatio-temporality, and in this way, prior to next dimensional man and philosophically prophetic man, all temple orientations were and are basically yet unawaringly *impersonal*. It is impossible for the creation of life to take place *impersonally*.

Prophetic biology in prophetic hierontology explores *personal* biology in ways transcending ordinary and scientific biology. Biology is the science of studying what life is. Prophetic *personal* biology is doing so prophetically. (III: Ch.21, pp.4, 8)

Persons are composed of both a lower and a higher nature, embodied in each person. Their higher nature is their own existing potential for creativity and the creation of their very own Being-alive and to assist others *personally* to Be-in their own creation. Their lower nature is their own existing potential for their own destruction of their Being-alive and to so influence others.

Those who live on the level of their lower nature have their outlook formed by it, whose affect is their spiritual death; their being enfeebled. The lower nature is at enmity against the Spirit of God. Those who live on the level of their higher nature have a spiritual outlook and dwell in life and peace and the fulfillment of their personal possibilities in and for Really Being-Alive. (Rom. 8:5-6) (III: Ch.12, p.92)

To the extent that persons live on the level of their lower nature they often sin and consequently die a spiritual death; are enfeebled bodily. But if by God's Spirit we put to death the base pursuits of the body, then we Are Being-Alive; enlivened bodily; and as such, Being-*temples* of God. When we dwell with in Jesus Being Christ we crucify our lower nature rather than being crucified by it with its destructive passions and desires: fornication, impurity and indecency; quarrels, a contentious temper, envy, rage, selfishness, dissensions, jealousies and the like. But the harvest of the Lord's Spirit in our higher natures infuses our personal possibilities for and with love, joy, peace, patience, kindness, goodness, fidelity, gentleness, self-control. (Rom. 8:11-13; Gal.5:19-24)

These philosophically prophetic insights make it possible to discover something of the Realities in creative appropriation-interpretation of Michael the Archangel contending with the Devil, disputing about the body of Moses, in the wars in heaven. It becomes evident, then, that the body of Moses being disputed over was not a corpse, but was a disputation in the wars in heaven over the cosmic destiny of a living, breathing, walking person. The war was over whether or not Moses, this living, breathing, walking person, would be doing so as spiritually dead, enfeebled or spiritually alive, personally enlivened bodily, Being a *temple* of God.

So how was this major battle in the wars in heaven conducted? Undoubtedly in mosaic patterns similar to the wars involving Jesus and the Pharisees and Paul involved with the Corinthians, but with alterations focusing attention on the personal characteristics of each person and the meticulous research both sides of the wars become involved in, the research on the old serpent side and on the Cosmic Redeemer side. That the wars over the body of Moses, that is, over the destiny of his Really embodying his own creative possibilities, was in the similitude of the wars Jesus was involved in bodily, especially with regard to both Pharisees and other Jewish officials like them and the Devils atmospherically warning against him, is strongly suggested by a prelude to and the event of the transfiguration. Six days prior to the transfiguration Jesus began to show unto his disciples, how that he must go unto Jerusalem and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Six days later, when Jesus was transfigured before Peter, James and John there appeared unto them Moses and Elias

CHAPTER 10

Apostle Paul III: Prophetic Hope – Troubled Times

Despair and Distress

Praise be to the God and Father of our Lord Jesus Christ, the all-merciful Father, the God whose consolation never fails us! He comforts us in all our troubles, and we are thereby enabled to comfort others in their troubles and to share with them the consolation we ourselves receive from God. As Christ's cup of suffering overflows, and we suffer with Him, so also through Christ our consolation overflows. Whenever distress is our lot, it is the price we pay for our consolation and yours; for our salvation. Our hope is firmly grounded; for we know that when we have part in the suffering, we may have part also in the divine consolation.

In saying this, we should like you to know, Corinthians, friends, how serious was the trouble that came upon us in the province of Asia. The burden of it was far too heavy for us to bear, so heavy that we even despaired of life. Eventually we felt in our hearts that, somewhere beyond a death sentence, our sufferings were a schoolmaster from which hope could arise; could happen only if we rose above placing reliance on ourselves alone.

We learned, from our own hope, to also place our hope and therefore our reliance on God as well, who raises the dead. From such mortal peril we and others have experienced, God delivers us; and He will deliver us again and again as we seek Him, He on whom our hope is concentrated (II Cor 1:3-10).

I reckon that the sufferings we now endure from time to time bear no comparison with the splendor that is only now beginning to be revealed and which is more and more in store for us as our hope is cultivated and increasingly grows. For the created universe waits with eager expectation and some form of hope for God's children to be revealed. Though the universe is often a victim of frustration, yet implanted in the universe is hope to be freed from its shackles of mortality and emerge into the liberty and splendor of the children of God. (Rom. 8:18-21)

Good Times

Divine Promises

When God made His promises to Abraham, He swore by Himself, because He had no one greater to swear by: I vow that I will bless you abundantly and multiply you and your descendants who are your heirs to my promises. God, desiring to show clearly to the heirs of His promises how unchanging are His purposes, guaranteed them by oath. Here then God gives powerful encouragement and incentive to us who make claim on His protection, to grasp the hope God sets before us; the hope of abundant protection; the hope of abundant blessings and descendants participating in creating life, theirs and others. That hope we hold. It is an anchor for our lives; for us our hope is safe and sure. (Heb 6:13-19)

Colossians, in our prayers to God we thank Him for you, because we have become aware of the faith you hold in Christ Jesus, and the love you bear toward God's people. Both spring from the hope stored up for you in heaven, by Him that hope of which you learned when the message of the true gospel of Christ came to you. In the same way it comes and will continue to come to persons scattered throughout the world; bringing Divinely inspired faith and love to anchor the person's hope for salvation in Christ Jesus; everywhere they are growing in hope and bearing fruit as among you. (Col 1:3-6.)

Justice and Mercy

An indispensable foundation of hope is God's justice and mercy, and ours, since all alike sin, and while still in sin are estranged from the Divine Splendor. This blindness in some and partial blindness in others, both in Israel and all nations of Gentiles, prevails until as many as possible are strengthened toward and enter into and dwell in their salvation, in agreement with the text of scripture:

From Zion comes the Deliverer;
He oversees the dissipation and removal
of sin and evil from Jacob and all nations;
this is His covenant to all the world.

For the gracious gifts of God and His calling are eternal. Just as formerly you were disobedient to Divine precepts but now have received His mercy, so the nations of the Gentiles, in the times of their disobedience, are often showered atmospherically with Divine mercy; in accordance with Gods purposes (Rom 11:25-32).

Though the created universe embodies those waiting with eager expectation for Gods children to be revealed, and many are the victims of frustration, yet always there is Divine hope possible and available to those who continue to wait and watch hopefully until they participate in the revelation, evermore fully and fulfillingly.

Our hope is bolstered as we observe the universe itself moving forward to free persons from shackles of mortality and move forward in the liberty and splendor of the children of God; even though the created universe is involved in the pangs of childbirth. Though we, in to whom Christs Spirit is given as firstfruits in these days of harvest, at times groan inwardly, we embody our assurance, our faith, in our hope, in our continual waiting expectantly for us to evermore fully Be and Become the children of God and Be and Become freed from the various shackles of our mortality. Our ever enstrengthening hope in Christ is our foundation to be saved and freed from the impediments of our mortality. (Rom 8:19-25.)

Faith

An essential foundation of creation-hope is creation-faith in God, in Christ. This creation faith is a union of persons in God, in Christ, in personal intimacy, together. In the guidance and growth and personal fulfillment of this faith, together, creation-hope is generated. In the reciprocity of this creation-faith and creation-hope Realities are comprehended and dwelt-in which are impossible to see and hear and speak, to find and fulfill, from any other foundation. (Heb 11:1-2)

Abraham put his faith in God, who makes the dead live and summons things that are not-yet in existence as if they already were. When hope seemed hopeless, his faith was such that he became Father of many nations the remnant of those who maintain hope in circumstances where others lose their hope. The maintenance of the hope for salvation of the seed of Abraham is their firm and inspired conviction of Gods power to fulfill this promise. (Heb 11:1-2)

Corinthians, three of the most essential building blocks in salvation growth are Divinely inspired and guided faith, hope and love; the central core of them Being love. When firmly founded in persons, they last forever (I Cor 13:13).

Resurrection

Corinthians; heavy, life-threatening trouble came upon us in the province of Asia. Yet we knew that even though we were under a death sentence, our sufferings were a schoolmaster through which our hope for the renewal of our lives was regenerated again and again through our reliance on God, on the resurrection power of Christ, who raises the dead. (II Cor 1:8-9)

Our hope is founded in and thereby embodies our resurrection in to the kingdom of heaven. The seed we sow does not come to life unless it has first died. So it is with the resurrection of the endeadened. Though our seeds of hope are sown in the midst of our being humiliated yet they are raised in resurrection glory. This is the fruit blooming through our being-in our hope, founded in our faith in Christ. (I Cor 15:36, 2, 3)

Joy

Christ became a servant of all peoples as well as the Jewish people to maintain the integrity of God, uphold making good his promises to the patriarchs and at the same time to give Gentiles cause to glorify God for his justice and mercy. Once again, what Isaiah says is accurate, There shall be the Scion of Jesse, the one raised up to govern both the Jews and the Gentiles; both should place their hope in Him. To the extent they do so the God of hope will

marriage and family situations, but from time to time difficulties and disagreements and disputations of various kinds take place. At times, when these difficulties arise, some solutions are reached through compromises which are satisfactory in the circumstances. At times these difficulties go unresolved and are just lived with. At times these unresolved conflicts lead to divorce as a formal legal court action, or serious family and marital estrangements in varying degrees.

Being-in creative personal communication interweaves together Being-in mystery and Being-in personal presence, in heaven-earth fusion. Inasmuch as this in not typically involved or understood or personally envisioned in ordinary everyday difficulties and disputations and serious marital and family estrangements their possibilities for creative resolutions or compromises are not developed with these visions as a component and cannot reach the level of satisfaction possible in next dimensional man and in philosophically prophetic communication-comprehensions in their situations of life. When these serious marital and family communication- estrangements become oppressive they reach the level of being wars in heaven.

In ordinary everyday marriage and family situations of conflicts and disputations which lack these levels of Being-in creative communication, persons at times have a strong feeling that somebody who is sitting in the same room as themselves is nevertheless farther away from them than someone who may be many miles away but with whom they enjoy various degrees of creatively fulfilling communication. In related situations, two persons may often converse and one may sense that when the other repeats what they have said, with some interpretative augmentation, their meanings are no longer those that were originally spoken or intended by them.

Yet with another person, it can at times happen in prophetic circumstances that a bond of feeling may be created between two persons, if, for example, they discover an experience they have both shared in some degree of recognizable communication. In some situations with two persons in a large degree of prophetic envisioning, a unity and *union* may be cultivated and developed in which they become *we*; that is, *we* are Being in very creative communication whenever and to the extent that you become *thou* and doth not or cease to be for me someone with whom I simply converse in an ordinary way, and whenever *thou* doth not or cease to *intervene* between me and myself and I do not or cease to *intervene* between *thou* and thyself; these selves with whom *we coalesce* come to-Be enabled to accurately and adequately and appropriately observe and judge and Be-in each other symbiotically in the midst of Being-in personal mystery together in the increasing creation of our lives. (III: Ch.16, pp.112-113)

These possibilities for persons to *coalesce* in this way in Being-in creation-power communication are not Realized in simply ordinary everyday communication but can only be arranged by these persons envisioningly choosing those other persons to Be-in communication with for whom this *coalescing* is a Real personal possibility which they choose to and desire to cultivate to this extent through prophetic faith and prophetic hope.

Wars in Prophetic Hierontology Envisioned (Temples)

Temples have been and are a major component of all cultures and civilizations throughout human history in some form or another. Generally speaking, activities of persons associated with temples and their ceremonies and ceremonial concepts and environments and related thoughts and ideas and mental images worldwide experience some measure of some form of spirituality in and for themselves. Nevertheless, it is also the case that there have been throughout human history and there are now temple wars in heaven.

For philosophical prophecy temples are not simply places which are physical structures built with hands; for instance the temple revelation involving Jesus, Peter, James, John, Moses and Elias on the temple mount of transfiguration and the temple-presence of Moses and Jehovah on Mount Sinai and the temple-presence of Christ and Paul together on the road to Damascus. Temples are way-places in the midst of which the essence of personal presence *gradually* emerges and is revealed, both of God and man. This is by far the greatest of all revelations. Temples are personal way-places for these revelations but not only or simply places which are physical structures built with hands.

Prophetic hierontology presumes personal existence to embody a variety of forms and experiences of life, including both creative and destructive components in the lives of each person; and also presumes that ordinary everyday observable historical events are the emergence of deep, underlying forces.

Michael the archangel, when contending with the Devil, disputed about the body of Moses and found it to be wisdom not to bring against him a railing accusation, but said, The Lord rebuke thee. (Jude v.9; III: Ch.25, p.3)

beginning with a marriage license as conventional marriages begin, but they can only be parenting through being *eros*-bonded together, and this may involve several persons. Whenever and to the extent that persons are becoming aware of coming in-to and dwelling in the Real aura, that is, the glory of becoming fused and thereby *eros*-bonded into their Really becoming alive in creative appropriation of each other in Divine light, they are not doing so competitively, but in-Reality *complementarily*. They are dwelling in the Really heavenly creative powers of parenting-fusion in and from whence they are enabled to creatively participate in parenting and childing.

Those persons who together dwell in their own creation-of-life power *complementarily* fused together, Really fulfill themselves in each other and tend to *gradually* draw, in their own personal gravity, others who are essentially compatible with them into the orbit of their creation-of-life power of personal attraction, *eros*-love, in to dwelling in creation-of-life power; Being- in each other *sybiotically*, all together. Those whose creation-of-life bonding into each other's becoming alive together in *eros*-bonding, whenever and to the extent that they Really and creatively attract others and others creatively attract them into their personal gravitationally attractive creation-of-life power-orbits of Being alive, are Really and powerfully parenting and childing in heaven-earth fusion; through the *gradual emergence* of their very own personal freedom in their participation in letting-Be in the creation-of-life Realizations of their very own personal possibilities Being-fulfilled, together. (III: Ch.19, pp.18-19)

From time to time the battle strategy of the old serpent and his angels in the wars in heaven is to focus attention on making those with philosophically prophetic insights targets for attacks by specialized and elite forces. One of the premier strategies and activities of these elite forces is the destruction of persons having philosophically prophetic insights through very subtle ways of fitting and submersing them into ordinary everyday marriages and families and these family situations. This strategy is very carefully crafted by these destructive hosts in the interest of their establishing mind control over the space-time-energy of persons with philosophically prophetic insights.

This strategy of these destructive hosts is to keep them so busy saying and *doing* things to and for their ordinary and everyday marriages and families, or if divorced or estranged from them in various ways, by friends, that they don't have the space-time-energy for cultivating and engaging themselves into Being-in their own personal gravity wherein orbits of creation-of-life power of *eros*-love and *eros*-bonding are made possible; which in turn is only made possible by the personal development in personal creation-of-life power of their very own personal economizing creation-of-life space-time-energy. Temptations at times by themselves and by marriage and family situations and also by the old serpent and hosts atmospherically take various forms seeking to convince them of the rightness and necessity of their being busy taking care of things that they are tempted to think really must be done.

Economizing space-time-energy in creation-of-life power in philosophically prophetic insight is the personal power to envision those ways and circumstances in which segments of creation-of-life power may be inserted by *gentle* suggestions into marriage and family and social situations by saying and *doing* certain things in Being personally present in certain ways. Proximally and for the most part these insertions are not noticed or understood by those involved, except for those recipients themselves who also have philosophically prophetic insights. Yet their value for those receiving these insertions is not dependent on their being noticed at those particular times. Even if in the short range they may not bear noticeable fruit, they may possibly bear certain kinds of fruits in the long range when, for some, they may become noticed and memorialized and appreciated and personally absorbed metamorphically in varying degrees of glory.

Economizing space-time-energy in creation-of-life power is essential to the creation of life, inasmuch as appropriation-power insertions of creation-of-life power in marriage and family and friends can only be made possible by even more thoroughly meticulous surveillance and planning and preparation to do so far beyond that of and superceding that of ordinary everyday marriage and family life and that of the old serpent and his hosts, and is consequently time consuming; and thus requires special kinds of ecstatically-spatio-temporal time, namely, creation-of-life time.

These ways of inserting economizing space-time-energy in personal creation-of-life power in philosophically prophetic insight in personal envisioning power in the situations of oneself and others is the Really True and very personal ways of Being-in *compassion* and creation-power *condescension* into various degrees of person's glory in creation hope *intercessorily* rather than interfering destructively in the lives of persons, and this in creation-of-life non-contingency.

Being-in Communication in Marriage and Family

Generally things go along okay in the communication of persons with each other in ordinary everyday

infuse them with the joy and peace which flows through the power of the Holy Spirit when persons become enabled to qualify themselves for these endowments of joy and peace, overflowing with hope. (Rom. 15:8, 2, 3.)

Let hope keep you joyful, to enable you to stand firm in trouble. To keep you joyful you should persist in prayer in ways toward continually strengthening your hope (Rom 12:12).

Joy is founded in righteousness, the righteousness of being justified and merciful through creation-faith in Christ; who justifiably acquits the sin and guilt of persons and cleanses those who follow personally those spiritual promptings Realized in faith in those seeking and finding this guidance. Joyous are they, David says, whose lawless deeds and desires are forgiven and overcome the effects of which no longer adversely affect their Being Really alive (Rom 4:5-9). This Joy is not essentially that of the fulfillment of ordinary victories achieved in life, often accompanied by that exuberance; but is the Joy of soul-deep personal fulfillment of personal creation-hope.

How rich and glorious is creation-Joy disclosed to God's people in all nations who are growing in their righteousness. The secret is this: Christ in you, the hope of present glory and enrichment of glory to come (Col 1:26-27).

Timothy, with this before us, at times we labor and struggle, at times our lives flow along smoothly and comfortably; because we have founded our hope in the living God, who is the Savior of all mankind the Savior of creation-joy in creation-hope (I Tim 4:10).

CHAPTER 11

Apostle Paul IV: Prophetic Love

Lower Nature

Galatians, I feel impelled to make a strong suggestion to you; as I have mentioned to you, there is a confusion between what persons, involved in their lower nature, call love and what is Really creative love (Gal 5:13). This confusion involves a lack of understanding the spectrum in human existence of the multiple variations, overlapping, of various kinds of violence and love.

Violence

Confusion in identifying true creation-love involves a wide spectrum of violence, usually subtle violence, in which persons are frequently unaware of various aspects of their own violence. To be mature in true creation-love requires a person to comprehend this spectrum of violence and creation-love.

Metalogically, personal existence manifests itself universally in the sense that persons are essentially themselves in one another in their own Care. The effect of this manifestation, when envisioned carefully, leads persons to relate to themselves and one another in ways conducive to and leading toward and finding themselves Being-in their own creation-love. (*Prophecy and Philosophy, Vol. 1, p. 167*).

Galatians, there is a very mysterious *allegory* inscribed in Genesis; regarding father Abraham and two of his wives and sons. Remember that this is an *allegory* to teach mankind some vital truths about slavery and freedom. Abraham, our father, was divinely inspired to marry a slave and a free woman. It is evident to us that in Reality the marriage arrangements between Abraham and these two wives were dedicated and consecrated by all three to true freedom, revealing that true freedom is best won by breaking the bonds of slavery; which can only occur through persons embodying truly prophetic love.

So, *allegorically* it is written in Genesis that Abraham had two sons, one by his slave wife and the other by his free-born wife. The slave-woman's son was born in the course of nature, the free-woman's through God's promises. The two women stand for and signify two covenants. The one bearing children into slavery signifies persons who misrepresent true intent of these two families and their relationships with each other, to live essentially in creation-love power. The Old Jerusalem is involved in elements of slavery; the New Jerusalem continually grows into evermore maturing personal freedom, which stimulates prophetic love. (Gal 4:21-26)

Subtle violence, so common in the history of mankind, deters progress toward creation-love. A basic element of this violence is persons mistakenly and usually unwaveringly presuming the need to establish their own existence and self-esteem by gaining power over others. This tendency obscures the Real fulfillment possibilities of persons and frequently prevents man so far from finding and dwelling-in and fulfilling their Joy in their very own freedom and virtue. These environments are cultivated by man so far demanding conformity to standards which are based on impersonal contingencies and are mistakenly presumed to promote public order and virtue in creative ways. (*Prophecy and Philosophy, Vol. II, p. 125*.)

Knowledge

Many are unaware that creation-love is involved with creation knowledge. Few realize that both creative and destructive knowledge are possibilities in personal existence. Usually subtly, destructive knowledge in concert with destructive pride dissipates creation-love. This knowledge breeds conceit. But creative knowledge cultivates creation-love-power. Those who fancy they know, stimulated by destructive pride, don't really know that which is essential to coming to embody creation-love. (I Cor 8:1-3)

Neighbors

Neighbors, in a spiritual way, are not only those who live in the house next door or in the conventional neighborhood, but are any person we have any dealings with. Discharge your obligations; pay tax and toll and

best interests .

Philosophical prophecy is aware of the creation of life *emerging* in and from person's own self-subsistence in their own personal possibilities, immersed in their ordinary everyday lives. Inasmuch as no two persons are exactly the same, no two persons have and embody exactly the same personal possibilities and potentialities.

When, then, the prescription for an Ideal marriage and family life is taken to be conventionally designated social ways of life, this overlooks or mistakes or represses the Realization that this does not and cannot adequately and appropriately account for the kind of marriage and family life wherein the creation of life can occur or proceed through the stimulation and cultivation of the *emergence* of the personal possibilities in each person in philosophically prophetic enlightenment, especially since this Idealism is unaware of the nature of and meanings in and significance of personal self-subsistence and the nature of personal freedom in personal participation in the letting-Be of who persons are in their ways of Being themselves essentially.

When persons with philosophically prophetic insights are involved in divorce or in other kinds of marital separations and estrangements, they are susceptible to old serpent impressions and temptations challenging their understandings of and applications in their lives, and their influence on others, regarding their personal self-subsistence and their participation in the letting-Be of who persons are in their ways of Being themselves essentially. These promptings very subtly include half truths which are intended to cause them to apply the precepts of philosophical prophecy in their lives and in their influence on others in ways in which there are various forms of disguised and very subtle violence and vengeance and destructive force and pressure .

The transitions from man so far to next dimensional man to philosophically prophetic man in raising a family are simultaneously significant and difficult, yet may become creatively simple and easy and fulfilling. A major difficulty in these transitions is being aware of and comprehending increasingly the mystery of family . Ordinary everyday man so far is unaware of the mystery of family and proceeds in raising a family through conventionally accepted Ideals, with its typical successes and failures. The typical agenda in this raising a family in some form or another is christening and baptism and puberty education and accompanying ceremonials and the pressures of getting kids into school, and college for the middle and upper classes, and dealing with teenagers and their romances and marriages. Typically, middle and upper class parents hover over this agenda by spending considerable time and effort in varying degrees of and contingencies to worry and frustration in failures and pride in successes; and occasionally and in some degree even in the dysfunctional and depressed and scattered families in crime infested inner city slum life, some minimal time and effort is spent in this agenda.

Next dimensional man develops degrees of wisdom in economizing space-time-energy by more adequately identifying how to alter traditional man so far pressures to conform to socially accepted ways of raising a family and in an important sense wasting space-time-energy in so doing, without succumbing to the contingencies of conforming to and being socially acceptable.

For philosophically prophetic man, creation-of-life raising a family takes place in the realm of prophetically knowable mystery of the family . When the mystery of the family bond is referred to, some persons may be disconcerted with the proposal that mystery is involved in the Reality of family, since it is typically taken to be spooky or eerily mysterious or that family problems then can't be resolved or coped with. They often presume that and prefer the family to be simply a conventional institution, being an observable fact and something which, then, can be studied adequately by the methods of social science . However, the situation being considered here in a special context is one whose true nature can be grasped only through envisioning it prophetically. Strictly objective methods from the perspective of conventional biology and sociology cannot adequately *unveil* the ontological nature of family.

In significant senses conventional biology, sociology and philosophy investigate and study the nature of family as an abstract concept *impersonally*, and consequently destructively as they may relate to possibilities of engaging in the gentle powers of the creation of life in creative family life. To unveil the ontological nature of family requires stripping away some of the *veils* that often hide persons from the true nature of the bonding powers and possibilities of next dimensional and philosophically prophetic families. The mystery of family and family bonding can only be apprehended through the envisioning of prophetic ecclesiology and can only be cultivated and fulfilled and sealed through Being-in each other's personal presence in creative fidelity.

Being ontological parents and children involves persons who may or may not be natural -objective biological parents and children. Ontological ecclesiology involves persons looking beyond exclusively natural -objective biological events and Realities. (III: Ch.20, pp.14-15)

Being ontological parents may involve persons who may or may not be married in the ordinary sense of

engaged in the wars in heaven, it is Really imperative that they preserve this privilege with their very lives in the interest of their surviving and even thriving in these wars; which includes especially their mapping and logging their lives for the purpose of their personal spiritual growth and development so essential to their Well-Being in these wars in heaven.

If and whenever in the exercise of prophetic wisdom a person discloses to another person any of the contents of their own personally private mapping and logging, it is imperative for the creation of their lives that this not be done to compare one person with or against another for purposes of ranking in some sort of hierarchy of achievement or lack thereof. This is particularly crucial since this is the method of operation of the old serpent and all hierarchical levels in his kingdom. The philosophically prophetic purpose of mapping and logging in the kingdom of heaven is for each person, in personal privacy, to map and log their very own personal possibilities for *gradually* englorifying themselves, in Divine light, through their making it possible for their own inherent *radiance* and *luminosity* to *gradually emerge* and not to be in destructive competition with any other person for glory.

The prophecy that persons exist, from time to time, in three degrees of glory is certainly true. Yet, prophetic hope cannot be appropriately foundationed in persons being involved in comparing each others personal glory in such a way as to think and say simply and matter-of-factly I am more glorious than you are. Prophetic hope is foundationed in the Reality, in some way or another, that each person is more glorious than every other person, including He who is referred to as the Being of light; and simultaneously in other ways, less glorious than others. Really Being in their own personal glory, personages are so fulfilled that they have no disposition or hope to change places with or Be any other person, whatever their glory. This is an ultimate prophetic hope.

Marriage and Family

Before the last half of the 20th century the Ideal family was considered to consist of the division of labor of the husband being the breadwinner and the wife the homemaker. Generally things went along okay, but when difficulties arose some of the most difficult disagreements were over money and sex and questions of the overlapping of their responsibilities and what their situation was regarding co-dependency on each other; and how much time was to be spent by whom in fulfilling them; and whether or not someone had fallen short of fulfilling the Ideal of their socially designated responsibilities to each other and to their families. The boy and girl children were to be *trained* to become the next generation of functioning in this same kind of arrangement. The husband was the wait until your Dad gets home disciplinarian and the mother was the refuge for comfort.

Family disruption, at times becoming dysfunctional, occurred when one or more of the family didn't function in an Ideal way in accordance with these Ideal societal expectations. Divorce as a formal legal court action was rare, but its counterpart of marital estrangements in varying degrees were common whenever and to the extent that spouses were not performing to the standards of these Ideals. Unruly children were subject to a whipping or a painful reprimand by the husband.

Persons who have cultivated philosophically prophetic insights and activities are targets of the old serpent and his angels in the wars in heaven in ways specifically designed to destroy these insights. From time to time their strategy is the destruction of persons having philosophically prophetic insights through very subtle ways of fitting and submersing them into ordinary everyday marriages and families, which include promptings in their mental images to conform to what, in ordinary everyday personal life and personal relationships with others, are taken to be Ideal ways of life and Ideals to live by personally and to work with others about, including their families.

Others with philosophically prophetic insights have been involved in divorce in formal legal court actions or in other kinds of marital separations and estrangements. One of the major thrusts of the promptings of the old serpent and his angels in these cases is not primarily to convince them to conform to ordinary everyday marriage and family life but to convince them through various forms of disguised yet destructive ways of influencing them to fixate their thinking and emotions continually on the breaking up or deterioration or estrangements of these marriages to the *exclusion* of their taking adequate time to cultivate philosophically prophetic insights.

Both in moving to influence some with philosophically prophetic insights to conform to conventional Ideals of marriage and family life and others with these insights who are not conforming to these Ideals through divorce or in other ways, the attacks on them in the wars in heaven focus on several philosophically prophetic precepts which are central to philosophical prophecy. In both cases, the objective of these hosts of the subtle destruction of these persons is to control their minds in those ways they are most susceptible to according to the meticulous investigations of these hosts in what they consider to be in their

reverence and respect to all mankind. When every claim of your neighbor is satisfied by you through the power of your creation-love for each of your neighbors you satisfy and fulfill every claim and precept of the law and the prophets. For the commandments, Thou shalt not commit adultery, thou shalt not covet, and any other commandment there may be, are all summed up in this: creatively love your neighbor as yourself; therefore the whole law is summed up and fulfilled in creation-love. (Rom 13:7-10)

Thessalonians, our words to you have not been flattering words, as you know, nor have we sought honor from men. But we were as gentle with you as a nurse caring fondly for those in her care. With such yearning love we chose to impart to you not only the gospel of God but our very selves, so dear have you been and become to us. (1 Thess 2:5-8.)

God and Christ

The Spirit of God always comes to our aid in our weaknesses, searching our inmost Being, and manifesting the love of God for us, through Christ. It is Christ—Christ who died, and more than that, raised from the dead who is at God's right hand, and indeed pleads our cause. Then what can separate us from Christ's love for us and our love for Him? Can affliction or hardship? Can persecution, hunger, nakedness, peril or the sword? And yet, in spite of all, overwhelming victory is ours through our love for Him and His love for us. For I am convinced that there is nothing in death or life, in the realm of spirits or superhuman powers, in the world as it is or the world as it shall be, in the forces of the universe, in heights or depths—nothing in all creation that can separate us from the love of God in Christ Jesus our Lord. (Rom 8:26-28, 34-39.)

Creation-love is God-given (Col 1:7-8).

Corinthians, you are included in Christ's body, and each of you a limb or organ of it. Some are miracle-workers, others have the gift of healing; still others have the gift of the tongues of ecstatic utterance (1 Cor 12:27-28). But let it be known to you that the greatest spiritual gifts are not spectacular in the sense of Being ordinarily publicly observable.

I may speak in attention-attracting tongues of men or of angels, but if I am without creation-love, I am a sounding gong or a clanging cymbal. I may have the gift of noticeably predicting future events; or have that type of faith strong enough to move mountains; but if I have no creation-love, I may still be nothing as far as fulfilling my personal-potential.

In contrast, mature creation-love, which is not readily observable, is patient, kind, and envies no one.

It is never boastful, nor conceited, nor rude; never selfish, nor prone to take offense. This love does not gloat over nor condemn other persons' sins, but delights in that truth which is personally creative. There is nothing that this creation-love cannot face in a positive way and with endurance (1 Cor 13:1-7). This love and its characteristics are embodied in Christ as well as in all those in this creation-relationship with Christ and themselves and their neighbors. This is what Christ as well as ourselves embody and experience as creation-love-power.

Bonding and Sealing

Ephesians, with this in mind, then, I frequently kneel in prayer to the Father, from whom every family in heaven and on earth is endowed with its heritage, that out of the treasures of his glory he may continue to grant us strength and power through His Spirit in our inner Being, that through faith Christ may dwell in our hearts in His creation-love-power. With deep roots and firm foundations, may we be strong to grasp, with all God's people, what is the breadth and length and height and depth of the love of Christ, and to do so with creative knowledge. (Eph 3:14-19)

Let us speak and live our personal truth in love, so shall we evermore fully grow up into Christ. He is the head, and on Him the whole body of Christ, our community, depends. Bonded and knit and sealed together by every constituent joint, the whole frame grows through the creative activity of each part, and builds itself up in love (Eph 4:15-16). To crown all, there must be love, to bind all together and complete the whole (Col 3:14). Always remember, God's love has flooded our inmost heart through the Holy Spirit He has endowed us with (Rom 5:5).

Love Intermingling and Interweaving with Faith and Hope

Colossians, God's desire is to make known to those being enabled to receive it how rich and glorious is His message of Christ and His Gospel in and among some in all nations. The most glorious secret He is prophetically revealing is: Christ in us and the heavenly degrees of personal faith and hope and love being

cultivated in us, and possibilities for others, through Him.

He it is who we proclaim. To this end I am toiling strenuously with all the energy and power of Christ at work in me. My desire is for us to continue in good heart and in the unity of faith, hope and love, and to come to evermore fully grasp these secrets of God. (Colossians 1:25-28.)

We should live our lives in Union with Christ. Be rooted in Him; let us Be consolidated in faith and hope and love, in our own philosophically prophetic levels and realms and dimensions. When they are continually cultivated by ourselves in union with Christ they will grow into increasing personal Joy in Really Being renewed and alive. (Col 2:6-7)

Romans, by virtue of the gift that God in His grace has given me I speak wisdom to everyone among you, based on the measure of faith that God instills in each of us. Just as in a single human body there are many limbs and organs, all with different but overlapping functions, so in all of us, united with Christ, our faith and hope and love, though they vary in ways, overlap into a unity which fulfills our spiritual lives. (Rom 12:3-6)

Thessalonians, faith in Christ needs to be continually cultivated that it may constantly grow. Our thanks are always given to God for you children of God and Christ. It is right that we should thank them for your faith increasing. The love you have for each for all and all for each, is essential for growing faith. (II Thess 1:3-4)

An essential foundation of creation-hope is creation-faith in God, in Christ. This creation-faith involves a union of persons in God, in Christ, in personal intimacy, together. In the guidance and growth and personal fulfillment of this faith, creation-hope is generated. In the reciprocity of this creation-faith and creation-hope, along with creation-love, Realities are comprehended and dwelt-in which are impossible to see and hear and speak, to find and fulfill, from any other foundation. (Heb11:1-2)

Corinthians, Abraham put his faith in God, who makes the dead live and summons things that are-not-yet in existence as if they already were. When hope seemed hopeless, his faith was such that he became enabled, through His faith, to follow Divine guidance to such an extent that he became Father of many Nations, the remnant of whom maintain hope in circumstances where others lose their hope. The maintenance of their hope for salvation is founded in their firm and inspired faith, their conviction of and envisioning of God's power to fulfill His promises to the seed of Abraham.

Three of the most essential building blocks in salvation growth are Divinely inspired and guided faith, hope and love; the central core of them being love. When firmly founded in persons, they last forever. (I Cor 13:13)

Summary

Salvation involves persons in that creation of their lives in the midst of which their Becoming and Being Really alive is in continual-aeonian growth and personal expansion. Being saved is a personal process of salvation involving both the inner and the outer person, that is, the whole person. A personal process of salvation is one of personal change in the midst of which there is continually growing change of heart and mind. Law alone cannot enter and influence these inner dimensions to the extent of bringing salvation to persons.

To Jews and Gentiles in the rigid obstinacy of your hearts many of you are not-yet comprehending the nature of the origin and spiritual purpose of the law of love, for instance, of God and neighbor, and its accompanying faith and hope (Rom 2:4-6). During the time of Moses the minds and hearts of the Israelites were insensitive. That same veil is there more or less continually among peoples involved with The Lord's Covenants. Only in Christ is the personal law which is inscribed in their hearts. Their conscience embedded in their own thoughts is their witness, in the midst of the Divine aura of God and themselves together judging the secrets of their hearts and minds through Christ Jesus. This is what the Gospel I am involved in reveals and declares (Rom 2:15). Christ is willing to guide persons, in their hearts and minds, in their consciences, who are watchful and seek Him diligently and consistently; willing to infuse them with His Love, which is catalyst to inspire the growth of their love; willing to infuse them with His faith and hope, which is catalyst to inspire the growth of their faith and hope. (II Cor 3:6)

Faith is revealed to us through our prayers and sacrifices and makes known to us God's continually renewing and life giving inspiration and guidance for us, which comes to dwell in us only through the nurturing in us of our faith in Him. The aim and object of this is the love and faith and hope generated through a good conscience which is accurate and genuine. (I Tim 1:1-7.)

To the extent that the conscience of persons needs cleansing Christ is able to purify them. All of those events involved in the shedding of Christ's blood enables Him to embody that Creation-power wisdom and those resources and resurrection powers through which He is enabled to purify those who seek Him and become His creation-family. (Heb 9:14)

heritage that persons who are disciples of Christ may inherit from him, if they so prepare themselves in ontological prayer and answers thereto to receive Him and this *comfort*, even in the face of tribulation which, however intense at the time, would and could be dissipated and overcome eventually, through Divinely orchestrated deep-soul-*comfort*.

While he was their divine-human companion and associate he was physically present as a mortal person and an objectively observable *comfort* to them. Over a year or so prior to crucifixion he gradually introduced his disciples to the Reality that soon he would no longer be objectively present as their companion and *comforter*. Even though he introduced them to the Reality that in his objective absence he and The Father would send another *Comforter* to them, they experienced a major disappointment at the time as a result of their not yet really Being able to comprehend that this non-objective yet Real *Comforter* would Really Be *comfort* for them in their times of need for *comfort* in accordance with their engaging themselves in ontological prayer, especially in such trying times for them that they were about to experience. *Gradually*, however, they understood the Real nature of how Divine-human infusion of Real *comfort* occurs. (John Ch.13-17; III: Ch.19, p.23)

The Sacredness of Personal Privacy in Marriage

It is frequently the case in ordinary everyday marriage that marriage couples presume and consider it to be in their best interests for every aspect of their lives to be up front and deliberately visible to each other, saying,

We have nothing to hide from each other, and shouldn't. For some marriage couples this seems to work, perhaps not all the time as they would wish, but generally speaking. It is probably the case that this presumption results from time to time in disputations, some of which sometimes get worked out through compromise, and some times are just lived with. While in this marital arrangement they remain unaware of the Reality that in such an arrangement their own inherent personal glory is not and cannot be revealed to each other this way.

What this presumption and arrangement is unaware of is that the personal existence of each person is in Reality always and inherently veiled, so that when marriage couples presume that they are able to agree that they should have nothing to hide from each other, and shouldn't and should be upfront and deliberately visible, this presumption overlooks or suppresses this Reality, and as such leaves open possibilities for misunderstandings and conflicts which lack foundations for Being Really creatively resolved. Next dimensional man, Being aware of these Realities, then, may have foundations necessary for personal possibilities toward and for the resolutions of problems veiled for some reason of another.

Radiance is always an ontological aspect of Being a person; yet proximally and for the most part this personal radiance is veiled from both personal and public awareness consequent to the nature and purposes of ordinary mortal existence. It is necessary and vital to the Realization of and appropriate growth of personal glory from and through a person's underlying foundational radiance that it emerge *gradually*, evolutionarily; so that personal maturity may be achieved and solidified at each stage of the process.

Inasmuch as Being-veiled is inherent in personal existence, it is also the case that personal privacy is also inherent in personal existence. For instance, no person other than myself is capable of knowing exactly what I am thinking at any given time. In addition to this inherent personal privacy in personal existence, it is also the case that there is the possibility in personal existence of the wisdom of personal privacy. This wisdom begins with the Realization that the oath taken in courts of law in conventional society to tell the truth, the whole truth, and nothing but the truth, while giving a valuable service in and to ordinary everyday society, is impossible for persons to actually do, inasmuch as no person knows the whole truth. In addition to that, every situation of personal existence is complicated by the fact that the communication of truth involves not only the speaker but also the hearer, each of which always has, in varying degrees, differing mental images of the meaning of the words spoken.

This wisdom continues in circumstances when, though the speaker may know more truth than the hearer, yet on occasions that truth is not creation-of-life bearable by the hearer, who is not or not-yet prepared to be benefited by it. For example, at times news of the commission of a crime by a loved one may not be appropriate for some persons acquainted with the person in some way or another to be exposed to, or at least at the time.

When police are investigating the commission of crimes, the discovery of implements used in these crimes become the property of the police by law and thus are made public. But their prisoners cannot be forced to disclose their thoughts involved in the crime but can keep them private in accordance with their own wishes and discretion, whatever the cross-examination; and since their inherent freedom in their personal agency always exists in persons, it's accompanying phenomenon of personal privacy always exists in every person. So, persons can enjoy their personal privacy to think and feel as they need and want and desire to do so. The more persons become

creative freedom. In The Councils in Heaven continually and eternally taking place in ecstatic-spatio-temporality the old serpent is the author and organizer and enforcer of promising to and organizing police forces and military contingents to make sure that his promises and plans will succeed, no matter what they have to *do* or *speak*, atmospherically, without being seen or heard in usual ways. The cosmic redeemer, on the other hand, is eternally engaged in working toward and fulfilling *his Holy Spirit of Promise* to himself and to his Father and all mankind, *thy will be done*.

Being *compassionate* can *only* be discovered and cultivated and matured through a genuine and creative *spirit of inquiry*, including ontological prayer and awareness of answers which are inserted into one's own personal possibilities to-Be compassionate in the midst of the person sacrificially and deliberately and determinedly practicing *compassion* whenever at that point it doesn't come easily and must be *gently* forced creatively and exercised, but only *gently* forced in and to and by the persons themselves seeking to become *Being-compassionate*, and cannot occur by being forced upon them by anyone else.

This is the way of *Being-compassionate* in and of The Cosmic Redeemer who was incarnate in Jesus of Nazareth, in and of his kingdom of those who are Being and becoming *compassionate* in essentially the same ways. The spouse attempting to force *Being-compassionate*, or activity and thought by another name for the same thing, upon and to their spouse is themselves lacking *compassion*. This is not to suggest that it wouldn't be well for the injured spouse to-Be engaging themselves in *Being-compassionate* and choose to seek and find a sharing of *compassion* with The Cosmic Redeemer and an associated person or persons capable of doing so, Realizing that such a person is rare to-find, given the personal process necessary to Really become and *Be-compassionate* in creation-of-life ways. One seeking to share creation-of-life *compassion* with another should not expect this to be a sharing of gushy sentimentality or activities ordinarily going under the name of *compassion*, but to rather Be their personal ontological *radiance* and *luminosity compassion* Being-in each other symbiotically, together.

Until such times when this creation-of-life *compassion* sharing may occur, a person seeking to become and *Be-compassionate* needs to cultivate their very own creation-of-life personal possibilities for creation-of-life patience-power, which in and of itself is in Reality as Joyous and creatively fulfilling as *Being-compassionate*; in-Being-in the Joys of Being-in their own developing and creatively fulfilling personal presence; Being-in their own companionship; this in addition to the personal Joy-possibilities of enjoying associations with man so far persons and family, even though those persons are not *compassionate*, except perhaps at times in an ordinary everyday way.

When a spouse is distraught if their spouse doesn't see them with *compassion* in the midst of their being injured, and desires highly refined healing adequate and appropriate to the injury, it is advisable to give in-depth consideration to whether or not or the extent to which it may be possible for the injured spouse to make connection with the life of Jesus Being Christ as healer and exemplar to follow and Be-in awaringly in this situation of life for the injured spouse.

Jesus saith unto Thomas and the other disciples, If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father; and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet has thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? (John 14:7-9)

The Holy Spirit saith, Today, if ye will hear the Lord's voice, harden not your hearts. (Heb. 3:7-8) (III: Ch.22, p.9)

An injured spouse who desires highly refined healing adequate and appropriate to their injury would do well to give in-depth prophetic contemplation to why Jesus Being Christ invested himself in his economizing space-time-energy to reveal to his apostles that they had not-yet *known* or seen his Father and Himself? From the perspective of philosophical prophecy it is seen to be his motive and his desire to assist them to give in-depth consideration to what philosophically prophetic *knowing* and seeing Really was and is, particularly as it relates to their *knowing* and seeing themselves and The Cosmic Redeemer and others they relate with as to who they Really Are and what their potentialities for Being-in creation-of-life *compassion* power and other creation-of-life powers Really Are; and to give in-depth consideration as to how and when and why and with whom they desire to Be and become enabled to Be-sharing Being-in-*compassion* with.

The significance of the deep need in human existence for *comfort* is indicated by the tenor of the conversations of Jesus speaking with his disciples during the final Feast of the Passover he was to celebrate in his mortal sojourn. He was aware of his impending crucifixion and the sacrifices his disciples would be making from then on as associates and witnesses and apostles in his name of the significance and of the meaning of his life and theirs. He gave lengthy instruction to them signifying how it is that deeply soul-satisfying *comfort* is the

CHAPTER 12

Apostle Paul V: Prophetic Biology

Prophetic Biology explores personal biology in ways transcending ordinary and scientific biology. Biology is investigating logos Being alive (Bios) [Biology]. Prophetic Biology is doing so prophetically.

Persons are composed of both a lower and a higher nature, embodied in one person. Their higher nature is their own existing potential for creativity and the creation of their very own life and to assist others to Be in their own creation. Their lower nature is their own existing potential for their own destruction of their lives and to so influence others.

Those who live on the level of their lower nature have their outlook formed by it, whose affect is their death; their being endeavored. The lower nature is at enmity against the Spirit of God. Those who live on the level of their higher nature have a spiritual outlook and dwell in life and peace. (Rom 8:5-6)

To the extent that persons live on the level of their lower nature they often sin and consequently die; are endeavored. But if by God's Spirit we put to death the base pursuits of the body, then we live. (Rom 8:11-13) When we dwell with in Jesus we crucify our lower nature with its destructive passions and desires: fornication, impurity and indecency; quarrels, a contentious temper, envy, rage, selfishness, dissensions, jealousies and the like. But the harvest of the Lord's Spirit in our higher nature is love, joy, peace, patience, kindness, goodness, fidelity, gentleness and self-control. (Gal 5:19-24)

Existing 'Bodily'

Sin 'Endeavored'

Sin exists in the world, and through sin, endeavoring, pervading the whole human race, since all mankind sin. But this bodily biological endeavoring is vastly exceeded by the grace of God and the Divine gifts that have and continue to come to so many by the grace of Jesus Christ. (Rom 5:12-15)

Romans, you live bodily when you dwell on the spiritual level, God's spirit dwelling with in you. If Christ is dwelling with in you, then although you are bodily endeavored when you sin, when you overcome your sin through God's Spirit you dwell in Being Alive. (Rom 8:9-10)

The fornicator and lustful sin against their own body. Corinthians, do you know that your body is a shrine of the indwelling Holy Spirit by God's grace? Then you should honor God in your body. (I Cor 6:18-20)

For metaphysical postclassical prophecy sin is a person's imposing on (by hindering) another and oneself from being and becoming themselves essentially. In this hindering is an opacity toward who persons are essentially. In this opacity is a losing and distorting of seeing and hearing. Virtue is person's being and becoming enabled to help another and themselves toward being and becoming themselves essentially. In this helping is the increasing possibility of more and more clarity in being-in the essential rhythms and attunements of existing personally. (Prophecy and Philosophy, Vol. I, pp. 100-101)

Baptism

Baptism involves existing bodily, but ordinary thinking about baptism does not yet comprehend the essence of bodily existing, which is a major purpose of baptism. This understanding cannot be revealed to persons by studying only ordinary and scientific biology and physiology, though these aspects of baptism are often necessary as catalysts for growing understanding of the place of baptism in the salvation of the whole person.

When we were baptized (immersed) in to union with Christ we were baptized (immersed) in to His death. But though the baptism of many may be only an immersion (or sprinkling, Heb 10:22) of an ordinary present-at-hand biological body in ordinary present-at-hand water; being baptized (immersed) in to union with Christ, whether or not involving an ordinary biological body in ordinary water, is not essentially an ordinance or ceremony of ordinary biology. Being baptized into Christ's death, for instance, is not essentially being baptized

that a spouse opening their heart to their spouse and expressing their heart-felt injuries are responded to by their spouse in seeing and hearing and speaking to them in heart-felt *compassion*.

11. When a spouse feels that opening their heart to their spouse and expressing their heart-felt injuries and being vexed and disturbed and upset and disappointed and impatient by this not being seen by their spouse with *compassion*, the question arises as to whether or not or to what extent the disappointed spouse may have given consideration to the nature of the *compassion* of Jesus Being Christ and given consideration to following him and Being-with him and learning from him in ontological prayer what his *compassion* is like and is.
12. When a spouse is involved in the wars in heaven and they are thinking about the need for *compassion* from their spouse and in this context has concluded regarding the Saviors atoning sacrifice that his atoning sacrifice is to take the blame for bad events that are not at all his doing, the Saviors, but he, the Savior, conforms to letting them see him in their way of perceiving to help ease their guilt, these conclusions are incorrect.

The Savior does not take the blame for bad events that are not at all his doing, nor does he consider it to be the case that it is cosmically and ontologically possible for anyone else to take the blame for bad events that are not their doing. In every instance, cosmically, every personage embodies with in themselves the blame for all bad events that are their doing.

The Savior never conforms to letting anyone, cosmically or in human existence or in any other way, see him in their way, to help ease their guilt. Seeing the Savior in their way is predicated solely and only on their personal prophetic preparation for and prophetic ability to see him. Whenever and to the extent and in whatever way and degree of seeing the Savior, and there are as many ways and degrees as there are people, it is only made possible and they are only enabled to do so through their prophetic preparation for and prophetic ability to do so. The Savior does, however, inspire persons through his spirit and his prophetic and inspired apostles and disciples, by *suggesting* the ways, step by step, to whoever inquires of Him and them in a truly creative spirit of inquiry, in ontological prayer and answers thereto, as to how and what is necessary for them to *do* and see and hear and speak to grow spiritually enough to engage themselves in this prophetic process of seeing.

The process of easing of the guilt of persons is a two-fold process: (1) Their own repentance and (2) The *compassion* involved in the atoning sacrifices of the Savior and his apostles and disciples. This atoning sacrifice is their absorbing their own, first, and then their absorbing others' bad events and sins *metamorphically*, meaning their engaging themselves in a recycling-of-sin-destruction through the encyclical circulatory system spiritual power in their very own *radiance* and *luminosity*, their enlightenment and Being the lights of the world. This encyclical circulatory system in its maturity embodies no animosity or feelings of vengeance or impatience or condemnation in any way or in any degree for or toward those who have sinned or sinned against them and whose sins they are bearing. This is the nature of the Reality of Divine *compassion*. Whenever and to the extent, then, that any person embodies these destructive mental images of the Savior and their following him, they are unable at that point and in those ways to either comprehend his or have their own *compassion*.

13. When a spouse has sustained heart-felt injuries and desires to be seen accurately with *compassion* by their spouse and their spouse does not respond in a way hoped for, there are several observations to be made with regard to this situation when it is a segment in the wars in heaven. Autocentricity is destructive when a person is *overdoing* their needs and wants and for gathering people to themselves, and specifically a spouse to be *compassionate* in accordance with the prescription of the injured spouse and the spouse didn't see the injured spouse with *compassion*.

Being *compassionate* and Being responded to with *Real creation-of-life compassion* cannot possibly be forced in this way. If and when *compassion* may be or is artificially simulated, there is little or no value in it. Really. For a spouse to hope for or desire to insist on their spouse being *compassionate* to them is unwise and definitely a misplaced hope. In addition, when it reaches the level of the wars in heaven it is not only misplaced it is dangerous and destructive and the hoping spouse is to some extent a casualty in the war.

Striving to force *compassion* is destructive inasmuch as it is yielding to destructive tendencies in persons and, in addition, yielding to the old serpent, whether awarfully or not, and it is a deception of the old serpent whose kingdom is built upon the foundation of force. He is the arch antagonist of personally

with a Samaritan woman and requested a drink of water. Then saith the woman of Samaria unto Him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. In the course of the conversation Jesus spoke to her about salvation being of the Jews. She spoke to him saying, I know that Messiah cometh; when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he. His disciples came and marveled that he talked with the woman. After the woman went into the city and told people this experience many of the Samaritans came and conversed with him and believed on him. When they besought him to tarry with them, he remained with them two days and many more believed because of his own word. Then he departed and continued his journey into Galilee with his disciples. (John 4:1-43)

From the perspective of philosophical prophecy it is evident that this accounting of Jesus speaking to the Samaritan woman is not simply a historical account of a historical event like, for example, historians studying the Battle of Gettysburg in the Civil War. This account is, rather, scriptural resource for revealing certain aspects of the nature of seeing and hearing and speaking. The Samaritan woman did not *automatically* see who Jesus Being Christ was when she saw Jesus the Jew, nor did those Samaritans from the city who, along with her, came to believe in him. This believing was effected through his speaking to them in such a way that they both saw and heard his speaking to them in such a way that they became convinced in some way or another and to some degree or another that Jesus was indeed Messiah.

5. Since this is neither a historical account in the technical sense of the word nor a philosophically prophetic revelation, there is no disclosure of how extensive their understanding of Jesus Being Christ was on the basis of their seeing and hearing him and speaking with him. Yet it is evident to philosophical prophecy that it could not have been more than a first stage of comprehension of the totality of what it may mean that Jesus was and is Being Christ, since major growth in this understanding can only occur *gradually from plateau to plateau of learning and enlightenment and since Jesus spent only two or three days with them*.
6. It is well to compare this event with the seeing and hearing and speaking relationship of Jesus Being Christ with Peter, James and John, which was *an intimate relationship over many years*. A premier event in this relationship was the transfiguration. As apostles of Jesus, Peter, James and John were chosen by him to experience a revelation of some degree of the cosmic radiance of Jesus that was not manifest in his public ministry. In the degree of the personal cosmic radiance of Jesus then made manifest to them He was transfigured before them; and his face did shine as the sun, and his raiment was white as the light.
- Peter, then, raised the question to Jesus of whether or not they should now make three temple tabernacles to house the presence of the Lord and while he yet spake, a bright cloud overshadowed them and behold a voice out of the cloud, which said, This is my Beloved Son, in whom I am well pleased; hear ye him. (Matt.17:4-5)
7. Jesus was not distraught or disappointed or impatient or desirous of insisting that the Samaritan woman see and understand hearing that of which they were speaking, more than she did or could in two or three days. He knew that it would be impossible for her or anyone else to see all of who he Really was; nor was he desirous of insisting that he stay and focus his attention on her until she did see and hear and understand their speaking together much much more than she did.
8. From his cultivating his own personal potentialities for prophetically seeing and hearing and comprehending his own and other's speaking, Jesus was enabled to see and understand the prophetic wisdom of his investing himself and his own personal space-time-energy for two or three creative economizing days with the Samaritan woman and the group of believers from and in the city of Samaria and then prophetically chose to journey on to Galilee and invest himself in others.
9. Jesus chose in prophetic economizing to invest himself mostly in three persons as well as himself, both for a *significant time* before and then during his ministry; Peter, James and John; and they chose in prophetic economizing to invest themselves both in Jesus as well as in themselves. The four then prophetically chose each other to Be-together in-each-other symbiotically in the Mount of Transfiguration prophetically seeing and hearing and speaking with in each other together and with in The Father and Moses and Elias.
10. In ordinary everyday situations in their marriage relationships it may be the case from time to time

into ordinary death.

By this baptism we were and are buried with Him, and lay dead, and as Christ was and Is raised from the dead in the splendor of the Father, so we have and continue to set our feet upon paths of newness of life, toward and involved in Really Being alive (Rom 6:3-4).

Corinthians, you should understand that our ancestors were all under the pillar of cloud, and all of them passed through the Red Sea; and so they all received baptism into fellowship of Moses in cloud and sea; of ultimate value to them, even though most of them didn't accept God at the time because of the hardness of their hearts (1 Cor 10:1-5).

Well Being; Being Well

To those who pursue Real glory, honor and immortality by steady persistence in well-doing and well-being, God infuses us with eternal life; Being-well bodily in the midst of our Well-Being. But for those who are governed by forms of selfishness and selfish ambition and other destructive desires and activities, they subject themselves to the natural biological law of retribution inherent bodily in every person; trouble and distress in the inner and outer person; dissipating Being-Well, bodily. (Rom 2:7-8)

'Bodily' Space and Time

Bodily space and time involves persons in both ordinary and scientific space and time; and beyond them ecstatic-spatio-temporality; which is not comprehended either by those whose attention is on ordinary space and time or on scientific space and time (including scientific and philosophical awareness of the relativity of space and time).

Bodily space and time is also involved in personal self-subsistence and its attendant personal constancy.

Speculation and Phenomenology

Understanding the nature and essence of personal bodily existence is perpetually hampered by confusion between assessing the relationship between abstract speculation and concrete phenomenal personal-being-in-the-world (Prophecy and Philosophy, Vol. I, p. 27). Abstract speculation is conclusions persons reach about what is involved in their pre-mortal and post-mortal personhood as well as abstract speculations about their personhood in their worldhood (mortality), and which are not founded in memory of their personal existence (experiences); and consequently always contain distortions of understanding as to who they essentially are.

Man is the Being who Is, insofar as he thinks, thinks in that thought appeals to him because the essential nature of persons includes memory, the gathering of thought. Memory here does not only mean just any thought that can be thought. Memory is the gathering and convergence of thought that can be thought. Memory is the gathering and convergence of thought to essentials. Memory is the gathering of recollection, thinking back and forth. It safely keeps everything that essentially Is. Safety is saving appropriately; which is salvation, which presupposes gathering appropriately; which presupposes personal Care. Creation-thinking is thinking the essence of; the gathering together which brings what Really Is essentially in to person's personal presence. (Prophecy and Philosophy, Vol. I, p. 83)

Metalogical prophetic-philosophizing *envisions* ontologically the essence of the existence of persons as Care phenomenologically. *Envisioning* is seeing more and more the meanings in and significance of the essential phenomena being-manifest in person's existence through and in personal existence itself in living in one's own existence, in each other, personally. These unveilings occur in proportion to the extent that persons become and are enabled to be sensitive to the essentially personal rhythms and tunes (music) and creative ways of being themselves essentially that they are and are in and so find and dwell in themselves as to who they themselves essentially are. (Prophecy and Philosophy, Vol. I, p. 194)

Phenomenology is a philosophically prophetic way of persons envisioning who they themselves essentially are, in Reality, in their own essential and most fulfilling ways of Being themselves, always: non-speculative, but projecting their knowing themselves now as to who they themselves essentially are, back and forth; Really realizing that their bodily existence is *always* being-in their very own personal ecstatic-spatio-

temporality.

Corinthians, wherever we go we (carry) embody life and death with in us in our body, that in our bodies the life and death of Jesus and ourselves may be revealed in us bodily (II Cor 4: 10-1.2).

The Body of Christ

Present-at-hand

The Body of Christ is not essentially present-at-hand; nor was Christ simply incarnate as the body of Jesus. That which is present-at-hand in everyday common sense ontology is properties which can be seen in the everyday world as the what of tables, houses, trees, the objective aspects of human bodies, etc. (Prophecy and Philosophy, Vol. I, p. 107)

The Body of Christ Is His personal presence everywhen and everywhere bodily, through His bodily Spirit-Power, non-imposingly.

One-Two-Many

Participation in the body of Christ Is sacramental; as not essentially present-at-hand sacrament. Corinthians, like one sacramental loaf, broken into pieces, we, many as we are, are one body. (I Cor 10:16) Christ is (like) a single body embodying many limbs and organs, which being many, together are one body (I Cor 12:12).

Ecclesiology and Ecclesia; Families and Peoples (Church)

The Body of Christ is ecclesiological. Ephesians, when you heard the message we brought to you, the good news of your salvation, and had believed it, you became *incorporate* (embodied) in Christ and received the seal of the promised Holy Spirit. The all-glorious Father put everything in the gentle hands of Christ and called in to Him to-be supreme head to His *ecclesia*, which is His Body, and as such holds within it the fullness of His Being. (Eph 1:13, 22-23)

The Body of Christ, ecclesologically embodies many limbs and organs. Some are apostles, some prophets, some evangelists, some pastors, some teachers. All are involved in building up the body of Christ; so we shall evermore fully grow up into Christ. He is the head, and on Him the whole body depends. Bonded and knit together by every constituent joint, the whole frame (body) grows through the presence and activity of each part, and builds itself up in love for each and all together. (Eph 4:11-12, 16)

Law and Spirit

So you, my friends, have died to the law, which is incapable of infusing those powers of life in to you through which you Really become Alive; by becoming immersed in the Body of Christ; and accordingly you have become married to Christ. In the midst of your marriage you are bonded to Him who was and is crucified and resurrected; so that we may, through our crucifixion and resurrection bear fruit in ourselves and God.

But now, having died to that which has been destructive in us, we transcend the limitations of the law of Moses and those limitations of the conventional law of the societies of cities, states and nations; to dwell in the Body of Christ and live in new ways, the ways of dwelling in His Spirit, in contrast to the old way, the way of depending solely on trying to conform without being involved in Divine inspiration to written codes. (Rom 7:4-6)

Personal Space and Time

Ecstatic-Spatio-Temporality

There are significant ontological signs that even though personhood in worldhood embodies both ordinary and scientific space and time it also transcends these ways of Being-in space and time; for instance,

resource for determining what he himself can *do* alone creatively and upon invitation assist others to *do* so. (III: Ch.19, p.26)

8. When a person feels the *need* to insist on determining what another person must *do* to help them *do* something they feel they can't *do* alone, they involve themselves in being destructively *coercive*, usually unaware of the personal destruction they are not only attempting to enslave another in but which is taking place in themselves. The individual who tries to *coerce* himself or others, overlooks the Reality that we are ontologically persons. Insofar as we propagate or give in to ecclesiological *coercion*, we cease to be present to ourselves, and this alienates us from ourselves and others, whether awaringly or not; and it might be thus observed that we are, to that extent, in a state of somnambulism.
9. My freedom cannot fully affirm itself unless it embodies and embraces my personal destiny to be free from being *coercive* to myself or others. (III: Ch.20, pp.12-13)

Campaign 4: One spouse to the other, You won't *do* what I *want*, but you want me to *do* what you *want*.

Philosophically prophetic observations:

1. A dominant characteristic of The wars in heaven is destructive *competition*. The creation of life cannot take place through destructive *competition*. Whenever and to the extent that spouses and others engage in destructive *competition* they propagate war in heaven activities.
2. Ontologically, persons Are essentially Care. Personal Care is essentially resolute and is that in which persons can and *do* become open and bright and clear, in and for themselves and each other. In their own Care, persons are essentially responsible and free and valuable, but not in the sense of being contingently present-at-hand. Freedom and responsibility means personal participation in the revealing and letting Be of whoever essentially Is as such in their own ways of Being themselves essentially.
3. At times and in various ways persons are lost away from Being their own Care essentially. One of the signs of spouses and others being lost from the essence of Being-in their own Care is their participation in destructive *competition* rather than in the revealing and letting Be who they essentially Are since, obviously, destructive *competition* and letting Be are contradictory to each other.

Seeing and Hearing and Speaking in Marriage

Campaign 5: One spouse about the other, My opening my heart to my spouse and expressing my heart-felt injuries did not help my spouse see me with *compassion*. My desire was and is to be seen accurately.

Philosophically prophetic observations:

1. In ordinary everyday marriages in the situations of life of man so far it is rather common for a spouse to experience and feel psychological and emotional injury and the other spouse to look upon the spouse with ordinary everyday *compassion*, and participate in attempting to nurse the injured spouse back to health.
2. In the situations of life of next dimensional man the nature of seeing and hearing and speaking take on added dimensions and added complications as challenges to resolve and simplify and essenceize in the economics and economizing of personal space-time energy; but we are focusing our main attention on the situations of life of the wars in heaven.
3. In the situations of life of the wars in heaven, being wounded in the battles of aut centricty and egocentricty take on still other added complications as persons take on added dimensions and added complications as challenges to resolve and simplify and essenceize in the economics and economizing of personal space-time energy regarding the nature of seeing and hearing and speaking.
4. Clarifying the nature of the life of Jesus Being Christ as exemplar to follow in all of these situations of life of being wounded and needing healing is a key to their creative resolution and healing of persons.

When Jesus was passing through Samaria on his way from Jerusalem to Galilee he stopped at a well in Samaria, the peoples being considered to be unclean by the Jerusalem Jews, and spoke

3. When a person exchanges what they *do* for something they *want* their spouse to *do*, this can be a fair and productive exchange when both *doers* are in sound mutual agreement with regard to what they *do* for each other.
4. When a person attempts to exchange something they *do* for what they *want* a spouse or somebody else to *do* and the other person does not *want* to *do* it, whatever the level of this not wanting, then the attempting exchanger is seeking the power to make the other person *contingent* to them, which is a way the destruction of life in the exchanger occurs in the wars in heaven.

Campaign 3: One spouse to the other, Each person has the right to determine what they *want* the other person to help with (*do*) that that person can't *do* alone.

Philosophically prophetic observations:

1. No person has the right to determine what another person *must do* (to help).
2. Under ordinary everyday circumstances it is helpful for one spouse to help *do* that which the other spouse can't *do* alone.
3. The wars in heaven arise whenever and to the extent that there is oppressive disagreement between spouses over what is or is not advisable to *do* or worth *doing*. One or the other or both spouses may be incorrect. It is the case that it is inadvisable or personally destructive to *do* some things.
4. Some persons become addicted to being workaholics, at times unwarily. As such, they at times become intensely determined to *do* certain things that they are convinced must be done no matter what, even if they have to *do* those things themselves at all costs. Frequently for those persons, this intensity is personally destructive, though they themselves consider those projects to be both worthwhile as well as absolutely necessary.
5. The deeper one penetrates into and comprehends their own personal ontology of their own saying and doing and Being, the more they Realize that there is nothing ontologically worthwhile or creative that they can't *do* alone. When they encounter things they can't *do* alone, these things don't reach very deeply into their ontological capabilities and *needs to do* things for themselves and thus into their personal self-subsistence.
6. The phenomena of self-subsistence in personal existence constantly show themselves but, typically, are not envisioned in ordinary biology. The self-subsistence of persons is based on the self-subsistence of the existing Self, whose Being is personal Care. This self-subsistence and the nature of this self-subsistence is disclosed in the self-perception of personal existence which is disclosed in Care in the voice of conscience. When it is not disclosed thusly in persons, they have either not cultivated it for themselves or have been engaged in activities hardening their hearts against this disclosure. (III: Ch.19, p.28)
7. When persons becoming intensely involved in insisting on *doing* things they feel they *want* to accomplish, they are often unaware of many contingencies they also become involved in. When persons are confused about or unaware of whether or not their personal existence is a non-contingency their personal biology is not, at that point, prophetic biology. In this confusion or lack of awareness persons typically attempt to be-in the creation of their lives by concluding that they can only *do* so by attaching themselves contingently to themselves and others in the images they presume will make them acceptable, desirable and valuable to themselves and others as created persons; and feel a need to *have done* for them what they feel they *can't do* for themselves. Often when they are embarrassed or would be embarrassed if their activities were found to be or considered to be unacceptable by others, they are unaware of this embarrassment being destructive to them inasmuch as it is based in contingency to the views of others and is not based in their very own personal self-subsistence.

Whenever and to the extent that persons find and cultivate and dwell in who they themselves essentially are, they understand in one way or another their own personal possibilities as grounded in their own Being-possibility. One's Being-there in his own personal possibilities essentially and finding himself there affirms their noncontingent essential personal Being-there (Dasein) as his own possibilities as to who he himself is, since he then continually points to himself and continually comes to himself in the creation of his own life. The personal existence of man is an embodiment in and as such is a revelation in and of himself ontologically as to who he himself essentially is, which is his self-subsistence and his greatest

persons *always* embody both Being-in and Being-toward birth and death.

Corinthians, though our outward humanity is in decay, yet day by day we are inwardly renewed (II Cor 4:16). Dying, we still *always* live on; disciplined by suffering we are not done in by death; in our sorrows we *always* embody joy, emerging from time to time in to our conscious awareness. (II Cor 6:9-10) There is a certain constancy in this disclosure, which appears in personal self-subsistence. Its background is the constancy of person's own essential ways of *always* Being themselves in their personal community in their own Care. (Prophecy and Philosophy, Vol. I, p. 89)

From the perspectives of ordinary and scientific biology it appears to be certain that personal space and time only exists as linear-sequential space and time. When these perspectives overlook personal ecstatic-spatio-temporality they overlook a foundational aspect of personal existence through which it is able to hang together and find and fulfill personal existence; they overlook the constancy inherent in personhood.

Person's own personal possibility exists in their existential Spatio-temporality; which is ecstatic, from which is derived the everyday sensation of personal time as only a continuous succession of present-at-hand nows in a connected series. (Prophecy and Philosophy, Vol. I, p. 122)

A major disadvantage of being aware only of ordinary and scientific space and time is their hindering persons from coming face to face with their own thrownness, their Really Being-There as to who they essentially and fulfillingly Are, without having to find out by tracing it through abstract speculation. Their finding and fulfilling themselves *Is* only possible because they are essentially and ecstatically and existentially and at-the-same-time their very own past and present and future. (Prophecy and Philosophy, Vol. I, p. 120)

Personal Self-Subsistence

The constancy in personal existence is foundationed in personal self-subsistence; which is not based on the substantiality of substance but on the self-subsistence of themselves as existing in their very own Care. So their creation and annihilation and Divine dimensions Being-There-in *Is* in their self-subsisting existence. (Prophecy and Philosophy, (Vol. I, p. 179)

Among men, who knows what a man is but the man's own spirit within him?

Some will say, Why does God blame a man, for who can resist His will? Why did He make me like this? When we say, Surely the potter can do what He likes with the clay; is He not free to make out of the same lump two vessels, one a treasure and the other not; we need to understand the nature of the same lump and of the modes of God's creation activities. (Rom 9:19-21; Prophecy and Philosophy, Vol. III, p. 64)

The same lump refers to *personhood in worldhood*. All persons both possess and are persons in their very own personhood. Yet out of the same lump of personhood varieties of persons arise in various situations and respond to their natures in various ways and stages. (Prophecy and Philosophy, Vol. III, p. 64)

Comprehending personal self-subsistence requires persons to be aware of their own existence phenomenologically in lieu of placing their confidence primarily in abstract speculation regarding how their existence came to be. Abstract speculation is involved in presuming that personal existence comes into being in a linear-sequential way in a series of nows developing into a present-at-hand birth and death in a connected series of events.

Without the presently impossible *necessity* of first having to understand what birth and death are (were, will be), metaphysical prophetic philosophizing envisions the modest possibility of seeing something of real meanings in and the significance of personal existence on the basis of seeing something of who persons are in their own ways of Being themselves essentially. This philosophically prophetic envisioning is possible since persons are a self-subsistent embodiment of who they themselves essentially are, in their own Care. Items of personal Care thus reveal themselves not to be pieced together cumulatively as though personal existence is something that has been or is being or will be only put together in the course of ordinary space and time. (Prophecy and Philosophy, Vol. I, pp. 195, 196)

Self-Subsistence and Contingency

Then what is the essential difference between a contingent being-there and the personal self-subsistent being-here in the ecstatic temporality of persons' own ways of essentially being themselves? A contingent being-there is a present-at-hand was brought into being and was placed there. The

essential reality of that which is contingent is other than and outside of itself. However, personal existence manifests itself phenomenologically as Persons Being essentially responsible for and free in themselves in their own personally self-subsistent Reality. (Prophecy and Philosophy, Vol. I, p. 19.)

The Children of God

God is the universal giver of life and breath and all else. He creates every race of mankind of one stock, to inhabit the whole earth. He fixes the epochs of their history and the limits of their territory. Though in a general way He creates all things, in a special way persons may be and become the children of God. To do so, they are to seek and find and touch Him; though indeed He is not far from each one of us, for in Him we live and move; in Him we exist. Finding and touching Him, we become His offspring. (Acts 17:25-28)

All who are moved by the Spirit of God are the children of God. Romans, the Spirit you have *received* is not a spirit of slavery leading you into a life of fear, but a spirit through which we have become His children, enabling us to cry Abba! Father! In that exultant expression the Spirit of God joins with our spirit and we qualify to Be God's children; and Being children, we are heirs and Christ's fellow heirs. (Rom 8: 14-17)

Man and Woman

Inasmuch as the history of mankind has been primarily male-dominated, persons have typically misconstrued the glory and potential glory of man and woman. Persons frequently presume that man is the image of God, and the mirror of His glory, whereas woman reflects the glory of man. For, according to this presumption, man did not originally spring from woman, but woman was made from man; and man was not created for woman's sake, but woman for the sake of man.

And yet, in Reality, in fellowship with Christ, woman is as essential to man as man to woman. Through the union of man and woman together mortal man comes to Be; and in creating this coming to Be, God is the source of all. (I Cor 11:7-12)

The Lord's Supper

Corinthians, when you meet as a congregation and bring your food to participate sacramentally in the Lord's supper, too often you are in such a hurry to eat that you neglect to participate sacramentally; which cannot be done by simply a formal attendance at the Lord's supper to meet a salvation requirement (I Cor 11:20-21).

For the tradition which I handed on to you came to me from the Lord Himself: that the Lord Jesus, on the night of his arrest, took bread and, after giving thanks to God, broke it and said to His disciples: This is my body, for you; do this while Being-in *memory* with in me. In the same way, He took the cup in the midst of supper, and said: Your partaking of this cup sacramentally immerses you in to the unveiling in you your participation with me in being nourished by my blood intermingled with the nourishment of yours. This is also Being-in *memory* with in me. Participating sacramentally in these ways infuses us with Really Being alive, together, and unveils in us a new covenant, to *always* Be-alive with eternal life. (I Cor 11:23-25)

When we are blessed by the cup of blessing, is it not a means of sharing in the blood of Christ? When we are blessed by the broken bread, is this not our sharing in the body of Christ? Like one loaf, broken into pieces, we, many as we are, are one body. (I Cor 10:16)

It was near the time of Passover, the great Jewish festival. Over 5,000 people were assembled to hear Jesus. For sacrament, Jesus took five barley leaves and two fishes, and gave thanks and delivered them to the people. When everyone had had as much as they wanted, He said to his disciples, Collect the pieces left over, so that nothing may be lost. This they did, and filled 12 baskets.

Next day, after Jesus and the disciples and part of the crowd had crossed the sea, making for Capernaum, Jesus said to them, You came looking for me because you ate the bread and fishes and your hunger was satisfied. You should seek not only for perishable food, but for the food that lasts, the food of eternal life.

They said, Our ancestors had manna to eat in the desert; as scripture says, He gave them bread from heaven to eat. Jesus answered, I tell you this: the truth is, not so much that Moses gave you the bread from heaven, but that my Father gives you the Real bread from heaven. The bread that God gives comes down from heaven and brings life to the world. I am the bread of life. Whoever comes to me shall never hunger or thirst. (John 6:4-13, 24-27, 31-35; cf. Prophecy and Philosophy, Vol. I, pp. 44, 66)

Again, Corinthians, when our ancestors were under the pillar of cloud and received baptism into the

Saying and Doing and Being in Marriage

Saying and doing and Being is a phrase used to refer to the influences people have on themselves and others in their lives in the philosophically prophetic proverb, It is not so much what we say or what we do in our lives that influences and affects people, but more so who we Are. This is not to say that our verbalized communications and activities are only insignificant. It is to propose that the influence and affect that one's personal presence has and is on themselves and others is far greater and more significant than verbal communication and person's activities. Persons are generally unaware of or may desire to dispute this proverb since the Reality and nature and influence of one's personal presence is neither *automatically* observable nor as visible in ordinary everyday experience as what people say and do are.

The lacking of *automatic* or immediate visibility of the Reality and nature of personal presence and its influence is due to the nature and purposes of human existence, which is obviously probationary in nature; and philosophical prophecy is also aware that it is always Being-veiled. Nevertheless, there are compelling reasons envisioned in philosophical prophecy, for Realizing in ways that persons seldom focus their attention on, that the Reality of personal presence is a far greater influence on persons than verbal communication and ordinary everyday activities are. This is the case since, as philosophical prophecy is well aware, personal Radiance and Luminosity are *always* an ontological aspect of Being a person.

Disputations in and about saying and doing, which are attempts at communication and which include marital activities, reach the level of the wars in heaven whenever and to the extent that these verbalizations and activities become oppressive combat zones. Several types of campaigns often occur in these combat zones.

Campaign 1: Spouse asked what I *do* that is equivalent to spouse's earning an income.

Philosophically prophetic observations:

1. It is impossible to identify or establish a mathematical numerical formula or its equivalent to measure the creation-power value of what one person *does* in comparison to what another person *does*. This is the case since the intrinsic value of each person is essentially non-comparable absolutely with that of any other person, and since the value of what one *does* is inextricably connected with and arises out of the nature and value of one's very own personal presence. Consequently, the value of what they *do* is essentially non-comparable with that of what others *do* and is intrinsically valuable in and of itself.
2. It is impossible for human beings to discover or devise a mathematical equation to compute either the absolute or the relative values of what one *does* in comparison with who one is and the value of one's personal presence.
3. These philosophically prophetic observations are equally true for both parties in such a marital war.

Campaign 2: In exchange for what I *do* for you, spouse, you should *do* what I *want*.

Philosophically prophetic observations:

1. Bartering to secure what one *wants* in exchange for what one *does* is economically necessary in ordinary everyday life. For instance, persons exchange acquired skills to produce *work* valued by an employer in exchange for the paycheck they *want*. This covers a major segment of the activities persons engage themselves and others in in human history. But it does not penetrate very far into the personal ontology of needs and wants and desires, which are essentially intangible and are only discovered and matured and fulfilled in essentially intangible ways; the intangibles of faith and hope and love, for example, which are inherent in mankind and as such are ontological needs and wants and desires in every person; which cannot be discovered and matured by bartering but only by in-depth soul-searches by each person individually for themselves in the midst of Being-in-each-other symbiotically.
2. The only way in personal-creation power that persons are able to exchange what they *do* for what they *want* is to foundation what they *do* and what they *want* in their very own ontological needs and wants and desires; out of which may *emerge evolutionarily*, then, their very own personally ontological ways of exchanging what they *do* for what they *want*.

image mentally this war like the wars in human history in which present-at-hand weapons are used and the mortally wounded are buried in the earth and the battles being fought are dramatic and observable with the natural eye and everyone in the battles and all onlookers know for sure they are in a war since it is so visible and obvious.

Though the craving for the power to conquer states and nations for political and economic and social gain is in Reality a segment of the heaven-earth fusion portion of the war in heaven, many segments of the war in heaven are so subtle that the participants don't know they are in a war, since the essence of the war is mind control, which is intangible.

When, then, a person is destructively imposing power over another by seeking to insist that the other *do* such and such as a participant in a segment of the wars in heaven and doesn't realize this, this indicates the subtlety of this segment of these wars. It also indicates the great need for much greater philosophically prophetic awareness of the destruction of life in the subtle ways it happens in this segment of these wars.

In the midst of this subtle deception of destructive power over others it seems to the imposing spouse to be so reasonable and so beneficial to the other spouse to insist that the spouse *do* something that will really be in the best interests of the spouse, and therefore is what the spouse really needs and needs to *do* and be. If, then, the spouse discovers through *doing* what the other spouse requires, the spouse will eventually see that this really is what that spouse needed to *do*; and *wanting to do* it will then follow. This seeking to insist is unaware of or misunderstands the massiveness of the cosmic creation-power inherent in the *radiance* and *luminosity* in and of each person to Really Be themselves in their own most essential ways in and to and for Really Being themselves. This, however, does not eliminate the need each person has for help to become aware of and Realize their own personal *radiance* and *luminosity*.

Though people in ordinary everyday life are often helpful to each other in many ways, yet what persons, at times, consider to be helping is Really a hindrance, a sin, since the art and science and prophetic wisdom to be life-creatingly helpful requires prophetic insight into the ontological needs and wants and desires of persons. When this occurs it is obvious that Really Being helpful is the opposite of imposing one's own insistence power over another. Being helpful in philosophical prophecy occurs through suggestions to oneself and others given very gently. A key to following up on these suggestions is to Realize that a pushy or pressure or constant follow up is abrasive. If a further suggestion becomes advisable, it is crucial to watch very carefully for the timing and rhythm and attunement and appropriation-circumstances to make this suggestion.

Because all persons in human existence are the same in so many ways, physiologically with hearts and lungs and kidneys and livers, vital organs, and needs to eat and drink to sustain life, and mentally with human intelligence, it is easy to conclude that all of their basic needs and wants and desires are also the same. Nevertheless, no two persons are exactly the same, nor are their needs and wants and desires. When persons inadvertently presume they are, it is so natural for them to feel strongly that since I need such and such and want to *do* such and such my spouse must also need and want to *do* such and such, even though my spouse is not yet aware of it. And even if a spouse says, I don't need and want to *do* such and such it doesn't then seem right or reasonable, and so the spouse concludes to proceed with vigor to convince the other spouse that that spouse really does need and should *do* such and such as I *do*.

Autocentricity and egocentricity are common to all persons in human history. At times this is valuable for persons to engage themselves in and is necessary for survival and personal growth.

With some persons, autocentricity and egocentricity becomes destructive for them and involves them in the wars in heaven. This centering attention on themselves becomes destructive in various degrees, some of the signs of this being selfishness, jealousy over others, seeking undue attention and social ineptitude through various techniques to become the life of the party.

When they are destructive, autocentricity is *overdoing* needs and wants and desires for gathering things and people to themselves, and egocentricity is *overdoing* thinking too highly of oneself in ways in which their personal needs and wants and desires are exaggerated and inflated and inaccurate; both being too self-centered in persons centering attention on themselves.

Apocalypse refers to the premier cosmic event of autocentricity and egocentricity.

How art thou fallen from heaven, O Lucifer, son of the morning, How art thou cut down to the ground, which didst weaken the nations. For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit. (Isa.14:12-17)

fellowship of Moses in a cloud and in the Red Sea they all ate the same supernatural food, and all drank from the supernatural rock who accompanied their travels and that cloud and rock were Christ. (I Cor 10:1-4)

That is why the Son of God does not shrink from calling mankind His brothers and sisters. The children of a family share the same flesh and blood; and so He shared ours, so that through death He, with us, might break the power of him who had death at his command, that is, the devil. (Heb 2:11-15)

Resurrection

The High Priest Ananias, accompanied by some of the Elders and an advocate named Tertullus, laid a charge against Paul before the Governor. When the prisoner was called, Tertullus opened the case.

Your Excellency, he said, we owe it to you that we enjoy unbroken peace. And now, not to take up too much of your time, I crave your indulgence for a brief statement of our case. We found this man to be a perfect pest, a fomentor of discord among the Jews all over the world, a ringleader of the sect of the Nazarenes. He even made an attempt to profane the temple; and then we arrested him.

Then the Governor motioned to Paul to speak: Knowing as I do that for many years you have administered justice in this province, I make my defense with confidence. I believe all that is written in the law and the prophets, and in reliance on God I hold the hope, which my accusers too accept, that there is a resurrection of the dead. If these Jews have any legitimate charge against me it is they who ought to state it. The true issue in my trial before you today is the resurrection of the dead. (Acts 24:1-10, 14-15, 19-21)

Romans, from the perspective of ordinary biology, Abraham and Sarah, being a hundred years old would have been unable to have children. They nevertheless became empowered through the infusion of Divine-enlivening resurrection power in to them that their biology was so renewed that they were enabled to beget a son, Isaac. (Rom 4:19-22)

To the extent that the Spirit of Him who raised Jesus from the dead dwells within you, then the God who raised Christ Jesus from the dead also gives new life to your mortality (bodies) through His indwelling Spirit (Rom 8:11-13).

Corinthians, though our outward humanity is in decay, yet day by day we are inwardly renewed (II Cor 4:16).

In Christ all may be brought to life, enlivened; each in his or her most appropriate way and place and order (I Cor 15:23).

Romans, the power of the resurrection being and becoming Really alive, in the midst of which Christ died and arose for us, is enabled and empowered through the creation power of His pure love in and for us (Rom 5:8-9). Now Christ's glory shines in us (Phil 1:20). He spoke of the resurrection power of this love.

My Father loves me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down and I have power to take it again. (John 10:17)

Christ comes to us; his presence is *always* in us. He is our deliverer. He transfigures the body belonging to our humble state, through our being in His transfigured presence; we become like unto His own resplendent body, through His resurrection power. (Phil 3:20-21) In Him everything that is created in heaven and earth are created, not only things visible to the natural eye but also things not visible to the natural eye, (Col 1:16) like unto our now Being enlivened.

The 'Second' Coming of Christ

Mystery

Ephesians, our being involved in our redemption from sin is made possible through Christ, being enabled to shed His blood redemptively through His wealth of gift-giving grace, which overflows in to us from a fullness of His wisdom and intelligence. He makes known in to us mysteries from the depths of His creation-of-life desires, in accordance with His good will, for which He *always* prepares Himself. Only through our involvement in our redemption from sin are we enabled to comprehend mysteries of Christ. (Eph 1:6-9)

By revelation He makes known His mysteries to us. By reading inspired writings envisioningly we may understand mysteries of Christ. (Eph 3:2-4)

Persons in general are unaware that the essential nature and manifestations of the Second Coming of Christ are in the realm of mystery; and that this realm of mystery is not something that cannot be understood, but is that which can only be comprehended and seen through personal and appropriate preparation to be so involved; including coming to know the signs and how to appropriately interpreto-translate these signs of the Second Coming.

Parables

Some disciples approached Jesus and said to Him, Why do you speak to people in parables? Answering, He said to them, You are coming to understand the mysteries of the Kingdom of Heaven through your desires to and preparation of yourself to understand the nature of modes of communication through which persons may come to understand it. Since the Kingdom of Heaven, though very Real, is invisible to the natural eye and everyday and ordinary and scientific perception, these modes of communication are inadequate to reveal either What it is or my participation in it. For this reason, among others, I speak in parables; because otherwise seeing, they see not and hearing they hear not and do not understand; for these things can only be comprehended prophetically through parables and other prophetic ways of communication.

Whoever prepares themselves to see these things prophetically may possibly continue to increase their understanding; and those without these desires remain incapable of seeing these things (Matt 13:10-13).

Preparation and Prophetic Signs

As it was in the days of Noah, thus is the coming and presence of the Son of Man. In those days, before the flood, many were eating and drinking and not believing Noah's prophetic warnings to them even until the day Noah and his people entered the ark. The flood swept the prophetically inattentive and unprepared away.

In faith Noah, having been divinely illuminated from the Son of Man and those illuminating angels (lamps) surrounding the not then *seen*, built an ark for the preservation and salvation of his families, peoples. Thus it is in the coming and presence of the Son of Man. (Matt 24:37-39; Heb 11:7) In those days two persons shall be in the field; one shall be glorified, the other left still desolate. Two persons shall be grinding at the mill; one shall be glorified, the other left still desolate.

Those glorified are those who have appropriately prepared for these days; those left still desolate, mistakenly presume that the signs of the coming and presence of the Son of Man are immediately obvious to the natural eye as being only present-at-hand; or are so indifferent to their own personal well-being that they neglect preparation even though exposed to at least preliminary warnings. Since the ways and timing of the coming and presence of the Son of Man are never indiscriminately and publicly obvious without adequate personal preparation to see, persons are well-advised to learn and prepare to watch with those spiritual eyes enabling them to discern and participate in these days (Matt 24:40-42); like the five wise virgins prepared with oil in their lamps to meet the bridegroom. (Matt 25:1-13)

Interpreto-translation of Parables

Persons are unaware that the phrase The Second Coming of Christ does not appear in the New Testament. This lack of awareness is a significant ingredient in persons lack of interest in the second coming of Christ; and in various misunderstandings and inaccurate conceptions of meanings in and the significance of it; which can only be maturely and appropriately comprehended in the midst of the illumination of envisioning it through philosophically prophetic biology.

Persons are not aware of difficulties which arise when a list of writings of Apostle Paul and others, in their currently available form, that may be considered to relate to The Second Coming of Christ, is made and these writings are compared with each other.

Philippians, be joyful in the Lord at all times. Let your gentleness radiate to all men. The Lord is *near*. (Phil 4:5)

Christ offered for all time one sacrifice for sins, and took his seat at the right hand of God, where He waits henceforth until His enemies are made His footstool.

Let us be firm and unswerving in the confession of our hope, for the Giver of the Promise, Christ, may be trusted.

Encourage one another, all the more because you see the Day of Christ's judgment drawing

source of these estrangements. Yet the marriage of man and woman has been the most frequent of ecclesiological relationships in human history. Why is this the case?

Inherent in personal existence is love, which is manifest continually in a variety of ways, inasmuch as personal existence is essentially multidimensional. Consequently, expressions of love occur in innumerable ways in a complex spectrum from destructive to creative and several possibility-stages. Being-in love ontologically is persons finding themselves drawn to each other from cosmic gravitational attraction arising from their own personal genetic structures of their basic personal needs and wants and desires.

But inasmuch as persons are proximally lost away from their most essential ways of Being themselves, they often find themselves to be in an early stage of love in which they become attracted to others on the basis of values and attributes not penetrating and probing very far into the depths of ontological love. These attractions are often stimulated by and lead to marriage based on current mutual interests, educational and economic background and goals, common religious interests, social or family pressures prompted by the enthusiasm of others thinking they would make a good match, various motivations towards certain situations of convenience, sexual attraction based on social charm or conventional beauty, charming personality and fun dates, and other similar reasons.

In general, the rate of success in these marriages is slightly above average, if by success is meant living together and reaching what a couple is at least partially satisfied with in compromises on monetary spending, division of labor, sexual relationships, and cultural and educational and entertainment and other like activities; at least to the extent that they find it to be advisable to continue living together. Yet as they continue to do so, this arrangement still includes a variety of disagreements, frustrations, degrees of anger, miscommunication, arguments, confrontations and disputations, interspersed at times with feelings and manifestations of love. Yet, often these estrangements, as such, have not reached the level of wars in heaven.

Needs and Wants and Desires in Marriage

In those ordinary everyday functions of marriage, needs and wants and desires are often expressed. When, then, a spouse feels and says to the other, I need or want or desire such and such, what is the meanings in and significance of these feelings and declarations? From the perspective of philosophical prophecy these ordinary everyday expressions are not ordinarily ontological in nature. Whenever and to the extent that they involve arguments and disputations and impatient vexation this signifies that deeply ontological needs and wants and desires have not yet emerged in the spouses so expressing themselves. Though this is the case, these typical expressions, as such, are not on the level of wars in heaven.

Under what conditions is involvement in the wars in heaven reached and implemented? Whenever and to the extent that a spouse is involved in imposing their needs and wants and desires on the other spouse, however calm or controlled or seeming to be in a worthwhile cause; which amounts to a person working to gain destructive power over another person, whether awaringly or not.

There are several paradigms which reveal a spouse to be engaging in working to gain destructive power over the needs and wants and desires of their spouse, however subtle or overt or calm or seeming to be in a worthwhile cause; when it reaches or attempts to reach the point of insisting that:

1. I need or want or desire you, my spouse, to *spend time* in such and such
2. I need or want or desire you, my spouse, to *take responsibility* for such and such
3. I need or want or desire you, my spouse, to *do* such and such
4. I need or want or desire you, my spouse, to *give your attention* to such and such. These are destructive imposing powers over their spouse, whether awaringly or not, whenever and to the extent that the imposing spouse is not sensitive to and creatively knowledgeable about and truly respectful of the personal needs and wants and desires of their spouse; and the spouse does not consider himself or herself to need or want or desire to *do* these things.

Whenever and to the extent that one spouse seeks to impose power on the other spouse by *insisting* that that spouse *do* such and such, who feels no need or want or desire to *do* so, then there is a destructive backlash of egocentricity and autocentricity on the imposing spouse. Persons who read or are aware of the *apocalypse* of the old serpent and his angels and Michael and his angels and the war in heaven tend to

beginning of life is; which advocacy, being *impersonal*, sterilizes its proponents so much so that they cannot be fruitful and in such a dogmatic state cannot possibly be alive themselves or fulfill the Divine admonition to multiply and replenish the earth with life.

Self-Esteem

Persons Really Being themselves in their own most essential ways of Being is a vital issue in the wars in heaven. At times they attack and destroy themselves, away from Being-in their own genuine and creative self-esteem. This destruction is due to one or more of many mental image biological factors. Inherent in personal existence is the potentiality for insecurity, destructive pride, fear, anxiety, depression, despair, panic attacks, and destructive worry and concern. Persons at times attack themselves with one or more of these biological factors to the point of destroying themselves in these ways by immobilizing themselves away from Really Being themselves in their own most essential and fulfilling and creative ways of Being.

In addition to this destruction of themselves, persons are at times in these categories of personal attacks on themselves and in various other ways targets of atmospheric attack from the old serpent and his hierarchies of angels. The primary purpose of these attacks is to enslave persons and fit them into a hierarchical slot in his kingdom in accordance with a need for personnel in certain jobs. This enslaving is accomplished by consistent robotizing mental image atmospheric bombardments until the targeted person becomes a casualty in the war. These atmospheric bombardments are ordinarily so subtle that persons being bombarded are not aware of this and would swear that no such thing is happening or could happen. For them, such ideas are too superstitious or unreal or ridiculous.

In addition to this motivation of the old serpent and his hierarchical angels, they are continually stimulated by sadistic and masochistic desires for power over others, and whenever and to the extent that they are successful in robotizing and enslaving the minds or portions thereof of their targets into the activities of their kingdom, there is much sadistic joy and rejoicing and glee; party time.

Wars in Prophetic Ecclesiology Envisioned

Male and Female

Inasmuch as the history of mankind has been primarily male-dominated militarily, politically, economically and socially, due to superior physical strength, persons have typically misconstrued the glory and potential glory of man and woman. Persons frequently presume, in some ideological way or another and in the priestly and ceremonial structuring of the worlds religions, that man is in-creation in the image of God, and as such is a mirror of His glory in some way or another, whereas woman reflects in subservient ways the glory of man. For, according to this presumption, man did not originally spring from woman, but woman was made from the rib of man; and man was not created for woman's sake, but woman for the sake of man.

For example, men imbued with male-dominance mental images often consider women to be fit only for darning socks and other domestic duties and castigate them when they catch them clucking around the tea table with a lot of silly old hens. Even though there are in world religions temples for worship of Mother Earth or Divine Female or Mother Goddesses, this worship seldom if ever translates into appropriate respect or understanding of the inherent glory and potential glory of woman by man.

Men with these deep-seated mental images of women react to women in a variety of ways of projecting their male chauvinistic images onto women in a spectrum which includes, at times, being condescending or obnoxious or rude. When their projections become serious verbal and physical abuse or battering women syndrome verbally or physically or they are involved in dissolving by shattering their marriages and relationships with women or murder women, then they reach the level of involvement in and the propagation of the wars in heaven.

Marriage Motivations

Inherent in personal existence is various types and forms of dualism. Intrinsic in these dualisms is a variety of kinds of estrangements in and of persons in human existence throughout the history of mankind. Included in these estrangements are those between male and female, with male-dominance being a primary

near.

Think what a penalty that person will deserve who has trampled under foot the Son of God. (Heb 10:11-12, 23-25)

You need endurance, if you are to do God's will and win what He has promised. For soon, *very soon* (in the words of scripture), He who is to come will come; He will *not delay*. (Heb 10:36-38)

The disciples said to Jesus, Tell us, when will the temple be destroyed and what will be the signal for and sign of your coming and the end of the age (aeon)?

Nation will make war upon nation, kingdom upon kingdom; There will be famines and earthquakes.

Learn a lesson from the fig-tree. When its tender shoots appear and are breaking into leaf, you know that summer is near. In the same way, when you see all these things, you may know that the end of the aeon, the coming of the Son of Man, is *near; at the very door*. I tell you this: *the present generation will live to see it all*. (Matt 24:1-3,7,32-34)

Jesus said, I tell you this: there are some of those standing here who will *not taste of death* before they have seen the Son of man coming in His kingdom (Matt 16:28).

Then will appear in heaven the sign that heralds the Son of Man. *All the peoples of the world will see the Son of Man coming on the clouds of heaven with great power and glory. With a trumpet blast* He will send out His angels, and they will gather his chosen from the four winds, from the farthest bounds of heaven on every side. (Matt 24:30-31)

Go therefore and gather my disciples from all nations, baptizing persons everywhere in the name of the Father and the Son and the Holy Spirit, and teach them to observe all that I have commanded you. And be assured, *I Am with you always*, to the end of time. (Matt 28:19-20)

Thessalonians, this we tell you as the Lord's word: *we who are left alive until the Lord comes* shall not take precedence over those who have died; because at the sound of the archangel's voice and God's trumpet-call, the Lord himself will descend from heaven; first the dead in Christ will rise, then we who are alive shall join them, caught up in clouds to meet the Lord in the air. (I Thess 4:15-17)

Persons who hear or read or think about The Second Coming of Christ, typically do so from the perspective of ordinary or abstract linear-sequential and everyday logical spatio-temporality; objective space and time. From these perspectives, scriptural statements that may be related to The Second Coming of Christ are contradictory or contrary to each other; and how can it be understood on the basis of contradictory statements?

When these words were originally written or later copied in differing versions by various scribes, was the Second Coming thought by some to be near? And what were their images of the meaning of Second Coming and near? What did the prognostication that persons of that generation would live to see it mean to writers and interpreters of ancient as well as medieval and modern times? What did and does the words live and see mean to writers and interpreters? Did they and should we image the coming to be on or in the clouds of heaven; and what were or are these clouds? But what could all this mean if Christ promised His disciples, *I am with you always*?

From currently available documented evidence of these words and sayings, these parables, an adequate scientific and scholarly decision cannot be made in attempting to answer these questions. Yet Philosophically Prophetic Biology, involved in prophetic interpreto-translation, is aware of and confident that creative insights are possible and valuable, through these scriptural writings as currently available, which may be catalysts for personal creation growth for some.

From the perspective of space and time being ordinary or an abstract linear-sequential series of objective and publicly observed occurrences, Christ was not seen in the generation of the lives of His disciples by all the people of the world coming on the clouds of heaven. Are we then to conclude that these scriptural writers and interpreters were mistaken about The Second Coming of Christ and misunderstood Him?

Ecstatic-Spatio-Temporality

In contrast to scriptural writings which may conclude prophesy that the Second Coming of Christ is

absolutely a one time event for all people in the world simultaneously, are writings which may reveal possibilities for ecstatic and more personal understandings of the Second Coming.

Christ was offered once for all to bear the burdens of the sins of mankind, and will appear a *second* time, sin done away, to continue to bring salvation to those who are watching for Him (Heb 9:28).

What people don't think about is the impersonal way this writing is typically interpreted. Though Christ was in a cosmically significant sense sacrificed once for all sins this should not be taken to mean that His sacrifice does not continue in ecstatic-spatio-temporality. Squeaky-clean ordinary and abstract speculation about the atoning sacrifice(s) of Christ are unable to ecstatically conceive from a simple linear-sequential view of time how Christ could now, Be-in resurrection Joy and Glory and in ecstatic simultaneity exist in a sacrificial mode. Since Christ Is *always* near and Being-in each person *personally* He Is always affected personally by their Being ended/ended from time to time by their sins.

In a similar sense, when persons interpret the phrase He will appear a second time they typically do so impersonally when they presume that this will happen, on a single day in ordinary linear sequential space and time. That which is not taken into consideration is the factor of personal existence *always* revealing itself phenomenologically in a variety of stages of progress or retrogression. This factor is referred to in the writings of the Apostle Paul and others.

The resurrected Lord appeared to the disciples and they asked Him, Lord, is this the time when you are to establish *once again* the sovereignty of Israel? He answered, You are not now able to know specific dates or times (of my comings). But you will receive the power of enlightenment through the Holy Spirit with in you to discern these times for yourself and others may also (for now, in this generation) (Acts 1:6-8)

In Christ all will be raised to life; but each in their own most appropriate ways and places and times: Christ the first fruits, and afterwards those who became and become enlivened (resurrected) in Christ, at His coming in to them. (1 Cor 15:23)

In other words it is well for persons to ever increasingly prepare to and become aware of how the coming and presence of The Son of Man Really Is; and to Realize that it cannot be discerned simply by calculating calendars, days and hours like persons ordinarily do. (Matt 24:36; Prophecy and Philosophy, Vol. II, p. 49)

Since the ways and timing of the coming and presence of the Son of Man are never indiscriminately and publicly obvious without adequate personal preparation to see, persons are well-advised to learn and prepare to watch with those spiritual eyes enabling them to discern and participate in these days. (Matt 24:40-42)

“Seeing” God and Christ

From the ordinary and scientific experience of persons they presume that all seeing is an automatic endowment of being a human being. This presumption is a hindrance to persons understanding sacred writings regarding seeing The Second Coming. Writings of Apostle Paul and others point to a difficulty of the general and standard interpretation that the Second Coming is to be on objective clouds in the sky and will be seen at the same time by all peoples. This difficulty is one of misunderstanding the nature of prophetically biological seeing the Second Coming.

Hebrews, aim at peace with all men, and a holy life, for without that no one can or will see the Lord (Heb 12:14).

Blessed are the pure in heart; they are the only ones enabled to see God (Matt 5:8).

The ‘Right’ to Life

Disagreements about what the good life is are understandable since all persons are inherently different from each other in various ways and consequently their esthetic tastes and wants and needs and desires are always different in various ways. At times persons find ways to adjust to these differences in ways satisfactory to them. At times these differences go beyond the capabilities of persons to make personal adjustments to their satisfaction. When these situations arise they sometimes reach the level of being wars in heaven. These wars involve them in brutal battles over whether or not or the extent to which birth control, abortion, euthanasia, physician assisted suicide, discontinuing electrical power to respirators and intravenous medications keeping people alive, debilitating argumentation over sexual relations being a right of one spouse as a necessary part of life even though the other spouse objects or for whom it is unwanted, undesirable and not needed, and other issues like these, are right.

Generally speaking it is both misleading and personally destructive and at times leads to brutal battles to presume or think or conclude that life and some of its various aspects, and Being Alive is a right. This conclusion has strong tendencies to throw the question of what Really Being Alive is into the lions den of furious and traumatic and destructive court-like legal battles for justice. Man so far courts of justice, though at times providing settlements of court cases satisfactory to each of the parties, are incapable of creating life.

An essential ingredient in the creation of life is the creation power of creation-judgment. Courts of law attempt to proceed, mostly unwarily, on the basis of the presumption that all men are created equal, and thus on just equality; in other words their implied and at times stated goal is to attempt to proceed without prejudice against persons on trial. There is a value to this procedure, especially to the extent that it is successful. This procedure, however, is incapable of adequately and appropriately accounting for the Reality that all persons are inherently somewhat different from each other in their essential needs and wants and desires in a variety of ways and thus their individual differences are genuine.

To proceed to and engage in a procedure of judgment of both just equality and just inequality of persons without destructive prejudice requires persons to engage themselves in prophetic insight into their various potential strengths and weaknesses and then, when appropriate, into ways and means for participating with others in discovering and maturing their potential strengths and converting their weaknesses into strengths, but only upon their personal invitation. Whenever and to the extent that this in Reality occurs, this is the creation-power of creation-judgment. This is always a monumental undertaking and can only be appropriately and adequately engaged in with one person at a time, always starting with oneself first. Consequently, included in the creation-power of creation-judgment is the prophetic insight to estimate with reasonable accuracy to whom and how it would be best to offer oneself to oneself and others in this interest.

When a persons attitude is to *insist* on their rights, or what they think is right, they are prone to overlook or repress or deny to themselves how becoming and Being-alive Really occurs. Though sperm and egg conception in human beings is obviously a necessary physiological prelude to Being Alive as a human being it is not, as such, life in and of itself. As a physiological prelude to life it provides a matrix through which the creation of life *may possibly* take place, which can only occur with the insertion in this matrix in persons of their very own personal memory and conscience in their own personal Care.

Whether or not and when this insertion of Really Being Alive takes place is not determinable by a linear-sequential time clock device. It can only be located and discovered and measured by persons becoming aware of their very own memory and conscience at work. This is not simply and only an ordinary remembering of past events, but is a gathering together and *gradual emergence* of who they Really Are within themselves through envisioning thought and contemplation and concern and feeling in personal Care in and for themselves with creative ideas and understandings and desires and feelings and interests and enthusiasms they Really deeply want to participate in in enacting and constructing and putting in place and operating these things continually and forever.

In other words, when persons Are Really Being-Alive this Being-Alive is *emerging evolutionarily* in this total matrix in ecstatic-spatio-temporal and transcending-subjective-objective ways which transcend an exclusively linear-sequential string of events in which the beginning of a persons life can be unerringly identified by some sort of linear-sequential time clock device or some supposedly infallible dogma of the biology of how life begins. These presumably infallible dogmas have been the source and activating agent for innumerable and cosmically destructive brutal battles in the wars in heaven over the right to life; the result of which has been physical and spiritual death rather than the presumed saving of lives trumpeted by their advocates. These brutal battles always stem from these advocates being incapable of being aware of their presumably infallible dogmas being sterile, since they are *impersonal* abstract formulas about what life and the

CHAPTER 24

The Wars in Heaven

There appeared a great wonder in heaven: and behold a great red dragon. And his tail drew the third part of the stars of heaven, and did cast them to the earth.

And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels. And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him.

And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ. (Rev.12:3-10)

In a variety of ways and degrees, personal existence in human history has been involved in the wars in heaven. Ordinarily they are not referred to in this way, since the word heaven is taken to refer to a realm only Being-in great glory, far from anything earthly and any of the difficulties persons experience from time to time in human existence. Yet philosophical prophecy envisions the necessity of comprehending the Reality of heaven-earth fusion to understand meanings in and the significance of personal existence. In other words, certain features of experiencing human existence are not explicable adequately on the basis of being only involved in and explained entirely by considering man to be only a functioning entity in and a product of only natural and ordinary causes.

Such a view does not adequately account for the personal Realities of prophetic biology and ecclesiology and hierontology and faith and hope and love; intangible Realities not completely traceable to exclusively natural phenomena. One of the events in these prophetic aspects of human existence is the wars in heaven; that is, heaven includes those intangible Realities and involve all persons to some extent in war.

Wars in Prophetic Biology Envisioned

Sexuality

Biologically, personal sexuality Is always Being-in persons; which is generally taken to be an urge of the flesh. Proximally and for the most part flesh and spirit are taken to be alternative dualistic and necessarily oppositional phenomena in existence. Flesh is taken to be essentially an objective present-at-hand spatial phenomenon, whether inadvertently or not. By analogy, though usually unawaringly, spirit is also taken to be essentially a present-at-hand, though a much more refined, phenomenon; though it is at the same time said not to be flesh but its antithesis, spirit.

Man so far knows that fertility is somehow made possible through sexuality, and that thereby the continual reproduction of life occurs. For man so far sexuality and spirituality, if given consideration, are primarily different and unrelated matters. Man so far is lacking awareness, in varying degrees, of their sexuality being lust whenever and to the extent that their sexual mental images disrupt and hinder and are not in Reality contributive to their Really participating in the creation of their own and others becoming evermore fulfilling and fully alive.

So long as persons with creation potential are unconscious of the divinity inherent in themselves as existing bodily (flesh-matter), their sexuality and spirituality can be manipulated by destructive wars in heaven forces to attempt to fulfill uncreative ego desire; then the sacred union of their divinized sexuality and spirituality can not yet be consciously present, nor can the Real Gods and Goddesses of creation-fertility be successfully invoked at that point to conform to their uncreative ego desires to become a truly transformative power that can mediate between wounded spiritual and sexual instinct and desire and the radiance of the divine. In this situation these Gods and Goddesses are inappropriately called upon to create life; or are mostly overlooked or ignored. These invocations, if they could be successful, are attempts which would, often unawaringly, justify sexual and spiritual lust; which is misappropriated sexuality and spirituality.

Then how are we to understand this parable:

When the Son of Man comes in His glory and all the angels with Him, He will sit in state on His throne, with all the nations gathered before Him. He will separate persons into two groups and He will place the sheep on His right hand (the righteous) and the goats (unrighteous) on His left. (Matt 25:31-33).

When persons don't comprehend the nature of interpreto-translation of parables and ecstatic-spatio-temporality and seeing God and Christ and heaven-earth correlations and fusion they conclude that this parable means the separated sheep and goats are fully aware of and completely see the Son of Man on His throne and His angels and their separation and all nations in which these events take place all at once on a single day of linear-sequential space and time. Persons understanding these insights of prophetic biology are aware that this common sense and abstract and impersonal interpretation of this parable is not in Reality what The Second Coming of Christ Is.

In a related direction, Jesus was in discussion with disciples and said to them, In our association together we are becoming better acquainted, though you do not yet really know me very well. If you knew me you would know my Father too. From now on even though you will more and more come to know Him as a foundation for this, you have already unwaveringly seen him. Philip said to Him, Lord, show us the Father. Jesus answered,

Anyone who sees me sees the Father; yet so far you have not seen me as to who I Really am and what my redemptive mission Is in life. (John 14:7-9)

This is confirmed by the accounts of the problems of the disciples identifying themselves with Jesus, as knowing Him, revealing their lacking in those times, life sustaining conviction of Him Being Christ. When the chief priests took custody of Jesus at Gethsemane the disciples all deserted Him and ran away, and later Peter denied Him. (Matt 26:47, 56, 69-74) This again points out that seeing Christ requires prophetic reparation and maturation in prophetic biology.

In what sense then had they not Really seen Jesus as to who He was, and Is? Much of His biology is the fullness of that which was and Is in His heart and mind, in His soul, bodily. To see some measure, and in gradually increasing depths, these aspects of His existing bodily requires envisioning Him in His Reality through prophetic biology.

The interpreto-translation of the assemblage, correlation and comparison of scriptural writings related to the Second Coming of Christ reveal the conclusion of prophetic biology: The first Coming was and Is the life of Christ to crucifixion and entombment; the Second Coming was and Is the life of Christ and appearances before, during and since but particularly related to His entombment and resurrection glory.

Heaven-Earth Correlations and Fusion

People are unaware that The Second Coming of Christ is ecstatically spatio-temporal and as such *always* encompasses the whole of creation and existence, heaven and earth. The signs of the Son of Man are *always* in heaven. (Matt 24:30) From the throne in heaven proceeds lightnings (illuminations) and voices and thunders; and before the throne Is always burning seven illuminators, lamps of fire, which are seven Spirits of God. (Rev 4:5).

The illuminations from the Son of Man, lightnings and voices and thunders, filter atmospherically in to the earth. The Son of Man and His prophets are illuminating lamps shining in murky places, *always* until the day breaks and the morning star rises to illuminate your minds and ours and others. (II Pet 1:19)

And as the light (lightning) [sunlight] *gradually* emerges on the horizons of the East and shines to and *gradually* moves across the sky to the West, illuminating mankind; so is the coming and presence of the Son of Man (Matt 24:27). This is the way the *Day* of the coming and presence of the Son of Man Is; the Day of The Lord.

Degrees of Glory and Veils

An interpreto-translation comparison of scriptural writings related to the life and appearances of Christ since His entombment and resurrection reveals variations of ways the Second Coming occurs: showing His Second Coming to embody appearances in various degrees of glory, appropriate to the occasion;

projecting through His mortally incarnate glory and His pre-mortal glory.

When all things began, He who spoke and all things were in-creation, already was. He was with God and was and Is God. His life was and is the light of men; yet His light shines in the darkness of mankind and the darkness for the most part comprehendeth Him not. He dwelt among us, his glory concealed in flesh; and though few did, we saw his glory, full of *grace* and *truth*. (John 1:1-5)

Jesus prayed shortly before crucifixion, Father, I have glorified thee on earth which thou gavest me to do; and now, Father, glorify me in thine own presence with the glory which I had with thee before the world began (John 17:4-5).

At a wedding at Cana in Galilee Jesus miraculously changed water into wine. This deed is the first of the signs by which Jesus revealed His glory and led His disciples eventually to believe in Him (John 2:1,11).

Mary and Martha were in distress that Jesus let their brother, Lazarus, die. Jesus went to the tomb and said, Take away the stone. Did I not tell you that *if you have faith* you will see the glory of God. Then He said, Lazarus, come forth. The dead man came out, his hands and feet swathed in linen bands, his face wrapped in a cloth. Jesus said, Loose him and let him Be. (John 11:32-44)

To comprehend variations in ways and degrees of the glory manifest in the coming and presence, the appearing, of Christ occurs, it is necessary to understand something of the nature of the veiling of the glory of the Divine Presence. In sacred temple events at Mount Sinai, after the exodus of Moses and the Israelites from Egypt, The Lord appeared in such glory to them that protective veils (boundaries) were necessary and were divinely inserted in to the sacred environment then present to secure the safety of the Israelites from being vaporized from the heaven-earth- nuclear -fusions and environmental and atmospheric reactions generated by the degrees of the glory of the Divine presence unveiled in varying degrees of glory in and on and around and about the environs of Mount Sinai. (Exodus 19:10-12,20-21)

Moses had been in preparation for over a century for the glory of the presence of The Lord to be unveiled in to him in major degrees. He had been born of Israelite parents in Egypt and adopted into the royal family where he was nurtured by his mother and raised and educated in a royal environment. When an Egyptian abused an Israelite, Moses killed the Egyptian (accidentally?) in a struggle with him and fled into the wilderness of the land of Midian where he dwelt for years with Israelite families. (Exodus 2:11-15) Toward the end of this sojourn Moses was tending the flock of his father-in-law Jethro when in a final stage of his preparation to return to Egypt and lead the Israelites out of slavery and to Mount Sinai he experienced miraculously The Lord appearing in the burning bush. During this experience, The Lord commissioned him to return to Egypt as Moses observed the glory of the burning bush and found it necessary to cover his face with a veil for he sensed that adverse consequences would occur were he to attempt to see degrees of the glory of the Lord beyond and for which he was at that time not yet prepared for. (Exod 3:1-16)

During a climax of the experience of Moses on Sinai, being in the presence of The Lord, he prayed, Show me thy glory. The Lord answered, I will make my goodness pass before you, and he added, but my face [my whole *persona*] you cannot and are unable to see, for no mortal person can see this and live. Here is a place beside me. When my glory passes by, I will put you in a crevice of a rock and cover you with my hand until I have passed by. Then I will take away my hand, and you shall see my back, but my face shall not be seen. (Exod 33:18-23)

On another occasion the Lord had said to Moses, In the morning go up Mount Sinai. No man shall go up with you. You shall set bounds unto the people that they go not up into the Mount so they do not try to break through to gaze upon The Lord and perish, being unable to bear that degree of the glory of The Lord's presence (Exod 34:2-3,19:12,21)

Moses stayed on Sinai with The Lord forty days and forty nights and wrote down the covenants of The Lord with Israel on tablets. At length Moses came down from Mount Sinai and when he descended, he did not know that the skin of his face shone because he had been speaking with and had been in the presence of the glory of The Lord in unusually great radiance. When Aaron and the Israelites saw Moses from a distance they saw how Moses' face shone and were afraid to approach him. He gave them the tablets engraved with the covenants and put a veil over his face; and whenever he went in before The Lord to speak with Him he removed the veil until he came out. Whenever the face of Moses shone in the sight of the Israelites, he would put the veil back over his face until he

Nevertheless, it is apparently the case that there are three groups of cosmic personages in which there are those of greater glory than others in the cosmic project of creating life. These are referred to as Celestial personages. Those who are very noble as-Being honorable persons are referred to as Terrestrial persons. Those who apparently have more cosmic difficulty in overcoming sin than the others are those who, after doing so, are Telesentially glorious. But again, in an essential way, these degrees of glory are essentially non-comparable, at least in the sense of giving anyone legitimate bragging rights and legitimate fuel for destructive pride.

In Reality, whenever and to the extent that persons are saved in Celestial or Terrestrial or Telesential Glory, they are so infinitely and multidimensionally fulfilled in-Being-in their very own personal glory that they would never and would never hope to change places with or Be any other person, whatever their glory. This is the ultimate way of Being-in prophetic hope.

personal glory, human or Divine. Philosophical prophecy does, however, consider Christian scripture of the indication of three degrees of glory in resurrection to be a legitimate and potentially very productive consideration to be assessed in investigating prophetically the nature of hope in degrees of personal glory.

A hope of philosophical prophecy in this endeavor is to begin by examining limitations in common sense and preliminary stages of hope in and for salvation. For philosophical prophecy, the way gaps between earthly-mortal existence and what is taken to be an infinitely more glorious after-life in common sense hope is a gap which is too large for adequate comprehension of either and needs to be bridged prophetically. And, philosophical prophecy is confident that much prophetic cultivation of greater comprehension of meanings in and the significance of scriptural designations of the Reality of three degrees of personal glory in the resurrection relating to preliminary stages of hope is of great value for increasing understanding of and cultivating hope in degrees of personal glory.

Maturing Hope

Philosophically prophetic hope is aware of the multidimensionality and simultaneously the ecstatic-spatio-temporality and transcending-subjectivity-objectivity and personal ontology in personal glory. In other words, to comprehend prophetically in prophetic hope what is Really happening at a particular cosmic time in a particular personal cosmic-situation requires envisioning the nature of the personal time involved. For instance, when a person has or embodies a near-death experience or a vision of awesome paradisiacal beauty in the after-life, what should we understand about the hope in this person at the time?

It is evident in envisioning the nature of prophetic hope that these experiences in and of themselves do not at that time and in these ways reveal anything yet of their very own personal radiance and luminosity in their cosmic personal ontology; which is the ontological foundation of their prophetic hope. So, it is prophetically instructive in the interest of cultivating prophetic hope to re-examine the inherent personal radiance and luminosity of every person and then apply it to envisioning what prophetic hope Really Is. In this interest it is crucial to give very Care-ful and meticulous prophetic attention to bridging the gap in mental images of hope which unwarily presume it to be accurate that when one dies all persons in the very same way experience being in the presence of a glorious Being of light who at that time saves them by being their escort into a realm in which all of their cares are then eternally abolished in a flash of paradisiacal glory in the twinkling of an eye.

What is missing in persons reaching these conclusions that they are providentially unaware of, including those who have had these visionary experiences, is that what they know and think they know of the Being of light and of themselves is at the most a very preliminary insight into the Real in-depth nature of the Being of light and the various ways this Being of light correlates in prophetic hope with in their very Being-personally-luminous in Being Beings-of-light in their very own personhood in their very own worldhood.

In the light of prophetic hope, what is Realized is that in near-death and other visions of cosmic enlightenment, two or more personages are encandling each others essential luminosity, and in some cosmic degree *gradually increasing* their own and each others personal luminosity. The personal glory of this gradual evolutionary and cosmic increase of their personal ontological glory is an increase in the glory of their ontologically inherent faith and hope and love and revolving instinct and intelligence and wisdom and cosmic career capabilities, whether it be Being a musician or a mathematician or a carpenter in Galilee. Yes, as a matter of fact of cosmic prophetic hope, along with faith and love, the universe is expanding but not just from an original big bang humongous balloie, but from the everso gradual growth of the inherent luminosity of all persons in the multiverse universe. The personal glory, then, of each person and all together, Is-Being microscopic-scopes and simultaneously macroscopic telescopes peering into the wondrous and Joyous beauty of their Really essentially Being-alive and as such are an irreplaceable part of such glorious creation of life etemally taking place everywhere everywhen in marvelous cosmic glory. This is the cosmic Reality of eternal progression.

Degrees of Glory

The prophecy that persons exist, from time to time, in three degrees of glory is certainly true. Yet, prophetic hope cannot be appropriately foundationed in persons being involved in comparing each others personal glory in such a way as to think and say simply and matter-of-factly I am more glorious than you are. Prophetic hope is foundationed in the Reality, in some way or another, that each person is more glorious than every other person, including He who is referred to as the Being of light; and simultaneously in other ways, less glorious than others.

went again to speak with The Lord. (Exod 34:28-35)

In a similar but possibly lesser degree of glory, bearable by them, Jesus took Peter, James and John and led them up a high mountain; and in their presence He was transfigured; His face shone like the sun, and His clothes became white as the light. A bright cloud overshadowed them, and a voice spoke from the cloud: This is my Son, my Beloved, with whom I am well pleased; listen to Him. The disciples were afraid and Jesus said, Do not be afraid. (Matt 17:1-8)

To house the glory of the Sinai experience portably the tabernacle the tent-temple for the presence of The Lord, was constructed by the Israelites from Divine inspiration through Moses, to embody and transport the continuance of the Sinai temple through the wilderness of creation growth. Principal elements with in the tabernacle-temple of ongoing consecration of Mount Sinai were the sacramental bread (manna continually reconstituted) of the nourishment of the Divine Presence and the veils of the temple and the altar of Divine and human sacrifice (Exod 39:32-38). The veil makes a separation between the Holy-place-glory and the greater glory of the Holiest of Holies, within the Sinaitic tabernacle-temple (Exod 26:31-34).

On the altar, each person shall give his life as ransom to and for themselves and The Lord (Exod 30:11-12).

At that time only Moses was prepared to Be in the holiest of holies in that degree of the glory of the presence of the Lord present there-in.

Further insight is possible into ways the Second Coming of Christ has and may occur through Christ's revelation of Himself to Saul who became Apostle Paul. Journeyming on the road to Damascus and being authorized to arrest men and women who believed in Jesus, he experienced The Second Coming of Christ in a degree of glory similar to and yet differing in ways from that of Moses and Peter, James and John.

Nearing Damascus, suddenly a light flashed in the heaven all around him. He fell to the ground and heard a voice saying, Saul, Saul, why do you persecute me? Tell me, Lord, who you are. The voice answered, I am Jesus.

Saul got up from the ground, but he could not see; so his traveling companions led him by the hand and brought him into Damascus. (Acts 9:1-9)

Others experienced The Second Coming in ways which to some would not appear to be in glory but, upon reflection, are, and further reveal ways the resurrected Christ appeared and may appear in varying degrees of glory.

At the tomb, as Mary peered into the tomb, she said to two angels in white sitting there, They have taken my Lord away. With these words she turned around and saw Jesus standing there, but did not recognize him. (John 20:10-15)

Mary of Magdala, Joanna, and Mary the mother of James, now being aware of the tomb being empty, recalled Jesus words while he was still in Galilee; that after his crucifixion he would rise by himself from the tomb on the third day, alive. They, with the other women, told the apostles; to whom the story appeared to be nonsense, and would not believe them.

That same day two of them were on their way to a village about seven miles from Jerusalem, Emmaus, talking together about these happenings. As they talked with one another, Jesus himself came and walked along with them; but something kept them from seeing who he was. (Luke 24:6-15)

Insights embedded in and derivable from the writings of Apostle Paul are related to Mary and the two apostles not recognizing the resurrected Christ.

Corinthians, our knowledge and prophecy is in parts, yet is growing toward and becoming increasingly whole; into stages and categories of completion. When we were children we thought and spoke in parts and fragments of knowledge and understanding in accordance with the levels of our experience at the time, as though looking through a tinted or darkened glass, some of that which we saw being enigmatic to us.

Now we are more mature in seeing and understanding those parts of our childhood experiences than we were then and have also grown into more parts of experience than then. Yet to varying degrees our knowledge and

prophecy is still in parts and somewhat enigmatic, but still growing into increasing stages and categories of completion. (I Cor 13:9-12)

We are being gradually transformed from glory to increased glory, which is being reflected in our persons (faces), as through a tinted glass, by our becoming enabled to see The Lord more and more clearly, by His becoming clearer to us through the glass; and yet, as with a mirror, the glory of The Lord is becoming more and more reflected in to ourselves. (II Cor 3:18)

Apostle Paul identifies a way in which the Second Coming of Christ occurs in a degree of glory which may not appear to be but is a degree of glory.

In a word, Romans, be-in one another by being creatively receptive to and in to each other and Christ as Christ and ourselves may become and be receptive to each other. Christ is a servant of Jews and Gentiles, all nations, by tailoring His appearing in glory in ways and from time to time to manifest Himself in one way or another in to us in accordance with our needs and creative desires at the time ; for us to grow in to degrees of glory whose possibilities we embody. (Rom 15:7-8)

Signs

Typical conceptions of The Second Coming of Christ as only a dramatic event occurring at one time for everyone in the world overlooks the necessary ingredient of its being an integral part of the creation of mankind in the midst of various obstacles people are involved in and face, preventing them from having such an automatic experience. A major obstacle involved in understanding the Second Coming is persons mental images of the signs of what it is in its variety of ways and degrees of persons relating personally with Christ. Typically, persons who read or are otherwise exposed to scripture are unaware of specific indications in scripture that miraculous signs of Divine presence and activities are frequently, though noticed, are not comprehended.

Moses, after forty years with the Israelites in the wilderness continually pock-marked with tribulation, and shortly before his death at one hundred and twenty years of age, gave his final instructions and charge to them:

You should carefully observe what I tell you. Remember all that road by which the Lord your God has led you these forty years in the wilderness; to humble you, to test you. He was disciplining you as a father disciplines his children. (Deut 8:1, 2, 5) The Lord said to me during the golden calf incident and after their seeing so many dramatic miracles delivering them from slavery in Egypt, I have considered this people and I find them to be a stubborn people (Deut 9:13). To attempt to break this forty year cycle of stubbornness The Lord gave them a vast list of daily performances and ordinances to attempt to discipline them to become enabled to see and comprehend the continuous string of miraculous signs involved in the Lords working in the interest of their ultimate Well-Being; including the ordinance of some of them being stoned to death by the Levitical priesthood for violating the strong disciplinary laws they needed in their crude state of Being. (Exod-Deut)

There is a symbiotic relationship between Moses and Apostle Paul; the relationship of Moses to the Israelites and Paul to the Corinthians, the Jews and Gentiles, working to creatively discipline stubborn and insensitive peoples, attempting to prepare them to become and be enabled to experience The Second Coming of Christ, premortally and postmortally as well as mortally.

Corinthians, even if I did wound you at the time by the letter I sent to you, I do not now regret it. In a way I was sorry for it when I saw that the letter had caused you pain; but yet I am happy for it, not that your feelings were wounded but that the wound led you to a change of heart for the better. (II Cor 7:8-9)

The Law of Moses, then, engraved letter by letter upon stone, dispensed death, and yet it was inaugurated by Divine glory; and though it was often faded in the minds and understanding of the Israelites, yet there is potential in it to be revived (resurrected); founded in the *always* present Divine dispensation of The Lord's Spirit, *always* hovering about, atmospherically, them and ourselves.

Moses put a veil over his face to protect the Israelites from an overdose of the Divine glory, since their minds were in a state of being insensitive. That same veil is there to this very day in most persons when the old covenant is read or intoned or sung by cantors. However, as scripture says of Moses, Whenever he turns to the Lord the veil is removed. However, for some of us the veil is or may become removed and we may be and become glorified in The Lord. (II Cor 3:7-18)

Antagonists of Jesus said to Him, Our law teaches us that the Messiah, when He comes, continues forever. What do you mean by saying that the Son of Man must be lifted up (crucified and resurrected)? What Son

rooted in personal ontology.

The capacity to hope personally and maturely diminishes in proportion to the extent that their soul inspired hope becomes increasingly chained only to the everyday experiences of persons and is thereby given over to that extent to overdoing their activities of working to solving everyday problems in the world of the problematic; which diverts the soul-hope creation-of-life gentle energies from cultivating maturing their personal-hope-power .

Maturing hope is the prolongation into the presently unknown activities and enlightenments and insights which are not rooted primarily in-Being egocentric and autocentric; but are rather rooted in intersubjectivity in persons personally relating with in each others Being themselves, ontologically. This maturing hope guides persons into finding and fulfilling their very own Being themselves, which is a potentiality possibly leading into a culmination of Really dwelling in their own personal-hope-creation-power.

All mature hope is a hope of salvation, but not a final deliverance , say, in to the temporal world and universe such as we ordinarily see it to-be; that is, for example, is not hoping to be saved in to one in which justice and truth and peace are the rule as they are ordinarily considered to be structured , based in impersonal and abstract principles as they are typically understood to consist of . Mature hope of salvation, rather than simply proceeding abstractly to try to embody these principles courageously , is intertwined with personal hope-courage ; which is a driving force foundationing hope. Maturing hope is to carry within me the private assurance, based in my awareness of my very own hope-creation, personal possibilities, that however black things may seem, my present apparently intolerable situation cannot be final; there must be some way out.

To find and fulfill some way out of my presently seeming intolerable situation, the Reality of personal intersubjectivity is crucial; which means persons spreading around and about and with in themselves and each other their personal-radiance flame of personal-hope-power burning in and around each other; based in their very Real personal-hope-power possibilities. (III:Ch.15, pp.99-100;Ch.16, pp.109-110)

Hope 'in' Degrees of Personal Glory

'Common Sense' Hope

Proximally and for the most part, hope for salvation the world over is a hope for what is taken to be to go to heaven, to a transcendent paradise far removed from and incomparably and ultra-supremely and infinitely more glorious than can really be imagined or experienced in an earthly-mortal existence. From time to time persons apparently experience events in their lives they refer to as near-death experiences, or some apparently experience miraculous visions of the after-life . They reveal an aspect of the multidimensionality of personal existence in which persons may in their own due time dwell in some degree of the fulfillment of their very own personal glory-possibilities of Enjoying and Resting from fear in general and fear of death and non-being and the challenges of their mortality, including anxiety, depression, illness, fatigue and boredom ; and convert these challenges into heavenly peace and feasting their eyes on being-in places of awesome paradisiacal beauty.

Preliminary Stages of Hope

Some will say, How are the dead raised up? and with what body do they come? There are celestial bodies, and bodies terrestrial, but the glory of the celestial is one, and the glory of the terrestrial is another.

There is one glory of the sun, and another glory of the moon and and another glory of the stars; for one star differeth from another star in glory.

So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption. (I Cor.15:35, 40-42)

In spite of the inclusion in Christian scripture of the indication of three degrees of personal glory in the resurrection, Christianity in general, including Christian philosophers and theologians and clergy and laity, has given virtually no consideration to this scripture. World religions in the East have developed an elaborate theology and philosophy of hierarchies of Gods and Goddesses in a variety of degrees of glory. Yet in neither Christianity nor in world religions has consideration been given so far to the question and possibilities of hope in degrees of

‘Facing Death’ and a Preliminary Stage of Hope

From time to time persons are involved in a situation in which a loved one has a disease identified to be incurable. In this circumstance some may feel that there is hope for the survival of this loved one based on concluding that in the cosmic nature of things it is either very unlikely or even impossible that reality in its inward depth should be hostile or indifferent to the preservation, somehow, of the life of this loved one; since the natural forces of the creation and preservation of life are essentially good; and since we believe in miracles.

In the case in which the loved one does in fact survive after all, what should be said about the place hope has taken in and the part it has played in the survival? And what is the nature of this hope? In this case it is to be noted that the survival consists of the continuation of a person's life in the sense of that biological and physiological functioning in which he existed prior to the disease identified to be incurable, which then continues and is no longer found to be incurable. It is apparently the case that in some instances a stage of personal hope in the persons involved is such that it may be mind over matter or the living through a diagnosis that couldn't take into account the psychological or spiritual power of the personal hope involved. The nature of this personal hope, then, is the embodiment of the personal power of the continuation of a person's biological and physiological way of life as having been more or less experienced prior to that time.

Related to mind over matter is the relationship of will to hope. Both will and hope inherent in personal existence are involved in personal multidimensionality, and as such may be manifest in various ways and stages of hope. In some preliminary stages of hope in persons, it is intertwined with certain types and forms of will in which, beyond discouragement and standard experience and all probability and all statistics, a person asserts that a given or particular way of ordering his personal existence will be established or re-established and that Reality is on his side in willing it to be so. In this instance, in an intertwining way, these forms of will and hope are foundationed in each other and become a will to power-in-hope over their own lives. This will to hope-power, then, may in some circumstances make it possible, for example, for a person to overcome a disease identified to be incurable. (III:Ch.16, p.109)

In the case in which the loved one does not in fact survive, what should be understood about the nature of this hope? Here a personal difficulty of both mental image refinement and personal modesty are involved, as well as correlations between these difficulties and the personal health values of the assertion power of mind over matter and the psychological and spiritual power of these preliminary stages of personal hope.

When persons in a preliminary stage of hope for the survival of a loved one identified to have a terminal illness exercise their hope in such a way that they consider themselves to be possessed with certainty that they know for sure, absolutely that their loved one will unquestionably survive, then it is at times the case that they confuse their kind of certainty with hope. In so doing, they are confusing the assertion power of mind over matter and the psychological and spiritual power of personal hope with an immodest and unrefined certainty not based in these assets of personal hope. Only with their totally unanticipated passing of their loved one are they faced with the Reality that they have confused their immodest and unrefined certainty with hope. There are several possible reactions they may have to this Reality, ranging from irrational denial to various forms of saving face rationalizations to becoming susceptible to their personally induced therapy, in gentle Divine light, to their personal possibility of entering into and engaging themselves in moving forward toward developing their very own personal will to their own personal power-in-hope.

Maturing Hope

Genuine and creative hope springs from persons' creative humility and creative pride in finding and being themselves creatively. Destructive pride consists of drawing one's strength solely from oneself. This proud man is cut off from a certain form of communion with his fellow man. Indeed, this destructiveness can be equally well directed against the self and is compatible with forms and degrees of self-hate, even though at times unwaveringly.

Creative hope is the prolongation into the as yet unknown of persons and their activities as rooted in the personal Reality that they are always ontologically Being themselves essentially. It has affinities with personal will. Creative hope is the will in-to hope in person's very own Being-themselves to the extent that it is brought to bear by persons on personal factors in their lives that do not depend solely on themselves or a functional and technical world exclusively; but depends on creative communion with in themselves and others,

of Man is this? Jesus answered, The light is among you still, but not for long in the same way and degree. Go your own way in the light, so that darkness may not overcome you. After these words Jesus went away from them into hiding (veiling). (John 12:34-36)

In spite of the many signs (miracles) which Jesus had wrought in their presence they would not, and could not-yet, believe in Him from lacking yet preparatory foundations enabling them to mature this faith; as prophesied by Isaiah:

Lord, who has believed what we have reported, and to whom has the Lord's power been revealed? Their eyes are blinded and their minds dulled, and so Divine veils are inserted in the midst of their own veiling blindness, lest they should too soon see with their eyes and perceive with their minds and turn to be healed from their blindness and insensitivity; and thereby not create and build those foundations to receive and dwell in their own Real and most appropriate personal glory through appropriating into themselves the Divine glory enabling this creation-growth in to them. (John 12:37-40)

Corinthians, the same God who promised, Into darkness, let my light shine in you has caused His light to shine within us, the revelation of the glory of God through the person of Jesus Christ. (II Cor 4:6; Phil 1:20) This Is The Second Coming of Christ.

Clouds (Veils) and Fire (Glory)

Mature insight into the nature of The Second Coming of Christ involves some philosophically prophetic understanding of the ecstatic-spatio-temporal relationship of God the Father/Son, who dwell(s) essentially in the clouds (veils) and fire (glory) of Heaven-Earth fusion; in ways that are a mystery in the sense that human wisdom alone can not fully comprehend but prophetic-biology insight is possible in varying degrees; through Divine coming and appearances and personal presence bodily in various ways and places and times in to appropriately prepared persons.

In this ecstatic-spatio-temporal-Divine relationship-mystery there is an infinite symbiotic relationship between Father and Son and Holy Spirit; between The Father and Christ Jesus and Jehovah. The clouds (veils) and fire (glory) are the Divine dwelling-way-place from whence the mystery of and the creation of life is gradually, overall, revealed and takes place in ecstatic-spatio-temporality in Heaven-Earth fusion.

When God, dwelling in fire in the burning bush, appeared to Moses He commissioned Moses to go back into Egypt. Moses said to God, If I go to the Israelites and they ask me your name, what shall I say? God answered, I Am [English is *Jehovah*]. Tell the Israelites that the God of their forefathers, Abraham, Isaac and Jacob has sent you to them. (Exod 3:2, 13-15)

Jesus addressed the people: I am the light of the world. The Pharisees said to him, You are witness to yourself; your testimony is not valid. Jesus said, My other witness is my Father who sent me. they asked, Where is your Father? Jesus replied, You know neither me nor my Father; if you knew me you would know my Father as well. They said to Him, Abraham is our Father. Are you greater than our father Abraham? Jesus said, Your father Abraham was overjoyed to see my day. The Jews protested, You are not yet fifty years old. How can you have seen Abraham? Jesus said, The truth is, before Abraham was born, I Am. They picked up stones to throw at him but he avoided them and left the temple. (John 8:1-2, 13, 18-19, 39, 53, 56-59)

Jesus said, I and my Father are one. My Father is in me and I in Him. (John 10:30, 38)

Christ Jesus, who became flesh, in the beginning was with God and was God. Through Him all things were and are created and in-creation. (John 1:1-5, 14)

For forty years, The Lord accompanied the Israelites continually in His glory with in His dwelling place, a cloud by day (not a meteorological cloud in the sky) and a pillar of fire by night. (Exod 14:24; 15:10; 19:9; 24:15-18; 40:34-38)

Whoever sees or has seen the coming of The Son of Man sees Him in the clouds in heaven where He dwells in great power and glory (Matt 24:30).

Jesus, the Resurrected Lord, showed Himself to and taught His disciples over a period of forty days. Afterward, as they watched, He was lifted up and a cloud received Him out of their sight. As He was going, and as they were gazing intently into the sky, two men in white appeared and said unto them, Men of Galilee, this Jesus, who has risen from you into heaven, will come and be present with persons, from time to time, in ways like unto the way you have seen Him go. (Acts 1:3, 9-11)

Corinthians, you should understand that our ancestors were all under a cloud and passed through the Red Sea and were accompanied by and drank from that supernatural Rock who was and Is Christ (1 Cor 10:1-5). This was, at the time, the coming and presence of Christ.

At Emmaus Jesus was in the home of two disciples who, at first, didn't recognize Him. When He broke bread with them their eyes were opened and then they recognized Him; somehow He then mysteriously disappeared from their sight; after this Second Coming. (Luke 24:28-32)

Without delay they returned to Jerusalem and assembled with the Eleven and the rest of the company where they gave their account of their experience on the road to and at Emmaus.

As they were talking about all this, there He was, standing among them. They were startled and afraid and thought they were seeing a ghost. He said, Do not be afraid, it is I myself. Touch my hands and feet; no ghost has flesh and bones as you can see that I have. Then, as further demonstration, and in good fellowship with them he ate fish with them.

Then He led them to Bethany a short distance and then somehow was no longer with them (Luke 24:28-43, 50-51).

Interpreto-Translation of Coming (Erkomai), Presence (Parousia), Fulfilled (Ginomai), and Be (Eimi)

Mature prophetic comprehension of The Second Coming of Christ involves a prophetically biological interpreto-translation of the Greek words *erkomai*, *parousia*, *ginomai* and *eimi* in their prophetic context and their usage in Second Coming parables, particularly in Matthew 24.

Persons, for the most part, are unaware that the process of translation always involves translation options. All words have more than one meaning, requiring translators to make decisions and interpretations in rendering their translations. Translations and interpretations are made both in rendering the same language in various ways and rendering translations and interpretations from one language to another. A variety of modes of translation techniques are used by persons as they translate and interpret the meanings of words. Philosophical prophecy is a mode of interpreto-translation through personally prophetic comprehension of meanings in and the significance of Being (ontology), especially Being-in personal creation.

The earliest manuscripts of New Testament scripture date from the second and third centuries and are written in a Greek dialect which is related to but varies in many ways from the classical Greek of Plato and Aristotle and the classical poets of Greek tragedy and comedy. This dialect is known as *koinē* Greek or the Greek of the common Greek language being spoken and written in those centuries.

Words related to The Second Coming of Christ are coming (*erkomai*), presence (*parousia*), being fulfilled (*ginomai*) and it is I Being myself ontologically (*eimi*). In ways coming and presence are more or less synonymous or interchangeable; at times it is inadvisable to consider them to be synonymous. Frequently philosophically prophetic biology finds it appropriate to render them both by coming and presence together, since personal coming Really always involves personal presence and vice versa. From these perspectives passages related to The Second Coming of Christ in Matthew 24 are interpreto-translated through the perspectives of philosophically prophetic biology.

As Jesus was sitting on the Mount of Olives the disciples came to Him privately, asking, When will the temple be destroyed and things you have told us about, Be? ; and What will Be the sign of your presence and the consummation of the aeon? (Matt 24:3)

Implicit in the question about His presence is the indication that a sign or signs are necessary to become and be aware of the presence, and coming, of Christ; signs which are neither simply objectively nor subjectively perceivable but are transcendently-subjective-objective and can only be perceived and comprehended by envisioning them in philosophically prophetic biology.

Chapter 23

Prophetic Hope – ‘Stages’ of Hope

Inherent ontologically in personal existence is hope, which is manifest continually in a variety of ways, inasmuch as personal existence is essentially multidimensional. Consequently hope occurs in a variety of possibility- stages.

‘Common Sense’ Hope and Faith Intermingling

The hope inherent ontologically in personal existence, continually manifest in a variety of ways, is manifest in-Being common sense hope and faith intermingling. When an infant pulls himself up from a crawling to a standing position and then takes a step on his own to the nearby furniture, common sense hope and faith are intermingling more or less instinctually. The nature of this activity is susceptible of being diagnosed and dissected and monitored through prophetic biology to reveal the nature of this intermingling. This prophetic vision reveals certain types of revolving instinct and intelligence impulses traveling to and fro in personally-biological electronic circuits from mind-central-control back and forth to key nerve endings, conveying certain types of messages, including those of hope and faith intermingling.

The faith messages conveyed reveal common sense faith to be a mostly instinctual *confidence* in the adequacy of muscle strength and balance-mechanisms and eye-sight and all physiological capacities necessary to take the step.

Elements in the nature of the common sense hope messages involved, again received and responded to mostly instinctually, is the *reasoning* that if I don't take the step I won't be able to get to the furniture; and to do so is desirable to give me another way-place to-Be in addition to crawling; and from there maybe I will be able to see new horizons that I can't see from the floor.

Preliminary ‘Stages’ of Hope – “Follow the Yellow Brick Road”

Along the yellow brick road, Dorothy, the lion, the tin man and scarecrow were informed by the three wise men (munchkins) and the prophetess of the North that only the philosophically prophetic wisdom of Oz could guide them back to Kansas. After a variety of tribulations and wondrous adventures along the yellow brick road, the path to their salvation, they eventually arrived at the Emerald City and conferred from time to time with the Wizard of Oz.

Seeking a consultation with Oz, Dorothy and her companions made their way to the throne room of Oz. Presently they heard a Voice which said solemnly, I am Oz, the Great and Terrible. Why do you seek me? Dorothy said: We have come to claim our promise, O Oz. What promise? asked Oz. You promised to send me back to Kansas, to give the Scarecrow brains and hope, the Tin Woodman a loving heart, and the Cowardly Lion courage and faith in himself.

Can you give me brains and hope? asked the Scarecrow. Well, what I can give you is encouragement and advice for the growth and development of your brains. First of all you need to Realize more than in the past that inherent as a possibility in your Being a Scarecrow has been and is now and will be your philosophically prophetic wisdom in your hope which you have already manifest on the yellow brick road. A baby has brains and hope, but it doesn't know much. Experience is the only thing that brings knowledge.

But, secondly, your experience and hope is of little or no value unless you continually cultivate your understanding of their nature and value and continually grow in your appreciation of them. Perhaps you have forgotten or not practiced understanding well your prophetic wisdom embedded in your hope on the yellow brick road. When you and your companions came to the great and seemingly impassable chasm it was you that manifested the wisdom embedded in your hope to recommend that the Tin Woodman chop the great tree down in such a way that it would fall across the chasm. (III:Ch.18, pp.136-8)

out of the east, and shineth even unto the west; so shall also the *parousia*, the personal presence, of the son of man be. He further prophesied, in prophetic faith that, This generation shall not pass, till all these things be fulfilled. (Matt.24:3,27,34) (III:Ch.12, for details)

This prophecy of Jesus in prophetic faith was in fact fulfilled. What Christians refer to as The Second Coming of Christ was all fulfilled in that generation and has been in every generation in human history before and since. Another prophecy of Jesus in prophetic faith certainly verifies the idolatry of Christian tradition on this point and at the same time authenticates the nature of prophetic faith in philosophical prophecy. Jesus prophesied that blessed are the pure in heart; *they are the only ones enabled to see God*. How then could all the tribes or nations of the earth see the Son of man coming in the clouds of heaven with power and great glory? (Matt.5:8; 24:30) Have they ever been, are they now, or will they ever be all pure in heart? The interpretotranslation of this passage in philosophically prophetic faith reveals the truly creative answer to these questions. This is not a prophecy that all persons at some time in the future will see the son of man coming on the clouds in the sky as simply a personage being an object riding on object-clouds in the object-sky. Prophetic faith reveals the Reality that this prophecy always has been, is now being and will always continue to be fulfilled, since the Cosmic Christ right this very minute is appearing to all nations of the earth in the clouds of heaven.

Archeoteology

A revelation in and from and in to prophetic faith, of The Cosmic Redeemer, who is, and who *Was*, and who *Is-to-Come*: *I Am* Alpha and Omega, the beginning and the ending; *I Am Archeoteology*, saith the Lord. Analogous to all types of all sciences involving mathematics, and differential and integral calculus in particular, The Cosmic Redeemer Being-Archeoteology, Is always-ecstatically Being-involved-in timefulness and spacefulness ways in Radar-tracking and enlightening all personal ontology everywhere everywhen. His archeoteological *purposefulness* includes his embodying and manifesting always in every possible way ontological Joy, Comfort, Compassion, Security, Resurrection Renewal, creation-power Judgment, Healing, Sabbath Rest, Personal Radiance, Personal Genetic Luminosity, Purity of Heart and all related attributes; all of which is the embodying Being-Well in Well-Being; which is the embodying of personal salvation; He-Being preminent bringer and inserter of ontological suggestions which Are Really points of light shining in darkness, eventually in appropriation to-Be comprehended personally in and by all persons who have prophetic faith in The Cosmic Redeemer; in to saving their lives in to the salvation of their finding and maturing their very own ontological personhood in their very own ontological worldhood. The Cosmic Redeemer, including Having-Been incarnate in Jesus of Nazareth and Galilee and Jerusalem, is therefore preminent Savior of All life.

Jesus, replying to them, said, It is necessary for you to learn to be and improve in becoming very watchful for indications of my coming and presence; for in the midst of everyone being deceived in various ways and degrees you may grow in to seeing through and overcoming these deceptions in yourselves.

Many will assume My name or to authoritatively and accurately represent me and will deceive themselves and many others. (Matt 24:4-5)

A sign of My coming and presence appears in heaven and earth in heaven-earth fusion (Matt 24:30). And as the light *gradually* emerges on the horizons of the East and shines to and *gradually* moves across the sky to the West, illuminating mankind; so is the coming and presence of the Son of Man (Matt 24:27).

Unexpected and Misunderstood Signs of 'The Second Coming' in Correlation with Personal Well-Being

Corinthians, some will say How are the dead raised up and in what body?

The seed you sow from the seed you Are does not come alive without first being a dormant potential for growth into becoming alive; what you sow bodily is not now in existence in all your fulfillment of all your personal possibilities for being created in all your possible glory. In accordance with His desires to be involved in the creation of life God's design is to give nourishment for bodily seeds to grow in accordance with their own growth potential.

Not all existing bodily (flesh) is the same. In the midst of heaven-earth fusion bodies are both heavenly (celestial) and earthly (terrestrial); embodying heavenly and earthly glory; a glory like unto the sun, a glory like unto the moon and a glory like unto the stars; carrying and bearing various degrees of glory; and thus is the coming alive of persons from a dormancy of their potentiality in to their resurrection. (I Cor 15:35-42)

This is how The Second Coming of Christ Is; Christ the first fruit ecstatically, and also those who are growing into their ever greater potential glory in the nourishment of their Realizing their being in His presence (*parousia*), in varying degrees of glory (I Cor 15:23).

Many scripture readers are more or less acquainted with the New Testament accounts of the transfiguration of Jesus in the presence of Peter, James and John.

Jesus took Peter, James and John up into a high mountain where they were alone; in their presence He was transfigured (and to a degree, they through Him). His face shone like the sun, and His clothes became white as the light. And they saw Moses and Elias appear, conversing with Him. Then Peter spoke Lord, how enlightening and enlivening it is to be here. If you wish it, I will make three tent-tabernacles here, one for You, one for Moses and one for Elias. (Matt 17: 1-4)

It is typical for readers of the transfiguration account to read it impersonally and only as a dramatic event occurring two thousand years ago; which is good to know about to fit it into the picture of their desires to be Christian or to understand Christianity; not really being aware of these ways they read it.

Yet it is the conviction of philosophically prophetic biology that through personal and prophetic interpretotranslation these and other but related scriptural accounts in The Old and New Testament may reveal unexpected awareness of signs and fulfillment of The Second Coming of Christ in to persons in correlation with personal well-Being. In other words, the transfiguration of Christ and others may be contemporized in to persons lives here and now through their engaging themselves in philosophically prophetic interpretotranslation in such ways that the transfiguration of The Second Coming of Christ is a Reality in to them.

Prerequisite to understanding this interpretotranslation possibility and prophetic Reality is a Realization and comprehension that these accounts related to The Second Coming are of necessity parables and can only be appropriately and adequately be interpretotranslated as such. Persons who attempt to relate to these accounts only through logical and scientific and Western-industrial objective literal-mindedness are unable to creatively envision and find and fulfill the next dimensional transfiguration (resurrection) of their lives made possible thereby here and now in ecstatic-spatio-temporality.

Prophetic awareness, personally, of the ecstatic-spatio-temporal nature of The Body of Christ is

essential for their transfiguration in to the presence of Christ. The Body of Christ, including His flesh, is a veil, through which it is possible for us and others to become and be free to enter into sacred sanctuaries, including tabernacle-tent sanctuaries by new and renewing and living ways. (Heb 10:19-20) This includes ourselves becoming and Being a sanctuary bodily ; dwelling in The Body of Christ and in ecstatic-simultaneity His dwelling in us bodily, Being unveiled to us through His Second Coming in to us; through channels and conduits not seen or seeable publicly and objectively. An essential conduit of this Second Coming and presence of Christ is participation envisioningly in The Lords Supper in the Tabernacle-tent presence of Christ in His glory. This, Christ in due time and ways communicated in to Peter, James and John and others. Peter's offer, though appreciated, was then inadvisable and unnecessary, since they were already involved in Being *entabernacled* in the entabernacling and illuminating coming and presence.

This is in the likeness of the bodily entabernacling of Jesus, the incarnate Son of Man. After His driving the money changers out of the sacred precincts of the temple He said to them, You should not make My Father's house a temple of selfish and elicit profit in your merchandizing. And His disciples remembered that it is written, My zeal for Thy House nourishes me to be active in my strength to serve you.

Then the Jews said to Him, What sign dost thou show us, why thou doest these things. Jesus said to them, When you destroy this temple, in three days I will raise it up. Then the Jews said, Forty and six years was this temple in being built and wilt thou erect it in three days? But He spoke of his *body* being a temple. When, therefore, He was raised from the dead, his disciples remembered that He had said this; and they were enlivened by the words of the scripture and the words Jesus had spoken. (John 2:14-22)

Signs and affects of His presence and our tabernacling in glory together are our Being uplifted in a high mountain and in clouds; in varying degrees of glory transfigured (resurrected).

The transfiguration involved and involve Moses and Elias in a symbiotic relationship with Christ; introducing Peter, James and John into transfiguration in to this symbiotic relationship as well as that from an Old Testament context, the transfiguration of the symbiotic trilogy Elijah-Elisha-Elias. Prophetic insight in to the infusion of the glory of this trilogy into the transfiguration of persons is enhanced through philosophically prophetic biological awareness of meanings in and significance of their names, along with that of Jesus, John who baptized Jesus, and many other prophets. It is reported in scripture that the names of Adam, Eve, Seth, Enos, Shem, Noah, Abraham, Sarah, Isaac, Jacob, Esau, Moses (Exodus) and Saul-Paul (Acts 13:9) instituted and changed by Divine inspiration for Divine purposes.

Naming

The ceremonial practice in which persons bestow names on their children has its own degree of sacredness. In addition and at times there is a high degree of sacredness relating to Divinely inspired prophetic naming. Philosophically prophetic biology searches for meanings and the significance of Divinely inspired naming.

What is it that the word to name tells us? When we name a thing, we furnish it with a name. But what about this furnishing? The Name, when meaningful and significant, is not just draped over the thing. If it is we turn the name into an object. We take the relation between name and thing as the coordination of two objects. The question is whether this coordination will ever allow us to give heed to what constitutes the creative possibilities of being involved in the process of Divinely inspired Naming. This coordination is not a coordination of objects, which we can see simply with our natural eyes, but is a coordination of seeing Realities especially personages Divine and human according to their possibilities and creation of life activities. An important question for us is whether we give heed to what constitutes the peculiar properties of the name.

Equally fundamentally, to name is to participate in a calling and the clothing of someone with a word. Who is called appears and is present in one way or another. So called by name, called into Being present, the one named in turn calls. By naming, we call on who is named to be present, to arrive, to appear. Appropriate naming consists by its nature in the Real way of calling or Being called to come into presence, including commending and requests, and at times commands. (Heidegger, Thinking, p. 120)

This is the essence of prayer, prayer in the aura of the Divine milieu, in the midst of which the creation of life takes place. This is the essence of Being in communication, personally; and is the channel of the intersubjectivity of creative personal and interpersonal relationships Divine and human.

Jesus spoke about John, who was baptizing in the River Jordan, Why did you go to see John? To see a prophet? Yes, but did you realize that he is not simply one of those prophets like the various companies of fifty prophets not-yet contributing to and involved in the creation of life as were Elijah and Elisha? (II Kings, chapters 1 and 2) He is not the embodiment of that Spirit of Prophecy preparing persons for the ways of the coming

strength of the sacred sanctuaries of the enlightenment of your own enjoyment of your abiding peace and love, then you abide the day. (II:Ch.13, p.137) (Matt.24:42-51)

Being-in prophetic faith involves Being-in the coming and presence of The Cosmic Redeemer. Of course, comprehending well what this is like requires experiencing it personally. Nevertheless, there is value in written and verbal discourse with regard to it in the interest of clarifying thought in this regard and perhaps Being thought provoking toward and for and in to Being so involved personally.

The Need for Interpreto-translation of Scripture

A review of passages of scripture pertaining to the coming and presence of The Cosmic Redeemer reveals the need for interpreto-translation of related scripture. Upon circumspective deliberation, it is seen that apocalypse-scripture, for instance the New Testament Book of Revelation, is not written and should not be interpreted as ordinary straight-forward prose and explanatory literature like physics and chemistry and sociology and traditional philosophy are. Apocalypse phrases not in ordinary prose, yet referring to the coming and presence of The Cosmic Redeemer are: in the spirit, voice as of a trumpet, son of man, eyes as a flame of fire, I Am Alpha and Omega, I am the beginning and the end, in the beginning was the Word, the darkness comprehendeth not the light and life of man, understanding the mysteries of the kingdom of heaven and lightning flashes in heaven.

When the interpreto-translation of apocalypse-scripture matures in Divine enlightenment creation-power, a striking and amazing and startling revelation takes place. It is revealed to those engaging themselves in prophetic faith that a common way that *persons are idolatrous* is concluding, in varying degrees of awareness, that God *intervenes* in the affairs of man; that is, persons are often involved in *not distinguishing* Carefully between interference and Divine *intercession*.

The Lord embodies The Holy Spirit of *intercession*, which is the presence of Divine Enlightenment always around and about, in gentle touch, with in persons, building (high)ways for persons to follow toward and in to their creation of their Becoming evermore fully alive. (III:Ch.20, p.2)

The amazing nature of this revelation that it is idolatrous to think that the Lord intervenes in the affairs of men, which he never does, is also startling when it is Realized that there is much idolatry in all Christianity throughout Christian history, which the Lord has not intervened in. Christians are proximally and for the most part unaware that the Lord did not dictate the writing of the New Testament to supposed apostles and prophets who were in a robotic-trance state; and did not automatically guarantee that this scripture was 100% accurate in representing all of his mind and will and that every person reading every portion of the New Testament would be automatically guaranteed that they would robotically, without the insertion of their own personal thought processes in prophetic faith, automatically understand 100% of what was and is in the mind of the Lord. In other words, though there has been enormous value to Christians being exposed to the New Testament throughout the Christian centuries; nevertheless certain aspects of Christian tradition are discovered in prophetic faith to be inaccurate and inadequate to the truly creative personal growth of persons.

'The Second Coming' of Christ

A major Christian tradition that is inaccurate and inadequate and in ways diverts the creative-thought possibilities of persons to in Reality discover and live in the light of the coming and presence of The Cosmic Christ is the Christian tradition regarding The Second Coming of Christ. This tradition diverts the thoughts of persons from these ontological and prophetic Realities by so focusing their attention on spiritual Realities being essentially present-at-hand and objective and objectively observable realities that the spiritual Realities of the coming and presence of the Cosmic Christ are mis-takenly mis-placed and overlooked and lost.

Startlingly, Christians and persons in general are unaware of the fact that the phrase The Second Coming of Christ does not appear in the New Testament. It is a phrase contrived early in Christian history after the New Testament itself was canonized. This phrase evidently arose by persons misinterpreting certain apocalyptic-scripture passages. An example of this is the way persons have interpreted an apocalyptic statement of Jesus in response to this question by the disciples, Tell us, what shall be the sign of thy coming, and of the end of the world? To begin with, the English words used here, coming and end and world are translated from the Greek words *parousia* and *telos* and *aeon*. This passage should be interpreto-translated, What shall be the sign of thy *personal presence* and *ontological purposes* aeonically.

After giving a long list of signs in response to this question, Jesus then said, For as the lightning cometh

Ontological concern should not be confused with ordinary fear and anxiety; but is rather the ontological-personal desire to find and mature and fulfill one's own Real Personhood in one's very own Worldhood. This is accomplished in personal appropriation. The appropriation and appropriating the appropriateness of what is appropriate in personal presence is the presencing and allowing-to-be-present personally of the essential nature and character and personal rhythms and attunements in our personal destiny, which Are Really there (Dasein) in these ways of Being persons; which is their personhood in their very own worlds of their worldhood. This appropriation always tends toward and to draw forth from boundless concealment the Realities of personal presence which are appropriate to be revealed in ways and to whom these personal revelations are appropriate.

As one perceives these manifestations which occur in varying degrees and times in to those exercising prophetic faith, the nature of the essential character of the existence of persons becomes more and more obvious in their own personal rhythms and attunements. Whenever and to the extent and in the ways that a person finds himself to-be-in-tune in some aspect of his existence, he then knows it to be appropriate in its attunement. The hearing and seeing of the appropriate attunements and rhythms of personal existence are felt. Persons are better able to hear and see their own most appropriate attunements and rhythms, or approximations thereof, as and to the extent that their feelings become more and more creatively sensitive. (III:Ch.22, pp.12-13)

The Cosmic Redeemer in Prophetic Faith

The revelation of Jesus Christ unto his servant John. I was in the spirit on the Lord's day, and heard behind me a great voice, as of a trumpet. And I turned to see the voice that spake with me. He was one like unto the Son of Man. His head and his hairs were white as snow; and his eyes were as a flame of fire. And he laid his hand on me saying unto me, Fear not; I am the First and the Last, and I am alive forevermore and have the keys of hell and death.

John, to the seven churches which are in Asia: grace be unto you, and peace, from him who *Is*, and who *Was*, and who *Is-to-Come*. *I Am* Alpha and Omega, the beginning and the ending, saith the Lord. (Rev.1:1-18)

In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehendeth it not. (John 1:1-5)

Some disciples approached Jesus and said to Him, Why do you speak to people in parables? Answering, He said, You are coming to understand the mysteries of the Kingdom of Heaven, but others seeing, they understand not, for these things can only be comprehended prophetically through parables and other prophetic ways of communication. (III:Ch.12, p.98) (Matt.13:10-13)

Lightning flashes back and forth and around and about the atmosphere and illumines here and there, so this is like the way the son of man is to-be located in their own day. Paramount for them, it is necessary for them to feel and touch and sense and so experience the inner core and outer mantle of man's life. All those involved intimately with the son of man in their own life-giving atmosphere in the kingdom of Heaven near-here are like those in the days of Noah and Lot, along with Abraham. They have been, are, and will be involved in creation-design and creation-activity; involving themselves in foundation-creation and home-dwelling-creation for themselves and families and cities and kingdoms. (III:Ch.13, p.138) (Matt.24:27)

It is well for you to ever increasingly awaken then to the possibilities for Well-Being for yourselves and those around you. It is well for you to ever increasingly prepare yourselves for the presence and coming of the son of man. This is ever increasingly fulfilled by Being-aware of ways of personally coming-into-Being and Being-Really in son-of-man presence. The coming and presence of the son of man *Is* in the clouds of heaven with great personal peace and joy and love power and glory.

Like the five wise young ladies, only those who are prepared to participate in those days in peace and joy and love will be enabled to do so. This preparation is not fulfilled by calculating calendars and days and hours the way people are accustomed to doing to celebrate their festivals and holidays. Another way of being watchful is advisable. When you are mature in your preparation in Caring for your Well-Being in growing consistently in the

and presence of Christ (Messiah), in to persons by embodying components also of the Spirit of Elias, and Elijah, of Elisha. (Matt 11:7-12).

And how can I describe the response of this generation to John and myself? They are like children sitting in the market place for when,

We piped for you and few of you would dance.

We wept for you and you know not how to mourn. (Matt 11: 16-17)

Jesus also spoke of not being received in various towns, in spite of His miracles (Matt 11:20-24); nor had many baptized by John realized that though he was preparing the way for Jesus' redemptive activities, both would be, in their symbiotic relationship, misunderstood and rejected in many ways. It was unlikely that an account of the report of the prophetic experience of Zachariah, John's father, had circulated at that time and probably not in that generation.

It fell to Zachariah's lot, by priestly custom, to enter the temple sanctuary and offer the incense. There appeared to him an angel of The Lord and said, Do not be afraid; your prayer has been heard; your wife Elizabeth, even in advanced age like unto Sarah and Abraham begetting Isaac will bear you a son, and you shall call his name John. He is great in the eyes of The Lord. From his birth he will be filled with the Holy Spirit; and he will gather and bring back many Israelites a remnant to the Lord their God.

He will go before The Lord as His forerunner, embodying the spirit and power of Elias to seal the hearts of parents and children together; to prepare the way for the conversion of some of the rebellious to the ways of righteousness, to prepare a people to come into and dwell in the presence of The Lord. (Luke 1:8-17)

Six months later the angel Gabriel announced to Mary and Joseph that they would become parents of The Son of God, King over Israel forever (Luke 1:26-33). As such He was to-Be in a miraculous symbiotic relationship with John.

Jesus, reading Isaiah in the synagogue, spoke of Himself: The Lord has anointed me with His Spirit to prepare the way to release prisoners and recovery of sight to the blind. After a general stir of both admiration and discontent He made this observation, Frequently, a prophet goes unrecognized, for the most part, in his own country. There were many widows in Israel in Elias' time, when for three and a half years there was a famine; yet it was to none of those that Elijah (Elias) was sent, except to a widow at Sidon. And again in the days of Elisha there were many lepers in Israel, and only Naaman the Syrian was healed. (Luke 4:16-28)

Romans, I Paul ask then, has God rejected Israel and His people in this generation? I do not believe it. I am an Israelite myself, of the stock of Abraham. No, God has not rejected His people, either of old or now. Do you know how Elijah plead with God against Israel, who had killed the prophets, and the Divine voice said to him, I have left myself seven thousand persons who have not worshipped Baal, In just the same way at the present time a remnant has come into Being now, discerned and identified by the grace of God. (Rom 11:1-6)

A deputation of priests and Levites asked John who he was. He said, I am not the Messiah. What then? Are you Elijah? He replied, I am not simply Elijah reincarnated to carry on the ancient activity of Elijah. Then who are you? He answered in the words of the prophet Isaiah: I am a voice crying aloud in a spiritual wilderness, It is well for you to prepare yourselves for the coming and presence of The Lord, embodied in the Lamb of God, who is now among us. [Embodying the spirit of Elijah-Elisha-Elias preparing the way for the coming of the Lord.] The next day he saw Jesus coming towards him. Look, he said to those with him, There is the Lamb of God; it is He who Absorbs and reconstitutes the sins of the world. (John 1:19-23)

CHAPTER 13

Apostle Paul VI: Prophetic (Families) Ecclesiology

Families and Peoples

Though *ecclesia* is typically translated church in the New Testament, which is usually advisable for persons as they relate to scripture, the root meaning of this word is to be called out of being lost and fallen in the world of the they in ways detrimental to personal Well-Being and then dwelling in realms of living in really Being alive in oneself and in and with others. This is the interpreto-translation for considerations of prophetic ecclesiology.

Prophetic ecclesiology is envisioning ways persons relate with themselves personally or impersonally in the midst of relating with others personally or impersonally, involving individualizing, grouping and universalizing of persons.

Only relatively recently in human history has the significance or personal individuality been broadly recognized. Recognizing its significance, however, does not thereby automatically release or realize its creation-meanings. Locating adequate boundaries and relationships of individuals and communities is only now beginning to encounter significant widespread investigation. Metalogical prophecy is seeing investigations into the meanings of personal ontology to be necessary here. (I:102)

Though in some sense men as men are all alike, yet it is also the case that in some sense all men are not equal, that not everybody has aptitude and claim to everything. The essential gathering together, then, of men and nations is complicated by the need to allow for and account for the individual essential differences between men (persons) as well as their similarities. This can only come about as essence-seeing eyes are developed. (I:84)

The average everyday ways in which people live their lives is accompanied by a sense of familiarity with the world. This everyday familiarity gives the impression to persons that they are now authentically at home in the world. In this lostness, persons are inspired by inauthentic hopes. Yet from time to time, anxiety is manifest and brings persons back from the scattering of their absorption in the world and the being-at-home of average everydayness to sense, however vaguely, that this floating is really a not-at-home.

The most appropriate gathering from this scattering is that in which persons are most authentically and currently individualized and grouped together and universalized in those combinations of personal existence which are most appropriate; it is the appropriation of the most appropriate boundaries in personal existence; it is the maturing of the process of persons most appropriately identifying and being-in their most appropriate combinations of personal existence.

Metalogical postclassical prophecy envisions the creation and annihilation of man in personal existence sociologically as persons being-in each other transcendently in their own care in such a way that they are the personal potentiality for, and are essentially, coming-to-be-in one another in their own ways of being themselves essentially so carefully that they universalize and group and individualize themselves in such a way that they are finding and becoming and, as such, creating who they essentially are in and from themselves and each other. (I:178)

A general overview of the activities, ministry and personal experiences of Paul may be advisable to give perspective to his prophetic ecclesiology. His home base from which his various activities originated and to which he periodically returned was Antioch in Syria, which is at the northeast corner of the Mediterranean Sea near the coast about 300 miles north of Jerusalem and 50 miles southeast of Tarsus, the city where his home was prior to his conversion to Christianity. Antioch in Syria became his home after his conversion. The 1st year of his 1st missionary journey was spent in Antioch. Between his 1st and 2nd missionary journeys he abode a long time with the disciples in Antioch. (Acts 11:25-26; 14:28) (CC)

Persons Being a 'Bridge of Diversity' 'in' Prophetic Ecclesiology

The prophetic ecclesiology of Paul involved him in Being a creation-bridge of diversity a major feature of prophetic ecclesiology. Paul was bilingual communicating in both Greek and Hebrew (probably the Aramaic dialect of Hebrew). In the midst of conflict in Jerusalem and Caesarea after the 3rd

persons do not Really know all there Is to know with regard to what death Really Is. So, wisdom in prophetic faith stimulates the personal resolution to discover what can be known prophetically about life and death.

The everyday way of being-toward-death as a gloomy certainty of being-no-longer present-at-hand is inauthentic. Personal existence is essentially and authentically possibility. Everyday thinking and traditional philosophical thinking take present-at-hand certainty to-be on a higher ontological level than personal possibility. Yet, as a personal existential way of Being-oneself essentially, personal possibility is the most primordial and ultimate positive way in which a person Is-there, always. Being toward death creatively in resolute anticipation as a personal possibility of thereby finding their very own ways to fulfill their lives is ontologically more authentic and more basic and more certain in the significance of personal existence than is the certainty of death as a being-no-longer present-at-hand.

Authentic Being-toward and Being-in death involves the ontological anticipation and fulfillment in prophetic faith of the Realization of persons Being-themselves authentically in their essential ways of Being-themselves. Without this ontological anticipation of fulfilling their very own personal possibilities, this would remain Being-unrealized. This is the way that a person's Real possibilities for Being-alive may be taken over by himself, Really. Then, whatever death may be, insofar and inasmuch as a person is Realizing his own personal possibilities, so long as he is Really-Being that way, this is certainly his very own most fulfilling way of Really Being-alive. Fulfilling these personal possibilities Is, then, *more certain* than the certainty of saying and thinking that death is certain in the sense of being-no-longer present-at-hand. (I:Ch.7, pp.129-130)

Persons becoming enabled to Really fulfill their Being-alive in and through prophetic faith is the most authentic and certain way of persons Being-in their Joy-in-living, stimulated and found and fulfilled through the appropriation of ontological anticipation of their future founded on one's own ontological past and present Real-personal possibilities.

Ontological Concern and Sabbath Rest in Prophetic Faith

Prophetic faith can only be founded and matured and fulfilled in Sabbath Rest, which is rest from fear and jealousy and economic stress and illness and ignorance and vengeance and depression and anxiety and anger and lust; all of which detonate types and degrees of intellectual and thought infiltrating and emotional static which significantly interrupts and at times obliterates that personal ontological and existential stasis and stability necessary and essential and sufficient to establish prophetic faith.

For philosophical prophecy, sabbath rest does not signify simply and only a designated day of the week to participate in religious services and ceremonial functions as does man so far, though these may be included, but Is a province in which next dimensional man dwells. Next dimensional man envisions Man as-Being persons who, as -Being Care essentially, Are always essentially in their own Care, concernfully, in Divine Light. Proportion and appropriations and types of Sabbath-Rest in their own Time-Space-Energy are not calculations by correlations of everyday present-at-hand expenditures of time-labor-energy; but are individualized and grouped and personalized together and are calculated on the basis of personal measurement of personal concern needs and desires at the time; personal-existential Time-Space-Energy.

For next dimensional man persons Are always Being-in Sabbath Rest personally all the time with in persons own Real Personhood in their very own Worldhood. Persons Are their very own most accurate and adequate revelation-measurement of their very own always Rest-ful labor-energy as and to the extent that their own Care for themselves in their very own concern for themselves, together, is manifest.

Sabbath Rest for next dimensional man is incorporated in to the kind of Being man essentially Is. Persons always Are, essentially, in their own Care concernfully. Whenever and to the extent that persons are enabled, in Divine light, to find and dwell in their very own ways for Being themselves essentially they Really dwell in their very own everdeepening personal fulfillment. Fulfilling their very own ways for Being themselves essentially is always Rest-ful. This is next dimensional sabbath rest. Whenever and to the extent that persons lose their very own Being-themselves essentially in their own Care, they become subject to and fall into fear-worry unrest, dis-placing their very own personal concern-fulness.

Persons losing sight of their Being-themselves in their own Care, concernfully, Is often manifest, at times unwarily, as fear of personal inadequacies and personal deficiencies and lack of prosperity, whether rich or poor, and as fear of losing their identity; and, in ways, as fear of God and divine retribution for violation of the divinely-decreed commandments. It is typical for persons, then, to labor to make compensation by participation in formal sabbath day commandments and services, or to compensate by everyday vigorous labor and determination. (II:Ch.,12, pp.122-128)

ontological mystery includes an essentially positive recognition of ontological intuition mystery, particularly whenever and to the extent that I become aware of aspects of my Being myself essentially. This sphere of awareness goes on when I find myself aware of and acting on an intuition which I possess, without at times knowing all there is to be known about it; an intuition which can grasp itself only through the modes of experience in which its image is reflected upon itself, and in which it lights up the meanings in and significance of particular intuitions by being thus reflected in them. (III:Ch.16, pp.106-107)

Resolute Anticipation in Prophetic Faith

If it is simply said, in whatever degree and type of confidence, that faith is faith in the future, this confidence has the value of focusing varying degrees of attention on the practical advisability of preparing and planning for being enabled to get along well in a person's practical everyday affairs. In addition to this value for persons, which prophetic faith accepts and includes, it adds the value of prophetically resolute anticipation to Be a personal possibility. Prophetic faith in the future includes and hence out of it arises persons embodying their very own personal time and timing and living-rhythms and attunements in their personal multidimensionality in ecstatic-spatio-temporality in their *always* Being-in their very own self-subsistent Care in and toward and for themselves, in Divine light.

Embodying personal Care includes Being-in both factual and ontological attitudes of willing and wishing, concern and solicitude, circumspective deliberation and resolute anticipation of ends and of the future, all the while Being-in archeo-teleology. As a word, archeoteleology is unfamiliar to persons. This word derives from the Hellenizing of Christianity from the early centuries of translating the oral-Gospel, now lost, of Jesus and the apostles, from Aramaic into Greco-New Testament literature, to send meanings in and the significance of words of Jesus and Peter, James and John in to the world at large for generations. The Greek word *arche* is familiar in Anglicized translation as the expression in the beginning in Genesis 1:1 and John 1:1. The Greek word *telos* is seldom familiar to persons.

In prophetic faith, the word *arche* is interpreto-translated to mean the cosmo-creation resources in persons and also from whence persons Being-in history in linear-sequential time is made possible; as well as those personal and Divine cosmo-creation resources embodying and from whence personal ecstatic-spatio-temporality and transcending-subjectivity-objectivity arise. In prophetic faith, the word *telos* is interpreto-translated to mean personal and Divine cosmic-purposes in their appropriation in their personal and Divine ways of Being-in the creation of life. *Archeoteleology* is the multidimensionally ecstatic realm of appropriating persons in to levels of existing with in which they may, together, grow evermore fulfilling in to existing creatively, together, as they themselves Really Are. (II:Ch.11, p.112)

Resolute anticipation in prophetic faith is a significantly different outlook on and way of life of persons who are engaged in this prophetic awareness. For instance, the nature of certainty regarding the future, as well as the past and the present in their lives becomes radically altered. This alteration in their lives is, in ontological depth, a matter of birth and life and death; and of personal certainties and personal possibilities and in-depth personal security and in-depth personal comfort.

This prophetic anticipation is resolute regarding Being-in and toward and for their own death. This Being-resolute involves a personal patience-power in in-depth personal security and comfort in a person Being-in enlivening personal modesty. When persons are *only* anticipating their demise from life to Be a present-at-hand death, that is, simply a no-longer functioning of their body as an object, then this anticipation of their future becomes a gloomy anticipation of the ending of their lives as being certain in this way.

Resolute anticipation involves a person in an in-depth ontological determination to Really find out what the facts of life and death Really Are, in prophetic faith; since this awareness is *only* possible through prophetic awareness. This way of Being-resolute is essential to discover the facts of life, since it is completely contrary to the heavy weight of the conclusion people proximally and for the most part have; that their present-at-hand death the way they picture their death to Be is the *only* way it could possibly Be. This immodesty of thought is understandable, however, since the ordinary everyday sense perception of what happens when death takes place is so powerful that it looks certain that it must be this way; whence the need to Be prophetically resolute in the face of this presumed certainty. When, then, a person can discover prophetic modesty in the face of this certainty, through resolute anticipation in prophetic faith, a whole new outlook on and the prophetic envisioning of what personal and ontological existence Really-Is becomes increasingly manifest.

Resolute anticipation of Really Being-in Being-alive personally is the matrix in which the personally modest Realization occurs that outside of what prophetic faith becomes enabled to know and envision,

missionary journey and before going to Rome, the chief military captain took Paul out of the conflict and to the military compound. At the compound Paul spoke to the chief captain in Greek, informed him that he was a citizen of Tarsus in Cilicia and requested the privilege of speaking to the Jews. The request being granted he spoke in Hebrew, pointing out that though born in Tarsus he was educated by Gamaliel in Jerusalem. His fluency in Greek was probably learned in Tarsus and Hebrew was probably learned in Jerusalem and perhaps also at home in Tarsus. (Acts 21:37-40)

Paul was also tricultural: Jewish, Greek and Roman and was a Roman citizen by virtue of his citizenship in Tarsus in Cilicia. As such was able to function in ways in all three cultures in favor of the ministry he was called upon in his Christ-vision on the road to Damascus.

Paul's 1st missionary journey lasted two or more years from A.D. 47 through A.D.49, beginning with lengthy preparation time in Antioch in Syria and proceeding through the Island of Cyprus (two cities) and three provinces (five cities) in eastern Asia Minor; traveling approximately 600 miles. A short amount of time was spent in these cities and most of the time was spent in Antioch in Syria, probably in rest and resuscitation and planning further journeys. (Acts 13 & 14) (CC)

Paul's 2nd missionary journey lasted three or more years from A.D. 50 through A.D. 52, again beginning with lengthy preparation time in Antioch in Syria and proceeding through six provinces in eastern and western Asia Minor (three principal cities), the three provinces in western Asia Minor being mostly rural areas; it also included four cities in Macedonian Greece and three cities in Greece. He had no lengthy stay anywhere and traveled approximately 1,700 miles. (Acts 15:36-18:22) (CC)

Paul's 3rd missionary journey lasted three to four years from A.D. 53 through A.D. 56, again beginning with lengthy preparation time in Antioch in Syria and proceeding through five provinces (mostly rural areas, including synagogues) in eastern and in western Asia Minor, but included two cities; Macedonian Greece (one city) and Greece (1 city). He then went directly to Jerusalem at the end of this journey rather than returning to Antioch in Syria as he did after the 1st and 2nd missionary journeys. (Acts 18:23-21:17) (CC)

It is somewhat misleading to refer to Paul's activities as missionary journeys though thousands of persons were converted to Christianity through the efforts of himself and various missionary companions; in rural areas and small and large cities over much of the Roman Empire, particularly in Greece, Asia Minor and Syria during his approximately 10 year ministry from about A.D. 47 through A.D. 56. Yet he stayed over two years in Antioch in Syria, over two years in Ephesus, a city in Westernmost Asia Minor near the coast of the Aegean Sea which separated Asia Minor and Greece, and two years or more in Corinth a Greek city 10 miles west of Athens. So, more of his time was spent in Antioch, Ephesus and Corinth cultivating prophetic ecclesiology than journeying, even though he covered approximately 4,000 miles during those 10 years. (CC)

Synagogues and Disputation

Throughout each of the three missionary journeys the central place of his ministry was Jewish synagogues. At times he was accepted in the synagogues and at times he was driven out.

The word synagogue is a Greek word meaning a gathering together. The Hebrew word is *Keneseth*. These terms applied both to the congregation in provincial areas, towns and cities, and also to the room in which were held sabbath day meetings for prayer and praise, but not sacrifice (which was performed only at the temple in Jerusalem) and to meetings held during the week for mutual instruction, disputation and administration of justice. The institution of the synagogue dates probably from the captivity in Babylon, beginning in 734 B.C. (CC)

The word translated dispute in the King James New Testament comes from two Greek words, *diakrino* (or *diakrasis*) and *suzeteo* (or *suzetesis*), which are basically synonyms and mean one or more of the following: to separate thoroughly, oppose, discriminate, decide, contend, discern, judge, judicial estimation, dispute, to investigate jointly, discuss, negotiate, mutual questioning, and reason together.

Some format of synagogues, though not only Jewish, and various combinations of these meanings of disputation, especially creatively vigorous discussion, are essential to the development of prophetic ecclesiology; which in turn is essential to the creation of Being a person in all of its components and processes of creative personal maturation.

Persecution and Disputation

Persecution arises from those who are unable, at the time of the persecution, to personally participate in the most appropriate gathering of themselves together from their being scattered in their own lives. When

appropriately gathered together in prophetic ecclesiology persons are authentically individualized and grouped together and universalized in those combinations of personal existence which are most appropriate. (I:92-93)

The word persecution here refers to events which occur in a variety of ways, from overt violence to rejection to misunderstanding to lack of understanding to indifference. This is one of the major problems to recognize and overcome in coming to dwell maturely in prophetic ecclesiology.

Paul, Being a bridge of diversity in prophetic ecclesiology, faced the challenge everywhere in his ministry of being confronted by some segments of Jewish communities which were rigidly fundamentalistic regarding their views of their heritage as descendants of Abraham and Moses. According to these views their fulfilling the covenant of God with Abraham and his seed required, without any possibility of any exception, the circumcision of every male person. Otherwise the covenant is broken and a sin requiring banishment and excommunication from the Jewish faith is required. According to these views their fulfilling the covenant of God with Moses required living rigorously all of the requirements of the Law of Moses, without exception. In many cases it was believed that any single violation of the law forfeited the salvation of the person, except an atonement were made according to the precise prescriptions of the law through the sacrifice of the prescribed animal by an authorized priest of the priestly lineage.

Since for these fundamentalistic Jews non-Jews, or in other words Gentiles, were incapable of fulfilling the covenant of Abraham and the laws of Moses, salvation was beyond their reach. These fundamentalistic Jews made it a point to be mono-lingual knowing only the sacred language of Hebrew and to be mono-cultural. These were the Jews who were the primary instigators of the persecutions and disputations Paul became involved in.

Fundamentalistic persons are a reality in most if not all societies and represent an important value in these societies; particularly the continual preservation of traditional values and ways of life. When fundamentalism becomes problematical it involves some form of those persons concluding and espousing in subtle or overt violence their conviction that their values and ways of life are the only legitimate and true and valuable ways of life.

Had there not been fundamentalistic Jews in Jewish history there likely would not have been Jewish synagogues, through which Paul was able to assist both Jews and Gentiles to find the spiritual dimensions of Christ Being-in their lives.

At various times and places and ways persons being a bridge of diversity in prophetic ecclesiology are involved in various forms of persecution and disputation and conflict, as well as being involved in processes of personal growth into personal salvation .

1st Missionary Journey

At Iconium in Galatia in mid-Asia Minor Paul went into the synagogue of the Jews, and so spake that a great multitude both of the Jews and also of the Greeks believed. But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. (Acts 14:1-2)

2nd Missionary Journey

Paul and Barnabas abode long time with the disciples in Antioch in Syria. On an occasion there certain men came down from Jerusalem teaching that except persons are circumcised after the manner of Moses, they cannot be saved. When therefore Paul and Barnabas had no small discussion and disputation with them, they determined that Paul and Barnabas and certain others of them, should go up to Jerusalem unto the apostles and elders about this question.

Apparently some of these disciples favored the necessity of circumcision and some were amenable to the counsel of the apostles and elders about this question. In Jerusalem Peter resolved the issue for those having confidence in the apostles and elders by declaring not circumcision but those who hear the word of the gospel and believe shall be saved, whether Jew or Gentile; the key element being the salvation of those whose hearts were purified by faith in God. (Acts 15:1-11, 21)

In the synagogue at Thessalonica in Macedonian Greece, after Paul preached Christ crucified and resurrected, the Jews raised a furor in the city and Paul and Silas were smuggled out of the city and traveled to Berea. The Thessalonican Jews followed them and continued their persecution of Paul. (Acts 17:1-23)

3rd Missionary Journey

Paul came to Ephesus near the west coast of Asia Minor and entered into the synagogue, preached Christ

pp.121-122) Primary reflection is not immediate reflection but involves a translation process from sensory perception into primary reflection, and is not primary as-Being unmediated ; but is primary in the sense of Being the first and often the only type of reflection persons engage themselves in. So we need now to probe the primary reflection and everyday notion of sensation becoming a transcription or translation of a message, which involves a *code*. In the code the elements of both sides of the transaction, both emission and reception, become oriented to each other in the mind. Every transmission of a message, indeed every instrumental act of any sort at all, should be regarded as a *mediation*.

For persons to become aware of the Real nature of their ontological biology is to move beyond the mediatized immediate into their awareness of their *non-mediatized immediate* Realities in their lives; the principle one under consideration here Being the non-mediatized immediate Divine presence in their lives, a quintessential foundation in their prophetic faith. What this is like may be referred to as a gentle-exclamatory mode of human experience: the O! , the Ah , the Ah-so , the Ah-ha , the Ah, it is Really me-Being-in Divine enlightenment , which I Really am comprehending in some measure as it Really relates to my life and who I Really Am at this point in my life. This transcends ontologically the thought-content and conclusions about my existence and my responses in primary reflection to ordinary feeling and sensation. (III:Ch.19, p.122)

'Revolving Instinct and Intelligence' in Prophetic Faith

Divinely illuminated and illuminating suggestions inserted in to personal existence are inserted in to revolving instinct and intelligence . Instinct is the embodiment of intelligence which, at least partially, operates more or less automatically without much direct thought, but which in time develops into less automatic and more understandingly comprehended intelligence.

Personal Intelligence is an aspect of personal existence which always includes ontological memory, conscience and Care. This personal intelligence is not understood as to what it is by simply considering a person to be smart or really smart in ordinary ways and experience. When measured by some sort of formal testing, what is tested is some combination of aptitudes , achievements and I.Q. (Intelligence Quotient), which involves among other things the speed with which persons come to conclusions in identifying accurately patterns among ideas, objects and symbols; and in identifying, for example, what a piece of metal or origami paper would look like after being folded along certain previously specified marks or perforated lines.

From the perspective of philosophically prophetic ontology, ontological intelligence is rather identified and comprehended by envisioning the ways and the nature of the conclusions reached whenever and to the extent that persons are engaging themselves in cultivating prophetic faith in the discovery and maturation of who they themselves essentially Are, in Divine enlightenment. In other words, ontological intelligence is a way of working through , very gradually and slowly and meticulously and methodically (mapping and logging) those signs everpresent in persons lives pointing toward and pointing out the ontological personal characteristics of their very own personal ontology. Included in ontological intelligence are ontological intuition, anticipation, deliberation, personal concern, personal responsibility, application of one s talents and wisdom and all personal assets with in which one is personally *endowed*, in the most economical ways toward and for and in to the creation of their own lives and that of others to the extent possible; all of which are modes in personal existence in and of and toward and for the cultivation of prophetic faith.

Intuition

All persons have intuitions, hunches , in their personal existence. Intuitions are thoughts and ideas and understandings and feelings and desires and goals in persons in their personal existence. Persons may be involved in various kinds of intuitions, some of which may be involved in answers to their ontological prayers. It is important to Realize that some intuitions persons have arise from their lostness and fallenness existence and some arise from their personal ontology and most essential ways of Being themselves and some are combinations of both sources and some simply arise from engaging in practical everyday affairs in their lives. Hence, one of the most crucial ontological prayers persons can and should be involved in is for a spirit of discernment in Divine light, to comprehend which intuition is which in their lives. As and to the extent that persons in deep desire and sincerity and creative humility and personal modesty and personally Care-ful watchfulness for finding and fulfilling their personally ontological intuitions to appropriately guide them in evaluating and making appropriate use of all their intuitions in their lives, then these prayers will sooner or later be answered in their lives in Divine light; and they will-Be aware of these answers in ontological depth. As, and to the extent that this occurs, persons are engaging themselves in prophetic faith.

Knowable ontological mystery is involved in prophetic faith. The recognition of knowable

one's own personal conscience. When viewed prophetically, personal biology *always* embodies personal conscience, an essential ingredient in prophetic faith.

Self-perception in personal existence is disclosed in Care as the voice of conscience. Here conscience refers primordially to the existential foundations of personal existence more than some phenomena of social conditioning and is ontologically prior to any description and classification of these experiences of conscience. Phenomena of social conditioning include moral guidelines and rules and regulations for activities in persons lives designed to determine whether these activities are legal or lawful or right or wrong or good or evil. This social conditioning is based upon those practical guidelines that people have found throughout the centuries in their particular cultures and social environments to be the way to preserve law and order in society in the best ways they are able to find and enforce through policing the environment and through the courts, and is necessary and advisable in its own sphere of life. These ways of life are not founded in the existential foundations of personal existence, which are ontologically prior to the ways these moral laws and policies are founded. They are founded in the ultimately at times confusing subjectivity and objectivity in ordinary everyday ways of understanding the nature of personal existence; whereas, the existential foundations of personal existence are founded in transcending-subjectivity-objectivity, in which the more primordial voice of conscience is disclosed in persons own ontological Care in and of and for their personal existence, in their prophetic faith.

In this disclosure of personal Care, neither ordinary vocal utterance nor hearing is the way the voice of conscience is essentially Being-in-communication in and among persons. The voice is a calling in and to and for persons themselves, in Divine light. In this calling of the voice of conscience the voice is rather one's own essential ways of Being emerging in his personal existence. Factual information here is immersed in these essential ways persons are always Being-in themselves, personally. In this calling, one's own self is essentially brought to himself in his own personal existence.

This arises existentially in a persons Being-in their very own personal Care in which this essential and existential calling and listening and hearing of each person is in his own existence, which is a personally-Being-of-God-and-men in and with themselves-and-each-other-essentially in their existence. This self-perception in personal existence is the voice of conscience, that is, the disclosure of each person's essential ways of Being-in his existence. It is in the very heart of all these elements in personal existence that the Divine wisdom and intelligence and advice as Divinely illuminated and illuminating suggestions are inserted. (III:Ch.19, pp.8-9)

What is this like? It Is and feels like Being unmediated immediate personally illuminating Realizations, that are *always* Joyous and Reserved and Serene and Patience-power inspiring and Heavenly and Heaven-earth-fusion Illumination.

To comprehend what it Is and what it is like to Be-in unmediated immediate illumination which is always in prophetic faith, is essential to comprehend the nature of and discern between primary and secondary reflection, and vice versa.

Primary and Secondary Reflection

One of the venues in which answers to ontological prayer in prophetic faith occurs is the thought processes which persons engage themselves in. One of these types of thought processes is secondary reflection, which is a thought process developed upon but after primary reflection. Primary reflection starts to occur when persons feel sensory sensations. Sensory sensation is a stimulus sent out at point X, then transmitted through space under conditions of which physics gives us an intelligible picture, and is finally received and transcribed by the sensitive subject-transcriber, of course in the key of the sense concerned, such as smell, sight, and hearing; this shaking the waves of the atmosphere once it reaches its destination, my nose for example, translates it into the sense of smell. This is primary reflection.

Answers to ontological prayer occur in the personal realm of Divine inspiration taking place in secondary reflection; which is thought processes arising in and through personally ontological biology, which is an awareness that persons and their thought processes are not simply and only a purely natural product of objective stimulus and response; but which is a transcendence of, while simultaneously retaining, natural stimulus and response sensory experience. Secondary reflection can only arise creatively from the *emergence* of the previously submerged ontological Reality of my Being myself essentially, in to thought processes which involve a person in an inner reshaping through secondary reflection of their personal Being and thought taking place, in ontological awareness, of their own ontological nature in the Divine light of Divine Reserved Serene and personally ontological answers to ontological prayer suggestions as to how to proceed in personal growth, to evermore fulfilling grow into and mature their own fulfillment of their fulfilling and enjoying, in cosmic enjoyment, their very own Being-alive, cultivated through prophetic faith. (III:Ch.17,

and reasoned with the Jews. Being so rejected by many of the Jews in the synagogue that he decided to move, he then engaged in discussions and disputations daily in the school of one Tyrannus for two years. (Acts 19:1-10)

Faith, Hope and Love in Prophetic Ecclesiology

The creation-power of Divinely instilled faith, hope and love are absolutely essential ingredients in prophetic ecclesiology.

From the perspective of persecution and disputation one might wonder why the risen Christ would call Paul to such a hectic ministry as he was involved in and why Paul would accept such a call and pursue it so vigorously in the face of the major obstacles continually facing him throughout his ministry. This included his prophetic awareness of and yet his rigorous determination to journey to what he would experience after his 3rd missionary journey, arduous persecution in Jerusalem and Caesarea and the culmination of his prophetically ecclesiological service to Jews, Greeks and Romans in his martyrdom in Rome.

His enormous motivation to engage in this prophetically ecclesiological ministry was firmly grounded constantly in his living vision from the road to Damascus event to his martyrdom, all the while being in the same prophetically ecclesiological mode of living of the crucified and resurrected Lord, his most faithful traveling companion, and He who so loved all the world that He gave His first begotten Son for the eternally persistent purpose of saving everyone in whatever degree of glory they might eventually be saved from every element of destructivity in their existence.

All involved in these processes of the creation of Being and Becoming Really Alive must Be and Be-in and embody their continually increasing degrees of the glory of Divinely cultivated faith, hope and love for all; as Paul so graphically embodied and communicated. (I Cor 13:1-3)

To personally embody prophetic ecclesiology it is also essential to follow in the footsteps of Him who personally embodied and admonished all to Love your enemies, bless them that curse you, do good to them that hate you, and pray for them who spitefully use you and persecute you; that you may be the children of your Father who is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love only them who love you, what reward have ye? (Matt 5:44-46)

Secular Government and Religious Freedom

For most of the time and in most ways a major value of the Roman Empire was and is referred to as *Pax Romana*; that is, citizens in the Roman Empire generally lived in peace. One of the major components of this peace in the empire was religious freedom and major tolerance of the variety of religions throughout the empire.

After his 3rd missionary journey Paul and companions went to Jerusalem to give to the apostle James a report of his three missionary journeys and his activities in bringing the gospel to thousands of Jews and Gentiles. After this report he and his companions engaged in purifying themselves in preparation for going to the temple in Jerusalem. While there the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, crying out, Men of Israel, help; this is the man that teacheth all men everywhere against the people, and the law, and this place: and furthermore he brought Greeks also into the temple, and hath polluted this holy place.

All the city were moved, the people ran together and they took Paul and drew him out of the temple and shut the doors. When news came to the Chief Captain of the Roman contingent assigned to keep peace in Jerusalem he immediately took soldiers and centurions and went to the scene of the uproar. When the Jews saw them coming they ceased beating Paul. The Roman contingent then took Paul to the military compound for his safety. The multitude of the people followed after, crying, do away with him. (Acts 21:17-36)

Roman Protection and Disputation in the Military Compound

Paul requested the privilege of speaking to his persecutors in a safe area in the military compound. The chief captain then arranged to have this request granted. Paul reviewed his persecution in many synagogues and areas of Palestine of the Christians as a devout Pharisee, his Christ-vision on the road to Damascus, his resulting blindness, his healing and baptism under the hands of one Ananias, a devout man and his subsequent Christ-vision in the temple in Jerusalem. And he said unto me, Depart: for I will send thee hence unto the Gentiles. (Acts 22:1-21)

Paul's persecutors gave him audience until he spoke of going to minister to the Gentiles, and then they lifted up their voices, and said, Away with such a fellow from the earth; for it is not fit that he should live. As

they cried out, and cast off their clothes, and threw dust into the air, the Roman captain brought him into another place in the compound and commanded that he be beaten as an examination, by scourging, of the validity of his testimony. As they bound him he said unto the centurion, Is it lawful for you to scourge a Roman, and uncondemned? This being reported to the Roman captain he loosed him from his bands and commanded the chief priests and all their council to appear and brought Paul down and set him before them. (Acts 22:22-25)

High Priest, Chief Priests, The Council, Sadducees, Pharisees, Scribes

When Paul said, I have lived in all good conscience before God until this day, the high priest Ananias commanded them that stood by him to smite him on the mouth. Noting that this was contrary to the law, Paul reprimanded him.

When Paul perceived that one part of the council were Sadducees and the other Pharisees, he affirmed that Pharisees taught the hope and resurrection of the dead and that this was also his principle teaching in his ministry, and that this was a belief with which the Sadducees vigorously disagreed. He further affirmed that he himself was a Pharisee. There then arose a dissension between the Pharisees and the Sadducees and the multitude was divided.

And there arose a great cry: and the scribes that were of the Pharisees part arose, and said, We find no evil in this man: and if a spirit or an angel has spoken to him, let us not fight against God. The Roman captain then returned Paul to a safe part of the military compound. (Acts 23:1-10)

Paul, near the end of his 3rd missionary journey, had stayed in Corinth nearly two years. Some of the events of this stay reveal the importance of Paul being able to bear witness of the Reality of Jesus Being resurrected Lord in two languages and three cultures, Jewish and Greek and Roman; which also manifests the Divine providence involved in his call on the Road to Damascus to be the apostle of diversity of the risen Lord to these three cultures in those days and Christianity in general since then.

Roman Tolerance and Ethnic Religion

Paul and Jewish Conflict in Corinth

Paul, near the end of his 3rd missionary journey, had stayed in Corinth nearly two years.

Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians believed and were baptized. When Gallio was the deputy of Greece the Jews made insurrection against Paul, and brought him to the judgment seat, saying, This fellow persuadeth men to worship God contrary to the law of Moses. Gallio said to the Jews, If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you: But if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters, and dismissed them from the judgment seat. (Acts 18:8, 2-16)

High Priest – Elders – Governors (Felix & Festus) – King Agrippa – Caesar

The phrase separation of church and state may or may not contribute to understanding ecclesiology, depending on whether or not it is taken to designate such an absolute separation that church and state have nothing to do with each other. The Roman empire included within its domains ethnic religion, Christianity and many other religions, but was involved only or primarily if there were events involving religions that threatened in some way *Pax Romana* or peace within the empire.

Fundamentalistic Judaism was an ethnic religion emphasizing a teaching and fostering the value to them of a highly legalistic practice of circumcision and the law of Moses. Included in Judaism were various persuasions of Pharisees and Sadducees who were generally advocates of the law of Moses and the religious ritual of circumcision but did not participate in the judgment making body deciding cases in these matters. This teaching and practice was rigorously supervised by the High Priest, Chief Priests and the Elders, forming a council known as the Sanhedrin.

The Sanhedrin was the great Council of the Jewish church and people, which held chief authority in all causes and over all persons, ecclesiastical and civil. It consisted of an equal number (24) of priests, scribes, and elders. This constituted the Supreme Court of Judicature and Administrative Council, taking cognizance of false doctrine and teaching, as well as of breaches of the Mosaic Law, and regulating both civil and ecclesiastical observances peculiar to the Jewish Nation. (CC)

Other Types of Models – Divine ‘Insertions’ into Person’s Essential Ways of Being

Answers to ontological prayer emanate from a Divine Reserved Serene personage in personal presence in creation-patience-power and as such are always highly refined and very subtle. They are infused in to person’s own ontological ways of Being themselves essentially, which are proximally and for the most part veiled, since persons are proximally lost and fallen away from who they themselves Are in ways in which they are often mostly unaware. Signs pointing to this lostness and fallenness are those many times in which person’s lives are out of sync (synchronicity) and their purposes, goals and activities end up in frustration, mistakes and disappointments and artificial rationalizations inappropriately justifying these activities. If persons, then, are enabled to become aware of these answers to their ontological prayers it is necessary for them to cultivate ways and means of finding and fulfilling these answers through personal explorations within themselves toward and for this purpose.

Answers to ontological prayers are very gentle, subtle, personal, highly refined insertions of Divine enlightenment and wisdom as suggestions into the lives of persons who are preparing to and are becoming enabled to Be aware of these insertions taking place. These insertions take place in the ontological memory and conscience and secondary reflection and revolving instinct becoming intelligence and intuition and resolute anticipation and resolute deliberation and personal responsibility and resolute personal concern in persons Being-in their own ontological Care, personally. These ways of finding and fulfilling answers to ontological prayers are foundational for and are essential to ways in which their prophetic faith is developed and proceeds.

Ontological Memory in Prophetic Faith

Personal existence embodies ontological memory. Since persons Are a personal embodiment of ecstatic-spatio-temporality, ontological memory is not simply and only an ordinary remembering of past events, such as making a paste and flour contour map of the U.S. in 5th grade or playing a trumpet solo at the band concert in 8th grade.

Man is the Being who Is, insofar as he thinks, thinks in that thought appeals to him because his essential nature includes Memory, the gathering of thought. Ontological memory here does not mean just any thought of anything that can be thought. Ontological memory is the gathering and convergence of thought to essentials, to what is an Essential and personal impulse to be thought of by that person first of all in order of importance at that time. Ontological memory is simultaneously the gathering of recollection, thinking back to essentials.

The insertion of Divine ontological enlightenment into the ontological memory of persons, then, is not simply an insertion of some ordinary everyday facts of life into persons, though this may occur at times as a portion of the process, but is rather a revelation of and a reminder of what it Is that is Essential to that person’s own most essential ways of Being himself. Persons experiencing this answer to their ontological prayers and Being-aware in some degree or another of their prayer Being-answered in this way, understand something of its ontological value to their very own personhood and see and hear and feel the ways that it assists them to more fully fulfill and enjoy their own lives in-Being-in their own self-subsistent personal Care and is an essential ingredient in their prophetic faith.

Ontological memory is also the gathering of recollection, thinking back to Essentials, but not simply and only Being-in an ordinary sense of thinking. This re-collection is a gathering together and saving appropriately the essential nature of one’s own essential personhood; which is Being-in personal salvation; which occurs whenever and to the extent that this gathering Is-in personal appropriation in one’s own personal Care. This ontological gathering together in and of a person’s Being-alive is only made possible through the Divine insertions of Divine enlightenment in to person’s lives in answer to their ontological prayers. Being-aware of these answers occurs as persons are watchful for and Realize those ways those Divinely inserted suggestions Are Really points of light in saving their lives in to the salvation of that creatively enjoying their increasingly and Divinely illuminated ontological thinking. (III:Ch.19, pp.7-8)

Ontological Conscience in Prophetic Faith

Persons are essentially an embodiment of Care and as such are *always* Being-in their own Care. Aspects of personal Care are self-perception, Being-in one’s own calling, personal self-subsistence and Being

by his awe of the Divine creation and growth and orderliness and functioning of the universe.

Einstein's most essential ways of Being himself essentially included Being an extraordinary physicist, a way of Being which always resonated luminously and illuminatingly with in him. In the midst of this luminosity he envisioned both the value and the limitations of Newtonian physics and the nature of gravitational forces envisioned by Newton, who was also an extraordinary physicist in his most essential ways of Being himself. Newton envisioned accurately those gravitational forces that are forces reacting in and to a universe in which man's experience in the universe is *relative* to an *absolute* universe of forces and powers. Within its own horizons and perspectives, Newtonian mathematics in Newtonian physics are true and they do work in the interest of those problem solving perspectives they are designed for.

After physics was completely taken up with Newtonian physics for a generation, Einstein appeared on the scene of physics. In his physics luminosity he envisioned accurately in an uncanny way the universe Being a creation of forces and powers *relative* to the *absolute* powers of observation of the person Being the observer and calculator of these forces and powers; and he discovered and developed the mathematics adequate to calculating the doppler effect movements and nature of these forces and powers. Though Einstein himself did not complete all of the mathematical structure pertaining to his relativity concepts, mainly those regarding the nature of gravity, he nevertheless set the stage for continuing work to be done in the physics of relativity and gravity.

Philosophically prophetic ontology in prophetic biology in prophetic faith envisions Divine and human personal gravity to-Be both *absolute* and *relative* in various ways. There is an *absolutivity* in Divine gravity in-Being everywhere everywhen, which is simultaneously *relative* to the *absolutivity* in personally ontological ways of persons Being themselves essentially. This Divine *absolutivity* Is creatively infusing the ontological existence of persons to enable their very own radiance and luminosity to emerge evermore maturely and fulfillingly; and all of this Being calculated in the mathematical precision of philosophically prophetic ontology in prophetic biology.

A Mozart Model

Again, this Mozart Model is not intended to make a biographical statement about the life of Mozart as a historical person. It is a Mozart parable intended to address the meanings and significance of answers to ontological prayer from Divine responses to person's ways of Being themselves essentially. Mozart was a religious person.

Mozart's most essential ways of Being himself essentially included Being an extraordinary musician, who felt that his musical compositions were inspired by God. And he was aware of the Reality that God could not bring forth the music that was brought forth through him by inspiring just any persons to compose music the way he composed music. He was well aware of his musical compositions emerging and flowing from the depths of his Being himself essentially as a musical composer. People around him and familiar with the way he composed music were astounded at his compositional abilities and capabilities at a very young age; obviously a child prodigy.

There are various responses to Mozart's music. Typical concert goers just enjoy it. Students of music composition study his compositional techniques and the structure of the chords and melodies and themes he employs. Some regard Mozart's music to have been divinely inspired. Many consider it to be a plastic art without being aware of what a plastic art is or what it represents. A plastic art is a somewhat superficial and artificial representation of the musical rhythms and attunements always in the ontological heart of who persons essentially Are and what they Are involved in in their existential-personal activities.

Philosophical prophecy is aware of the Reality of plastic arts arising out of and emerging from the soul-love-songs singing forth from personal ontology in persons Being themselves essentially, which Is their Being-in their very own primordial music. Even though plastic arts may be misdirected, they may nevertheless provide clues by which the primordial love song of the soul may be traced. As misunderstanding and confusion is clearing up the clarity-reality of the primordial music in and emerging from persons becomes increasingly evident. Primordial music is not essentially a plastic form which is or can be molded or represented or duplicated in plastic arts and philosophies and sciences. Yet, its distinctive and primordial soul song can be heard-seen and clarity-identified and choralized. (II:Ch.9, p.94)

The revelations of *relativity* and *absolutivity* to and from Einstein and Newton and the revelations of his musical compositions to and from Mozart were deeply soul satisfying and personally-ontologically fulfilling and Joyous in to their personal existence.

If, however, a Jew who was charged with an offense were also a Roman citizen he was not libel to judgments made by the Sanhedrin that were also charges affecting his Roman citizenship and could appeal to Roman civil authorities as a higher court. Living in a province of the Roman Empire did not automatically give a person Roman citizenship. The chief captain of the Roman contingent at the military compound in Jerusalem, in discussing with Paul the Roman citizenship of each of them, indicated that for his Roman citizenship he had paid a great sum of money and service to the empire. (Acts 22:27-28)

Fundamentalistic Judaism, however, was not the only form of Judaism. For instance, some Pharisees were very legalistic but others, for example Nicodemus, were not. Thousands of Jews who were converted to Christianity either were not or did not remain legalistic Jews and many of them, including Paul and his Jewish companions, considered themselves to be simultaneously Jews and Christians. Paul announced himself to be both a devoted Pharisee, before and after his conversion, and a devoted Christian; and that he was never against the law, was always devoted to temple participation, had never polluted the temple, and honored his Roman citizenship under Caesar as a good Jew. Paul's prophetic ecclesiology enabled him to fulfill his life in Being both a Jew and a Christian simultaneously. (Acts 23:6; 24:1-27; 25:1-22)

Judaism and Christianity were tolerated by Roman government; that is, so long as they were not involved in any civil strife they were not interfered with. When, however, some branch or another of some religion became involved in a disturbance of the peace then it became subject to intervention by Roman governmental institutions.

The seat of government for Palestine and surrounding area was Caesarea, an elaborate governmental compound as well as a flourishing, prestigious, affluent and sophisticated internationally populated community of 40,000 people; and was a seaport and elaborate naval facility on the southwest coast of the Mediterranean Sea about 50 miles northwest of Jerusalem.

After the disputations in the military compound at Jerusalem Paul sent a message by a centurion to the Roman commander informing him that the Jews the next day on the route to the council would have more than 40 men stationed who had bound themselves with an oath to kill him. The Roman commander then made arrangements to transport Paul to the Roman fortification at Caesarea for his safety. (Acts 23:17-23)

At Caesarea Ananias the high priest and the elders informed the Governor, Felix, against Paul in a lengthy and detailed charge: accusing him of sedition among the Jews and profaning the temple. The Governor gave Paul the privilege of defending himself. Paul denied profaning the temple and affirmed his believing and teaching all things written in the law and the prophets, including the resurrection from the dead. After a few days deliberation Felix dismissed him from all charges, judging them to be strictly a matter of Jewish law and not one of Roman law. (Acts 24:1-14, 24-27)

When the Governor, Festus, came into the province he journeyed from Caesarea to Jerusalem. There the high priest and the chief of the Jews informed him against Paul and desired favour against him, that he would send for Paul and bring him to Jerusalem, planning to wait for him along the way and kill him. Festus returned to Caesarea and sitting on the judgment seat commanded Paul to be brought. Jews from Jerusalem came and laid many grievous complaints against Paul, which they could not prove.

Paul answered for himself saying, Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended anything at all. Festus asked Paul if he would go to Jerusalem and be judged of these things presented before him by the Jews. Paul replied that he requested his right and privilege as a Roman citizen to stand before the judgment seat of Caesar. Then Festus, after conferring with his council, answered, You have appealed to Caesar, unto Caesar you shall go.

After certain days King Agrippa and Bernice came to Caesarea to salute Festus. Festus reviewed the case against Paul with Agrippa, saying, because I doubted the case presented by the Jews I commanded him to remain under my protection at Caesarea and dismissed the case. Agrippa desired to hear the case for himself. After hearing Paul at length Agrippa dismissed the case and said to Paul, Almost thou persuadest me to be a Christian. Then Agrippa said to Governor Festus, This man might have been set at liberty by our judgment and court, if he had not appealed unto Caesar. (Acts 25:1-15, 22; 26:1-32)

Then Paul and certain other prisoners were delivered to a ship bound for Rome. (Acts 27:1-2)

Christianity and Freedom of Religion

Peter and Paul

Through his Christ-vision on the road to Damascus and a subsequent Christ-vision in the temple at Jerusalem, Paul was called by Christ to be an apostle to the Gentiles. This he reported after his 3rd missionary journey during the disputations at the temple, after which the temple officials threatened his life; but then given protection at the military compound. (Acts 22:17-24)

During Paul's 3rd missionary journey and probably late in his sojourn at Corinth, perhaps in preparation for a journey to Rome that he was contemplating, he wrote to the Romans from Corinth. Perhaps anticipating the possibility that, when residing in Rome he may encounter disputations with fundamentalistic Jews over circumcision similar to those encountered during his three missionary journeys, his epistle to the Romans included this revelation:

Romans, an uncircumcised person may pass judgment on you who are circumcised when you break the law. But both of you should come to comprehend that whether circumcised or not, Jew or Gentile, persons who are inspired inwardly are directed in their judgments, not simply by written or conventional precepts but by the coming and presence of the Spirit of The Lord in to them. True circumcision of the heart enlightens their judgments and is saving grace. (Rom 2:25-29)

Cornelius, a resident of the Roman seat of government at Caesarea and a centurion of the Roman regiment called the Italian company, saw in vision an angel who advised him to send for Peter, who would give him divine instruction for his salvation. He called two of his household servants and a devout soldier who waited on him continually and sent them to Joppa to bring Peter to him.

Peter in the meantime, in a vision, saw heaven opened, saw beasts not to be eaten according to the traditional enforcement of the Law of Moses, and was commanded to kill and eat of them. But Peter, a devout man, said, Not so Lord; for I have never eaten anything that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common.

Now while Peter wondered in himself what this vision which he had seen should mean, Cornelius' men arrived. While Peter thought on the vision, the Spirit of the Lord said unto him, Behold, three men who I have sent seek thee. In due course of time Peter met with Cornelius and his kinsmen and near friends and said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean. (Acts 10:1-28)

During the 2nd missionary journey Paul and Barnabas resided a long time with the disciples at Antioch in Syria. On an occasion some Jews came to Antioch from Jerusalem and were teaching that except persons are circumcised after the manner of Moses they cannot be saved. After a major discussion with them involving Paul and Barnabas, it was decided that Paul and Barnabas and others should travel to Jerusalem and present the case before the apostles and elders.

When they came to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them. Then there arose certain of the sect of the Pharisees which believed, saying that it was needful to circumcise them to keep the law of Moses. And the apostles and elders came together to consider this matter.

And when there had been much disputing, Peter rose up and noted that a good while ago God hath made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knoweth the hearts, put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God, which knoweth the hearts, and put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to or should bear? But we believe that through the grace of Jesus Christ we shall be saved, even as they.

Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. (Acts 15:1-12)

Creation 'in' Persons through Personal-'creation' Freedom

The essence of personal truth is revealed as personal freedom. This is the existent, revelatory letting-Be of what is. The phrase letting-Be of what is does not, however, refer to indifference and neglect, but to the very opposite of them. To let something Be, in this way, is in fact to have something to do with it. This is not to be taken merely in the sense of pursuing, conserving, cultivating and planning some actuality, causally or casually met with or sought out. To let what-Is Be what it is means participating in a persons' overtaking in their overtness, in which

Jesus said unto his disciples, Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

Believest thou not that *I Am in the Father*, and *The Father in me*? The words that I speak unto you I speak not only of myself; but the Father that dwelleth in me, speaketh also. Believe me that I am in the Father and the Father in me; and *ye are in me* and *I Am in you*. (John 14:1-3,10-11,20)

I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; yet he shall not only speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come. (John 16:7,12-15)

It should be mentioned that in the gravitational field of the Symbiosis with in Father, Son and Holy Spirit, there are Lords many and Gods many. Life-creation participation in the coming and presence of the Lord and the second coming of Christ involves participation in and is made possible through our Being and Being-in living symbiotic relationships with Gods and Goddesses, prophets and prophetesses, angels. Philosophically Prophetic biology in prophetic ecclesiology seeks to assist persons to be aware of the personal possibilities of persons to grow in their Being and becoming increasingly sensitive to and aware of those Gods and Goddesses and prophets and prophetesses, angels, symbiotically participating together in the creation of life and the preparation of persons to-Be creatively involved. (Deut.10:17; Ps.136:1-3; I Cor.8:5-6; III:Ch.13, pp.110-112)

Philosophically prophetic envisioning of the insights in to Symbiotically-Being-in-one-another personally herein considered are necessary and essential for persons to prepare to and discover and experience what it is like to receive answers to ontological prayer, which in turn are necessary and essential to find and mature and fulfill prophetic faith.

'What it is like' to Receive Answers to Ontological Prayer in Prophetic Faith

Person's typical expectations of and mental images of what it is like to receive answers to prayers take these answers to be informational and are consequently inadequate to receive answers to ontological prayer in prophetic faith. Preparation of persons to receive answers to ontological prayer requires a comprehension of and their practicing and exercising themselves in understanding and living in the various elements reviewed so far regarding those boundaries and horizons of ontological prayer as they pertain to prophetic faith.

Ontological prayer includes the luminosity and radiance in person's own ways of Being themselves essentially reaching out to make connections with in Divine Serene Reserved enlightenment. The answers they receive to ontological prayer are, accordingly, serene and reserved and are not primarily informational, but are responses to person's ways of Being themselves essentially in which these ways of Being are disclosed and unveiled and stimulated in such ways as to enhance these personal possibilities Being-already-in-place in to their becoming evermore mature and personally fulfilling.

An Einstein and Newton Model

This Einstein and Newton Model is not intended to make a biographical statement about the life of Einstein or Newton as historical persons. It is an Einstein and Newton parable intended to address the meanings and significance of answers to ontological prayer from Divine responses to person's ways of Being themselves essentially. When persons presume that Einstein was not a religious person their conception of a religious person is something like a Bible thumping or the Bible says that... fundamentalistic or liberal or church going Christian. The question of whether or not a person is religious does not depend solely, however, on participation in these activities or on whether or not a person takes a formal position with regard to the existence of God in the forms that question usually takes. Einstein was a religious person in a much deeper sense in some ways than those ways of orienting to religion often are. Einstein was an extraordinary physicist who was at the same time *inspired*

Symbiotically Being-in-one-another personally can only be adequately comprehended by being envisioned personally in prophetic faith in prophetic biology. Personal radiance is *always* an ontological aspect in the personal biology in and of Being a person, even though this personal radiance is proximally veiled from both personal and public awareness consequent to the nature and purposes of ordinary mortal existence.

Personal radiance emanates from the cosmic genetic structure in the existence and essence of personal biology in personal ontology. The creation of life, of Being Alive personally, is always genetic. These genes are essentially *personal* and are in the heart of the central nucleus of personal life. Prophetic biology is aware of a particularly important characteristic of personal genetics; they are personally luminous, illuminating the personal characteristics of one's personhood. Since genetic luminosity of persons always radiates in and from them it provides the prophetically ecclesiological resource for and is the ontological foundation in prophetic biology in the heart of which symbiotic-being-in-one-another personally takes place. (III:Ch.20, pp.18-19)

Symbiotically-being-in-one-another originates and emanates from the molecular level in and of personal existence. In other words, when persons are symbiotically-being-in-one-another there is in their personal existence a personal *intermixture-influence*, but not a replacement, of each person's genes, with in and of and emanating and radiating their personal *radiance* from their molecular genes Being-in each other, together. This molecular intermixture-influence in personal existence, while originating and emanating from the molecular level is and becomes cosmically macroscopic as well as microscopic in heaven-earth fusion.

Symbiotic Being-in-one-another-personally Fusion

By analogy with the objective type of nuclear power generated by nuclear fusion, and preparatory to considerations of the nature of Father and Son and Holy Spirit Being-in-one-another-personally, something of the luminosity of The Father Being-in Jesus Being Christ is indicated in scriptural accounts of his transfiguration while Being-in the personal presence in and with each other all together of Peter, James and John on the mount of transfiguration.

Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them; and his face did shine as the sun, and his raiment was white as the light. And behold, there appeared unto them Moses and Elias talking with him; and a voice out of the cloud said, This is my Beloved Son. (Matt.17:1-5)

Persons being-in-each-other personally involves their in-depth ontological personal concern in their ontological-personal Care toward and for each other's Well-Being in Being-Well, together, which always involves their cultivating and maturing their participation together in their letting-each-other-Be who they themselves essentially are in their most essential ways of Being themselves personally. This personal participation in letting-Be, whenever and to the extent that it matures creatively, *fuses* themselves together in such a way that the creation of their lives and others is generated by and from this gentle-personal-fusion-power. (I:Ch.7, p.114)

This fusion power may eventually develop into an ecclesiological ontological oneness of gentle creation power without, however, negating persons also Being enhanced in their own ways of Being themselves essentially. The symbiosis of Jesus Being Christ and his Father was such a symbiosis. I and my Father are (fused into) one. (John 10:30) And he prayed for the possibility of the glory of this eventuality for his disciples.

Father, neither pray I for these disciples alone, but for them also which shall believe on me through their word; that they all may become (fused into) one; as thou, Father, art in me, and I in thee, that they also may be (fused into) one in us. And the glory which thou *endowed* in me I have *endowed* in them, that they may be (fused into) one even as we are one. (John 17:20-22)

Symbiosis With 'in' Father, Son and Holy Spirit

Prophetic faith includes prophetic faith in Father, Son and Holy Spirit symbiosis. The nature of this symbiosis includes those ingredients in symbiotic being-in-one-another-personally considered here and can be comprehended through personally envisioning them in philosophical prophecy. This symbiosis is exemplified by Jesus Being-in fusion-union with in his Father, while speaking to his disciples. Comprehending this enhances comprehension of symbiotic being-in-one-another personally.

everything that is always takes up its position and which entails such overtness.

No person is inert. All persons are always *overting*, so there needs be no concern that letting a person Be will mean the person will therefore be inert. Every overt mode of Being a person and of behavior vibrates with this letting-Be, this freedom, and, as such, in this freedom a person always relates himself to this or that actuality.

In the sense that freedom means participation in the revelation of what-Is, it is attuned to all behavior and every way of persons being who they really are. (I:98) Yet, though always there essentially, this personal freedom is often, at the same time, lost in ways and needs to be regained, to be found. This activity of finding the essential freedom of persons and assisting others to do so was at the heart of Paul's ministry. All of his converts, whether Jew or Gentile, achieved this personal and religious freedom in some degree or another.

A necessary and desirable and foundational basis in and for and toward the development and maturation of prophetic ecclesiology is the inherent existence in and right and responsibility of every person to Be-free and cultivate and mature their freedom through their prophetic ecclesiology.

We have seen how over and over again fundamentalistic Jews, particularly those based in Jerusalem, sought persistently to deprive Paul and his companions of their personal freedom and their freedom of religion. Often they would travel to other locations to where Paul was in their intense motivation to destroy Paul and companions in whatever way they could, religiously, socially or physically.

When Paul was driven out of Thessalonica by a group of fundamentalistic Jews he and companions journeyed to Berea, also in Macedonian Greece. These Jews followed them and continued their persecution of Paul, who then left and journeyed to Athens. In his days shortly before his journeying to Rome, Ananias the high priest and the elders traveled from Jerusalem to Caesarea to do everything they could to destroy Paul. (Acts 24:1-14, 24-27; 17:1-23)

But it is significant that Paul and companions did not respond to these Jews in kind and try to or desire to persecute them or deprive them of their freedom but let them Be and after participating in the creation-conversion of those Jews who became believers in and participants with Christ and the apostles in salvation in those locations, left those persecutor-Jews behind and went elsewhere to minister to other believers and potential believers.

Paul and Peter and their associates and companions embodied and assisted others to embody an essence of Christianity, namely, personal growth through personal freedom in continually increasing personal degrees of personal glory.

Person-Creation Justice in Prophetic Ecclesiology

Prophetic ecclesiology always involves persons relating with in themselves and with in each other in the midst of their individualizing and grouping and universalizing themselves, together, personally. In these ecclesiological relationships of persons the question of justice and the nature of justice is a vital issue and was always deeply involved in one way or another in the missions and prophetically ecclesiological capabilities of Paul.

Historically, men have been known to create social injustice by engaging themselves in a course of conquest and annihilation in pursuing what to them were their own best vital interests. In these endeavors many, such as the fundamentalistic Jews, have justified themselves by insisting that they are or were proceeding on the basis of the Ten Commandments of some comparable guidelines, such as their ways of interpreting and using all of the law of Moses as well as their ways of interpreting and using the Ten Commandments.

For Hellenistic [Greek] Christianity, in some ways and places persisting from the days of Peter and Paul to the present, justice is a practical Ideal-Divine production; that is, it is at bottom based on impersonal abstract and idealistic formulas for behavior; though for Peter and Paul themselves it was based on embodying personally divinely instituted Love in and for oneself and others. Generally for that aspect of Christianity which is and has been Hellenistic, justice in and between persons and families and peoples is persons attempting to bring lives individually and collectively into *conformity* with some projected and abstract absolute Truth of absolute justice; stemming from various interpretations of the works of Plato and Aristotle.

These abstract sociological views, however, have not yet adequately accounted for the nature of personal existence itself in terms of an ontologico-anthropologico-phenomenology of the existence of persons themselves as a factor in considering their sociological nature and how real personal justice really

fulfills or may fulfill the actual creation of their lives, personally.

If we attribute social value to man, then this should be conceived in terms of the kind of Being he is. Persons are in-creation in one another transcendently in the existentiality of their own ways of Being themselves *essentially*. As such, they create and are creating and annihilate and are annihilating themselves and each other transcendently in their own ways of Being themselves essentially. They are creating themselves and each other existentially whenever they find themselves, and are themselves existentially in their own ways of Being themselves *essentially* in themselves and each other in their own Care, justly and really justifiably; otherwise, they are in annihilation.

When one is not envisioning the sociological creation and annihilation of man taking place in persons Being themselves in themselves and each other *personally* in-Being Care-ful, an appropriate correlation in the individualizing and grouping and universalizing persons in their existence is problematical and unjust.

Metalogically, personal existence does manifest itself universally in the sense that all persons are always *essentially* themselves in their own ways of Being themselves essentially in one another in their own Care; and when adequately envisioned in prophetic ecclesiology, they are not busy creating each other as contingently present-at-hand in their own contingently present-at-hand images; which, if they were busy doing this, they would be relating to themselves and others violently and not in the creativity of prophetic ecclesiology.

In prophetic ecclesiology persons relate to themselves and each other envisioningly in such ways and so Care-fully that they group and individualize themselves together and they find their own most appropriate group in which they most appropriately exist, non-violently, individually.

What, then, is considered from the perspective of contingently present-at-hand sociology to be unjust inequality frequently turns out to be just inequality; that is, appropriately universalized. And what is considered to be just equality frequently turns out to be unjust equality; that is, inappropriately universalized. Both unjust inequality and unjust equality turn out to be a spiritual annihilation in man by some form of violence, whether subtle or overt, in their personal existence. Both just equality and just inequality turn out to be a spiritual creation of nonviolence in personal existence.

Both just equality and just inequality of persons is a being-free to be-in-one-another existentially in their own Care in such ways that they are individualized and grouped most appropriately according to their own most essential ways of being themselves essentially in themselves and each other personally and nonviolently. (I:162-168)

Whenever and to the extent that judgments emanate from persons embodying the realization of their own potential for and simultaneously the Divinely generated power in them of their own personal faith, hope, and love, they are emanating from these attributes in their personal existence and to that extent are just and stimulate creation-power justice.

Assisting persons to find and achieve real justice in their lives through their conversion to the Christianity that Paul envisioned in prophetic ecclesiology, that is, in how persons could creatively relate to themselves and others justly, is revealed in the New Testament to be an essential component of Paul's desires and purposes in his ministry, revealed through a close and envisioning examination of his way of life. This is the way that Paul's objections to the enslaving practice of traditional and fundamentalistic Judaism regarding their views of the Law of Moses and circumcision should be understood.

Prophetically Ecclesiological Perspectives: Persecution and Disputation

When one is aware of an overview of the general sociological and political and religious situation of the Roman Empire during the life and times of Paul, this overview gives a perspective through which it is advisable to judge the ecclesiology of Paul and all those with whom he related personally.

In judging justly the persecutors of Paul and those with whom he engaged in disputations of various kinds and degrees, it is helpful to place these matters in the context of the crucifiers and antagonists of Jesus Being and Becoming Christ. His understanding and admonition in a variety of ways, summarized in the Sermon on the Mount and on the cross was and is: Father, help me and help us have a spirit of creative forgiveness toward and for our persecutors; they in Reality know not what they do; so we should not have a spirit of unjust condemnation and unjust retribution toward them, as though they did or do in reality know what they do. This would not be creative either for us or for them.

Looking at the overall context in which the High Priest and the Sanhedrin and some synagogue Jews

in personal ontological security. (I:pp.141, 142,147)

Without personal ontological security ontological prayer couldn't be answered from Divine Reserved Serenity, since the Reality of the nature and purposes of Divine presence in the creation of life is non-robotizing infusions of creation-of-life enlightenment-suggestions in to the creation-of-life patience-power and Joy of persons Really Being-themselves essentially in their very own personal possibilities in their very own personal ontology, and thereby their very own ontological security.

Mental image preparation to find and mature and fulfill the Reality-awareness of personal ontological security nourished in ontological prayer and answers in prophetic faith requires in-depth philosophically prophetic contemplation and personal experience in prophetic faith, of the nature of Divine Reserved Serene presence and persons Being-in philosophically prophetic seeing and hearing and feeling capabilities. This, in turn, involves coming to know how these ontological prayers are answered and what to look for and how to be watchful for and comprehend the signs of the coming and presence of The Lord.

Answers to ontological prayer are not simply informational in the sense in which, for example, answers to questions through experiments in physics and chemistry and fingerprinting and dental records in forensic investigations in police detective work are found; that is, they are not simply or primarily objective. Nor are they simply or primarily subjective or subjective distortions; that is, they are susceptible to intricate and detailed mapping and logging of personal experience to enable persons to-Be-in transcending-subjectivity-objectivity and thereby to accurately trace prophetically their most essential ways of Being themselves through their experience in realms of their personal ontology. When this mapping and logging becomes mature, what is known about personal existence which enables us to discover answers to ontological prayer is the existence of and ways in which persons are-Being in their own personal radiance in their own luminous and illuminating Care, in Divine light.

Symbiotically Being-in-one-another Personally

When philosophically prophetic faith refers to answers to ontological prayer from a Divine Reserved Serene personage it is not intended to refer to or portray Divine presence in human existence exclusively as being only one individual person as people in ordinary everyday thinking take the nature of Divine and human existence to be. From the days before and during and since the Nicene Council in Christian history the question of the existence and the nature and relational composition of The Trinity of The Godhead, that is, The Father and Son and Holy Spirit, has been discussed and debated. Prophetic faith presents and represents a view of this issue, refining in various ways all other conclusions from the perspective of philosophically prophetic faith; which focuses special attention on scriptural references pointing to the personal Reality of The Trinity symbiotically Being-in-one-another personally.

Objects Being in Each Other

The most basic problem of understanding the ontological situation of personally-being-in-one-another is the problem of seeing the ontological difference between this being-in and the being-in of objects present-at-hand. Both the water in the glass and the coat in the closet are in space and at a location, and both in the same way. Being-in-one-another-personally is not a spatial relationship of being-present-at-hand as an object in another object but is a personal way of Being whose ontological categories are personal existential categories. To give some idea of how this is different from simply being present as an object in another object, is to Realize that this being-with-and-in-each-other is an existential characteristic of personhood even when in fact no other person is objectively present-at-hand or empirically perceived. Even a person's being-alone is existentially being-with-and-in-each-other. It is also the case that the other can be-alone even if there are several persons both present-at-hand and in him. (I:22-24)

For instance, After Elijah had struck the Jordan river with his cloak and went through on dry ground with Elisha, in the similitude of Moses and the Israelites crossing the Red Sea, Elisha said to him, Let me be *endowed* with a double portion of your Spirit. Being miraculously so endowed and encloaked in this symbiotic spirit, and just prior to Elijah being transfigured into heaven when there suddenly appeared chariots of fire and horses of fire and Elijah was carried up in the whirlwind to heaven, Elisha was enabled to legitimately and accurately prophesy to Elijah symbiotically, As the Lord Jehovah lives, Elijah, I will never leave you. (II Kings 2:1-2,7-14) (III:Ch.12, p.112)

Prophetic Faith in Prophetic Ecclesiology in Prophetic Biology

awareness of the Divine Reserved Serene *always* Being everywhere everywhen in personal multidimensional ecstatic-spatio-temporality in transcending-subjective-objective Divine awareness. There are several reasons why the personal exploration of this idea and accompanying mental images are necessary to find and exercise prophetic faith. These reasons become evident whenever and to the extent that mental image factors in personal ontology, including personal ontological need, ontological trustiness, ontological security and ontological self-subsistence in Divine Light, are explored in prophetic faith.

The Nature of Answers to Ontological Prayer – Ontological Need

Persons *always* embody needs and desires in whatever realm of their personal existence they are Being-in; some of which are ontological in their nature. Their most basic ontological need is to *always* Be-there (Dasein) in their very own personal ontology, wherever they Are, in their own personal creation and Being-in the life-light of a Divine Reserved Serene personage. Philosophically prophetic faith is a prophetic awareness that without all of these creation-of-life factors it is obviously impossible for persons to Be enabled to find and mature and fulfill their ontological needs and desires.

Their most basic needs, then, Are personally ontological and as such are enabled to-Be expressed personally through their ontological prayers; and are answered in to their most essential ways of Being themselves ontologically in and from the infinite wisdom of this Divine Reserved Serene personage who is enabled to-Be-there (Dasein) for every person wherever they are, from an inherent capability to-Be and in Reality Is everywhere everywhen; to-Be for each particular person everywhere and to-Be capable of answering each person's ontological prayers everywhere. Knowing and experiencing this personally in having their personal ontological prayers answered Is an essential element in the constitution of prophetic faith in each person embodying it, wherever they Are and whatever their needs, ontological and otherwise, Are. (III:Ch.16, pp.104-105)

Ontological 'Trustiness'

Careful observation in prophetic faith of the nature of personal existence reveals trustiness to be an inherent component of the lives of all persons. At times this trustiness is lost and fallen away from who persons are in their most essential ways of Being themselves personally, and becomes mis-placed in such ways that what or who is trusted fails to fulfill this trust. Nevertheless, these activities are signs pointing to the existence of ontological trustiness in every person. Answers to ontological prayers occur through the existence of ontological trustiness in every person connecting up with the Divine enlightenment *always* emanating in to them from the personal presence *always* in and with them wherever they Are of a Divine Reserved Serene personage *always* answering their ontological prayers. Knowing this from personal experience is necessary and essential to the maturation of prophetic faith in themselves and God.

Ontological Security and Divine and Human Self-Subsistence

Personal ontological security is an essential ingredient in the foundation and exercising of prophetic faith. Contingency in person's lives interrupts persons Realizing their ontological security. Contingency is persons being unaware of their lostness and fallenness while at the same time molding themselves and each other through being stimulated by and attaching themselves to impulses and images in and outside of themselves not really appropriate to their Being-themselves as to who they themselves essentially Are. An incentive to persons to relate to themselves and others in ways that are contingent is to be involved in conclusions and activities through which they presume, though mistakenly, to design themselves in such a way as to make their personhood secure. But this security shows itself to prophetic faith to Really be an inauthentic security.

Whenever and to the extent that persons find and cultivate and dwell in who they themselves essentially are, they may then come to understand accurately and adequately in one way or another in prophetic faith their own personal possibilities as grounded in their own Being-possibility. One's Being-there in prophetic faith in his own personal possibilities essentially and finding himself there in them affirms this, since he then Really continually points to himself and comes to himself as such. The personal existence of man is an embodiment in and as such is a revelation of this Being-personal-possibility in and of himself and to others and is so comprehended whenever envisioned through the eyes of philosophically prophetic faith. Whenever and to the extent that persons envision themselves to-Be their own Being-possibility, this is the foundation of and at the same time may Be nourished in-Being-in ontological prayer and is also foundational

were antagonistic and in opposition to him wherever Paul went and ministered makes these situations more understandable than to look at them only in certain situations more understandable than to look at them only in certain specific contexts. It is natural for persons who are acting out of very deeply ingrained traditions to see everything from the perspective of these traditions.

Paul undoubtedly understood this reality and for the most part accepted it to be the natural course of events and was creatively patient and immersed in creation-love in these situations; as revealed by both his ministerial persistence and the way he handled himself in these situations. And so he proceeded with his ministry in spite of the difficulties and persecutions as well as the fulfillment and joy of bringing souls to Christ.

Vital elements in the personal constitution of Paul's essential ways of Being himself emerged and revealed themselves in these circumstances in word and in deed (I Cor 13): his deeply ingrained creation-faith, hope and love. Another vital element he embodied was his Being an ecclesiological prophet, obviously understanding what it meant to be essentially a Jew, a Christian, a Roman, both in the creative and in the destructive ways persons in the empire were such.

In these ways Paul was a revolutionary person in his time. His Being revolutionary in his time needs to be put in ecclesiological perspective.

Students of the New Testament over the Christian centuries and now strongly tend to see New Testament events as the big picture and the Roman Empire as the small picture in New Testament times. This concept is blown out of proportion with regard to the realities of the times. In a survey of the vast literature of the Roman Empire during New Testament times one does not find any mention of Jesus or Paul or their activities, other than in the New Testament itself. It would likely be fair to say that in their day they made such a miniscule impact on the peoples of the empire that only a miniscule fraction of 1% of these peoples ever heard of them. But for sure, they had all heard of Caesar.

So, were New Testament events and were Jesus and Paul trivial? Truly creative revolution, making vital contributions to the creation of the lives of persons must of necessity start small and the appropriate elements grow gradually. If everyone or many already understood the revolution or quickly grasped it, it wouldn't be a truly creative revolution. What was and is revolutionary in the way Jesus, Peter and Paul were and communicated is so unusual in the midst of deeply ingrained traditions opposed to or indifferent to them that persons for the most part are unable to grasp this revolution at the time, or even today, even when they stare it in the face, since their so deeply ingrained traditions generally do not allow them the frame of mind to recognize and understand the precepts and nature of this revolution.

That salvation understanding and activity is not the exclusive province and possession of ethnic privilege but is the result and effect of the creation-of-life power of pure and Divinely instilled and received faith and hope and love in any and every person who finds them and in whom they reside, is the revolution Paul spearheaded in his day and which is yet a revolution at the present time. That few in his day and few in our day find and dwell in this revolution and know what they do is then understandable when these virtues of faith, hope and love are truly comprehended. As Jesus said in the Sermon on the Mount, few there be that find it in and at the time of a particular dispensation of this gospel, such as that of Jesus, Peter and Paul.

Prophetic Ecclesiology and Degrees of Personal Glory

Paul and Peter and their associates and companions embodied and assisted others to embody an essence of Christianity, namely, personal growth through personal freedom in continually increasing personal degrees of personal glory, in major contrast to the traditional and fundamentalistic Judaism of their day.

Paul addressed this prophetically ecclesiological vision to the Corinthians in his epistle to them from Phillipi during his 2nd or 3rd missionary journey.

Persons are embodiments of celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another, (and the celestial is another). There is one glory of the sun, and another glory of the moon, and another glory of the stars: (for the sun differeth from the moon and the moon differeth from the stars: and) one star differeth from another star in glory. So *also* is the resurrection of the dead. It is sown in corruption; it is raised in incorruption.

And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was and is not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is of the Lord, heavenly. And as we have borne the image of the earthy; we also now, and later in greater glory,

embody and will embody being and bearing (the image of) the heavenly. (I Cor.15:40-49)

When this vision of Paul is interpreto-translated as being exclusively a vision of a dualistic existence of persons as only now earthly, and at some future time as only a resurrection in some realm not in anyway now related to earthly life, this interpreto-translation is inappropriate in understanding in prophetically ecclesiological vision the realities of the heaven-earth fusion or the personal embodiment of the potentiality of this heaven-earth fusion in mortal, human, earthly personal existence as well as later more resurrected degrees of glory.

When Paul refers to celestial, terrestrial and telestial degrees of the glory of persons he notes that so *also* is the resurrection of the dead. Then what does this *also* mean?

To what extent is it possible for persons to accurately and adequately and meaningfully image that which they themselves have not-yet experienced; for instance, the birth and life and death and resurrection of Jesus of Nazareth, unless and until they experience their very own birth and life and death and resurrection. From the point of view of linear-sequential conceptions of redemption-creation of man so far the idea of now experiencing birth and life and death and resurrection seems to-be so foreign to their everyday ways of thinking that it should simply be dismissed as of little or no consequence in terms of what birth and life and death and resurrection are all about.

Man so far Is- not-yet enabled to be aware that they themselves in their very own personal existence are *essentially* the very embodiment of their very-own-Being now of their very own birth and life and death and resurrection.

A problematic of persons Really coming in to their very own Coming- in to-Being is their presumptions that they are already created. What man so far is proximally unaware of is that in their ordinary everydayness they Are-not-yet very far or completely along the way toward and in to Coming- in to-Being. A major component of this problematic is persons presuming that their personal time is only linear-sequential time, rather than Realizing that their personal time is *essentially* ecstatically-spatio-temporal by nature; out of which their life and death and resurrection Are-*always* emerging.

Redemption creation necessarily involves persons very own metamorphosis through stages of Being-involved in immature conceptions of Being-themselves and various stages of prophesying their very own nature and destiny. Some may arise, that is, resurrect in to comprehending living-in their very own value. At times some metamorphose in to (re)creating their very own Becoming alive, (re)creating their very own birth and death and their resurrection through their very own comprehendingly living - in their very own participating in their own birth and life and resurrection, that is, really Being alive in themselves and others, in increasing their maturation in and for and toward prophetic ecclesiology.

Whenever and to the extent that persons hearts (their feeling-understanding-sense) are hard they are insensitive to their person-creation Realities, that is, their glory in and around them. Hearts harden as and to the extent that persons lose the glory of the Realities of Being-themselves *essentially* to themselves and each other in their own most essential and so fulfilling ways of Being themselves. Persons lose their glory when they neglect to exercise their intelligence and whenever and to the extent that they allow others who have lost some measure of their glory to influence them to do so.

Intelligence is persons ecstatically-continually gathering and converging and saving and keeping appropriately (salvation) themselves in-to their own thinking-thancing-hearts, which are their own personal centers of personal attraction; that is, in their own most fulfilling ways of Being their very own Glory-attraction. Whenever and to the extent that persons exercise their intelligence, the channels of the gathering and converging and saving and exercising their own most appropriate ways for Being-themselves essentially Are-open; then they appropriately glorify themselves and others enlighteningly.

Whenever and to the extent that persons glorify themselves and others their glory, that is, their enlightenment, radiates in and throughout their own channels of life, converging fulfillingly in themselves and beams in and throughout their ways of life that is, their glory in and around others they are in and around. Envisioning the reality of this person-glory is only possible through prophetic ecclesiology. (II:136, 38, 39)

An aspect of ordinary glory in the everyday world is competition for fame and glory, usually involving various aspects of jealousy. Prophetic ecclesiology is not, however, involved in judging person-glory on the basis of ordinary and everyday desires and conceptions and judgments.

When philosophy has considered the nature of truth it attempts to solve the problem of the nature of truth

Realities in the signs of the scattering and gathering of persons into the essential nature of their own personal presence and Being-in their very own creation.

What, then, do we observe in envisioning the presence of Divine Reserve in personal existence in the creation of life? Divine creativity is Reserved and Serene and *always* responds personally to prayers of prophetic faith; which is Being-in-one-another personally of God and man in the midst of their own ways of Being-themselves essentially in their own Care. The Divine Reserved Serene Creator creating life in personal existence is who is housing and Being at home in and with everyone as they are at home in their very own ways of Being-themselves essentially; allotting everyone to those places and times and ways wherein and whenever and however, by their nature, they belong ecstatically and transcendently in appropriation in creation-of-life patience-power. (I:Ch.6, pp.92-93, 95-98; Ch.11, p.180)

Ontological Prayer and God Being a Divine Serene Personage

The Joyous has its Being in the Serene. Joy is enjoying and, therefore, rejoicing. The Serene, the Holy, is the origin, *ecstatically*, in the creation of life, of both Being and bringing forth and emergence of all that is personally Joyous; through which the serenification of life is enabled to take place. Personally, his disposition is to create Joy, with in us. Since he is essentially Serene, which he *always* projects from his *radiance*, he infuses the serenification of life into those who receive his Serenity, from their personal possibilities to Be serene. Since his essence is Serene and he radiates serenification, so he loves to open out and to illumine persons in serenification. He is enabled to help them open out to that in their surroundings through which they have Joy. Through his Being Serene in Joy he illumines the spirit of men so that their nature may be open to what is genuine in themselves and in their fields, towns and homes.

In the illumination of the spirit of men and the serenification of their lives they find joy and peace in themselves and from their own personal possibilities for joy and peace. He who Is Serene preserves those who receive him in tranquility and wholeness. The serenification of life is fundamentally healing in persons in which the scattering of their essential rhythms and attunements are enabled to be gathered back together in themselves from being lost and fallen away from themselves in to their finding and fulfilling Joyously their Being who they essentially Are. (I:86-87)

Answers to Ontological Prayer

To comprehend the nature of answers to ontological prayer, it is necessary to find and mature and dwell-in prophetic faith. To do so requires starting with ideas and mental images of what the nature of receiving answers to ontological prayer Is, to make it possible for persons to be led thereby in to those personal explorations necessary to recognize answers to ontological prayers when they are in-Reality personally present.

Multidimensionality in-Being Divine Reserved Serene – Everywhere Everywhen

Now the word of the Lord came unto Jonah: Arise, go to Nineveh, and cry against it. But Jonah rose up to flee unto Tarshish, from the presence of the Lord. But the Lord sent out a great wind into the sea, and there was a mighty tempest. The mariners in the ship were afraid and said unto him, Tell us, whence comest thou? what is thy country?

And he said unto them, I am an Hebrew; and I fear the Lord. Then the men were exceedingly afraid for they knew that he fled from the presence of the Lord. They took up Jonah and cast him forth into the sea. The Lord had prepared a great fish which swallowed up Jonah.

Jonah prayed unto the Lord his God out of the fish's belly and said: I cried by reason of my affliction out of the belly of hell and thou heardest my voice. And the Lord spake unto the fish, and it vomited out Jonah upon the dry land.

And the word of the Lord came unto Jonah the second time, saying: Arise, go to Nineveh and preach unto it the preaching that I bid thee. So Jonah arose, and went unto Nineveh and did as the Lord bade him do. (Jonah, chs.1-3:4)

One of the ideas and mental images foundational to prophetic faith, is the Realization in Reality-

together. Impatience includes the doubt and fear in persons of ultimately losing themselves as their having-been and being and will-be Really-Themselves, whether they are aware of this or not. The destructivity of impatience in personal existence manifests itself in anxiety, insecurity, fear, hatred, jealousy, despair, depression, being argumentative, obnoxious, abrasive, hateful, out of control, having attention deficit disorders and various combinations of these and other personal and social problems similar to these, in varying degrees.

Patience-power occurs whenever and to the extent that persons are becoming enabled to-Be aware of, in Divine light, finding and dwelling in, ontologically, their very own personally-ecstatic spatio-temporal rhythms and attunements, where in they enjoy their comfort toward and for finding and dwelling in and fulfilling each of their own ways for Being-themselves, each in their own due time and ways, together. The ontological grounds for these possibilities are founded in the kind of Being man essentially Is, which *Is always* There (Dasein) essentially. (II:Ch.12, p.127)

It is not intended here to portray a Divine Reserved personage as embodying a component of impatience like the fallenness of mortal man, but to highlight the meanings in and significance of the *radiance* of Divine Reserve Being- projected in to and infusing persons in varying degrees and ways in accordance with their capabilities at the time of receiving Divine radiance in their own due time in the creation of their lives in appropriation.

One crucially important reason why Divine Reserve patience-power is so critical in the creation of life is that persons becoming enabled to find and dwell-in their very own personal rhythms and attunements where in they enjoy fulfilling Really Being Themselves *cannot* be rushed. This is impossible, since ontologically the kind of Being persons Are Is such that their own most essential ways in -Being themselves can only emerge from their own personal ontological possibilities in and from their very own personal rhythms and attunements, in and through and from Divine light, through ontological prayer. Personal ontology *always* Being what it Is, this emergence of maturing and fulfilling personal possibilities *cannot* be robotized. Consequently, a Divine Reserve personage participating in the creation of the lives of persons *always*, without exception, does so by their infusing their creation-power *radiance* in *infinite gentleness* and *infinite creative eros love*, only in accordance with the truly creative and life-giving rhythms and attunements ontologically in and of persons and their creative desires.

Appropriation

In their lostness and fallenness away from who they essentially are in their own personal rhythms and attunements, persons are involved in varying degrees of inappropriate scattering in and of their lives, and thus are often motivated by inauthentic hopes in which anxiety is at times manifest in various ways. Coping with this anxiety, some may become stimulated to work toward bringing themselves back from this lostness and fallenness into creative appropriation in their lives. The most appropriate gathering from this scattering is that in which persons, in varying degrees, become authentically and currently individualized and grouped together and universalized in those combinations of personal existence which are appropriate; it is the appropriation of, or an approximation of, their most appropriate boundaries in their personal existence. This Is or may become the maturing process of persons most appropriately identifying and Being-in their most appropriate ways of life, in various combinations of Being-in-each-other-personally in their personal existence.

Human existence is essentially rhythmic and attuned and Is and has its own essential appropriateness in its own appropriation. Personal existence, whether awaringly or not, is continually Being-in and moving toward understanding the essence of what the appropriation is of what is appropriate in the personal presence in persons. The appropriation and appropriating the appropriateness of what is appropriate in personal presence is the presencing and allowing-to-be-present personally of the essential nature and character and personal rhythms and attunements in our personal destiny, which Is Really there (Dasein) in these ways of Being persons. This appropriation always tends toward and to draw forth from boundless concealment the Realities of personal presence which are appropriate to be revealed in ways and to whom these revelations are appropriate.

As one perceives these manifestations which occur in varying degrees and times in to those exercising prophetic faith, the nature of the essential character of the existence of persons becomes more and more obvious in their own personal rhythms and attunements. Whenever and to the extent and in the ways that a person finds himself to-be-in-tune in some aspect of his existence, he then knows it to be appropriate in its attunement. The hearing and seeing of the appropriate attunements and rhythms of personal existence are felt. Persons are better able to hear and see their own most appropriate attunements and rhythms, or approximations thereof, as and to the extent that their feelings become more and more creatively sensitive. The hearing is the hearing of the call of conscience, which is the personal mechanism always embedded ontologically in personal existence through which the emergence of the fulfilling of personal possibilities in personal existence is made possible. The seeing is the seeing of the meanings of and

factually by theories of correspondence and coherence and pragmatism. The problems of discovering the truth, the whole truth and nothing but the truth substantially insoluble of these partial and dualistic approaches are seen in their partiality in the transcendence of Being-in truth *personally*.

Prophetic ecclesiology envisions personal truth. Persons-are-in-truth in-one-another. Being-in truth is a personal way of Being which is primordially true. The essential character of Being-in truth personally is existential; that is, it is persons own ways of Being themselves essentially in one another in their existence. In their Being-in-their-own-personal-truth, persons own ways of Being themselves in each other are not essentially comparable with one another in a truth relationality and in a value hierarchy in which one's own way of Being themselves essentially is more valuable or more true than another's.

When this hierarchically noncomparable relationality of persons own ways of Being themselves essentially in each other remains undisclosed, the directionality of this veiling of this essential relationality tends to move toward factual comparisons and hierarchies of value not grounded in their own essential ways of Being themselves. When one moves in this direction, one's factual biases which arise tend to move away from their essential personal value and truth, having lost one's bearings in the veiling of one's own essential ways of Being-in their truth. (I:36)

In prophetic ontology and the noncomparability of personal value and glory there is no jealousy or competition or desire or need for one person to covet the glory of another person. Those of celestial glory prefer their celestial glory, those of terrestrial glory prefer their terrestrial glory and those of teletial glory prefer their teletial glory; and in this preference they may Be-in-each-other personally in varying degrees of glory, even though the implication of Paul's vision of these degrees of glory show that celestial glory, in some ways, is more glorious than terrestrial and teletial and terrestrial glory is more glorious than teletial; the comparison being the light of the sun in comparison to the moon and the moon in comparison to the light of the stars as observed from a human perspective. These differences in glory are noncomparable inasmuch as they are measuring the glory of *their personal preferences and desires* in-Being-in as Being their own ways of Being-themselves *essentially*.

Theocracy

Theocracy is a mixture of church and state in contradistinction to a separation of church and state. Israel, from the earliest times, was a confluence of church and state which continued from the earliest times until 70 A.D. when the theocracy of Israel was destroyed by the Roman military machine. Jerusalem, including especially the temple, was completely destroyed, as predicted by Jesus in a discussion outside the temple compound in Jerusalem a year or so before his crucifixion. (Matt.24:1-2)

Paul often referred to the theocracy of Israel, both as a long range antecedent to his day and to its bearing on his ministry and those among whom he engaged in his activities. In most of his addresses in synagogues wherever he went in his missionary journeys he referred to the theocracy of Israel and its bearing on how his listeners should respond to him and his ministry. The most essential point in all of his speaking in synagogues and elsewhere was persuasive to thousands of his converts, Jew and Gentile, throughout the years of his ministry; that the cosmic climax of the theocratic lineage of Israel was the redemptive death and resurrection of Jesus, Being and Becoming Christ; not only for Israel historically as theocracy or then as only church but for theocracy and church and state at all times and ways and places.

For example, Paul, in the synagogue in Antioch in Syria reviewed the sojourn of Israel in Egypt, their 40 years in the wilderness, overcoming seven nations in Canaan, and dividing the land by lot among the tribes of Israel. And after all this the Lord gave them judges for leaders about the space of 450 years, until Samuel the prophet.

And afterward they desired a king; and God gave unto them Saul, a man of the tribe of Benjamin, for the space of 40 years. And when he had removed him, he raised up unto them David to be their king. Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus. (Acts 13:14-23)

A form of the theocratic history of Israel was in place during the time of Paul's ministry. From the time of Moses until Paul's day the institution of a theocratic priesthood was in place. This priesthood functioned in both state and church matters. The instruction of the Lord to Moses was: Take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priests office. (Exod. 28:1)

And Eleazar, Aaron's son, took to himself one of the daughters of Putiel to wife; and she bare him Phinehas; these are the heads of the fathers of the Levites according to their families. In due course of time the Levites and the Levitical priesthood presided over the ceremonial functions of the tabernacle, eventually becoming the temple. (Exod.6:25; 38:21)

In his day, Paul pronounced the Levitical Priesthood to be a lesser priesthood, the greater priesthood being the Melchizedek Priesthood. The major confrontations of Paul in his ministry was with this priesthood; with many synagogue Jews in various areas, and particularly with the High Priest and the Sanhedrin in Jerusalem, many of whom sought to defame him in various ways and to kill him. (Heb.7:11)

Paul did not trace his priesthood through this lineage but to his being called to be an apostle of Jesus Being and Becoming Christ, Saviour of Israel and the cosmos, personally, by Christ himself on the Road to Damascus and in the temple in Jerusalem.

The Kingdom and People of God

Prophetic ecclesiology offers ecclesiological refinements of ways New Testament passages are traditionally interpreto-translated. In the New Testament the phrases Kingdom of God and Kingdom of Heaven are used interchangeably. To the extent that persons become aware of this they are better able to comprehend the location and nature of the Kingdom and people of God.

Persons typically think of Heaven being more or less very separate from Earth, in spite of the profundity of revelations of Jesus pertaining to these matters, undoubtedly with regard to himself but also with reference to others about the location and nature of the Kingdom of God. When he was demanded of the Pharisees, as to when the Kingdom of God should come, he answered and said, The Kingdom of God cometh not with outward show; neither shall anyone say accurately, Lo we see that it is here or there publicly, for the Kingdom of God *entos homoen estin*; that is, the Kingdom of God *is in and among you now*. (Luke 17:21)

In conversation with Nicodemus, a Pharisee and a ruler of the Jews, he revealed to Nicodemus that except persons are born from above (*anoethen*) they cannot see the Kingdom of God. After puzzled inquiries from Nicodemus about what he meant, Jesus refined his communication. Except a person is born of water and of the Spirit, he cannot enter into the Kingdom of God. After further inquiries still another observation was made by Jesus. If I have told you earthly things, and you believe not (that is, comprehend not to the point of being able to believe) how shall you (comprehend and then) believe heavenly things if I tell you? (John 3:3-12)

On the other hand, some who were in communication with Paul were evidently able to comprehend heavenly things; and as such were to some extent at that time heavenly. Communicating with certain Hebrews, he observed that in their current prophetic ecclesiology, like unto Moses and the Israelites at Sinai, *Ye are* come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, who *are* enrolled in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant. (Heb.12:22)

To the Corinthians, some of whose capabilities to comprehend heavenly things their potentiality to do so perhaps at least partially indicated by his long and nurturing stay of over two years with them he communicated precepts which have a bearing on comprehending the nature and location of the Kingdom and people of God. As is the case with all persons, the first man Adam was made a living soul; that is, was earthy. Yet the last Adam, having matured spiritually beyond the earthy while at the same time still on earth, was made a quickening spirit. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. For Paul, Adam being a quickening spirit did not take place only after his life on earth but during his mortal life as well, as will be seen when we examine his Epistle to the Ephesians, examined regarding lusts of the flesh. (I Cor15:45, 8) (Eph 2:1-8)

This corresponds well with the Jesus-Nicodemus conversation and with the communications of Paul to certain Hebrews.

So, flesh and blood that is earthy cannot, in that stage, namely of some corruption, inherit the Kingdom of God. It is important to note that Paul is not referring here to the physical corruption that inevitably leads to physical death and in some other realm totally separate from earth and earthly life and existence, inherit the Kingdom of God. This is made clear by Paul's revelation to the Ephesians regarding this matter.

This I say and testify in the Lord, that you henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling have given themselves over to lasciviousness, to work uncleanness with greediness. But you have not so learned Christ; if so be that you have heard him and have been taught by him, as the truth is in Jesus: that you put off, concerning the former conversation, your old man, which is *corrupt* according to the deceitful *lusts*; and be renewed in the spirit of your mind; and that you put on your new man, which after God is created in righteousness and true holiness. (Eph 4:17-23)

Prayer in ordinary everyday life typically expresses ordinary everyday needs and desires and are requests for Divine intervention in things related to getting along well in practical matters in the course of everyday life. At times these requests are made in times of urgency in the form of a petition for Divine intervention to solve problems that those persons involved feel a need to but can't solve these problems by themselves, at least to the extent and in the ways that they feel an urgent need for these problems to be solved. These forms of prayer tend to be more formal than informal.

Prayer in ordinary everyday life is expressed at times by some in music and poetry and thought and feelings and emotions, at times verbally and at times non-verbally.

For the most part, these prayers are not prayers in and of personal ontology in the sense of a conscious awareness of being so, although they arise from personal ontology, as does all human existence and experience. Some persons who are aware of and participate personally in prayers of personal ontology also at times feel a need to and in some measure express themselves fulfilling and fruitfully in some mode of prayer of ordinary everyday life.

Prayer in prophetic faith is ontological prayer and is at times somewhat formal and at times tends to be somewhat informal. Modes of ontological prayer is prayer in and originating in and arising from personal ontology, and is always involved in and is expressed in varying degrees of awareness of personal ontology, both verbally and non-verbally, through philosophical prophecy; and particularly the prophetic theology aspect of philosophical prophecy.

Ontological Prayer and God Being a Divine Reserved Personage

In the context of philosophically prophetic theology, the Greek word *theology* refers to and means Being in the presence of God personally and then reflecting thoughtfully with regard to the logical and metalogically personal meanings in and the significance of these thought provoking events. Whenever and to the extent that this prophetic theology is missing or lacking, to that extent a person's mental images of God are idolatrous, since they are not based in understandings and insights derived from personal experience and since this cannot occur accidentally or haphazardly; and while in this state of being person's mental images cannot comprehend or develop in to prophetic faith. Consequently, persons typically mis-interpret the nature of the Reality of Being-in a Divine presence personally. To overcome these mis-interpretations and thereby Be enabled in Reality to Be-in the presence of God awaringly and personally requires coming to know, personally, how this is accomplished through ontological prayer and what it is like; which in turn, again, require a personal comprehension of the nature of ontological prayer. (III:Ch.20, pp.1-2)

To comprehend the nature of ontological prayer requires starting with ideas and mental images of God which have possibilities for leading one in to Being in the Divine presence personally and then exploring these possibilities personally, which is a way of being-toward and being involved in Being-in prophetic faith. The proposal that God is Reserved and Serene may have possibilities for personally creative exploration in this interest of developing and Being-in prophetic faith.

Philosophical prophecy recognizes God to-Be a Divine personage who is always Reserved. Being a Divine Reserved personage includes Being ecstatically-spatio-temporal and transcendently-subjective-objective, like those ways of Being of mortal persons but dimensionally far beyond the development of these attributes in human existence. Prophetic faith is grounded and developed in personal awareness and comprehension and Being-in touch in varying degrees of development with these attributes of ecstasy and transcendence and Reserve Being-in a Divine Reserved personage; connecting with modes of Being-in prophetic faith personally in human beings.

An attribute of Divine Reserve is patience; the reserve of patience and the patience of reserve. Embedded and embodied in infinitely cosmic depth in-Being-in a Divine Reserved personage is the Divine attribute of multidimensional patience power. Patience power is a personal power in and toward and for the creation of life. Something of an estimate of the nature of Divine patience power in Divine Reserve, though obviously not an exact equivalent of that of human beings, may be understood in some degree whenever and to the extent that persons investigate and engage themselves in explorations of their very own personal possibilities for patience power, and thus for their finding and developing prophetic faith.

A way of understanding some of the creation-power of patience is by way of experiencing contrasting it with the personal destructivity of impatience; which arises out of the understandable situation of persons being fallen away for a time from who they themselves Essentially Are. Impatience arises whenever and to the extent that persons lose their patience-foundations through losing their Being-awaringly-in themselves in their own fulfilling ways for Being-themselves as -having-been and Willing-to-Be in their very own personally-ecstatic-spatio-temporal and essential rhythms and attunements of their lives,

you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? (John 14:7-9)

The Holy Spirit saith, Today, if ye will hear the Lord's voice, harden not your hearts. (Heb. 3:7-8)

To initiate and develop prophetic faith, it is necessary for a person to become engaged in philosophically prophetic seeing and hearing and feeling. The question needs to arise then, how is the recognition and development of these personal potentialities and capabilities made possible? Though it is the case that salvation is both a Divine and simultaneously a personal *gift* to all persons, yet it is also the case that it is essential for this gift of persons to themselves to be developed and Realized by being energized by gentle personal effort. To begin with, an in-depth personal desire to do so is necessary; consistently and periodically followed and accompanied by an in-depth and personally modest *spirit of inquiry*; consistently and periodically followed and accompanied by various series and processes of personal *preparation* for and *practicing* personal modes of philosophically prophetic seeing and hearing and feeling.

A mode of *preparation* for and *practicing* personally developing prophetic faith is personally creative strength in *sensitivity of feeling*. Seeing the Lord and hearing his voice is only made possible through sensitivity of transcending-subjective-objective feeling, since initiating and developing prophetic faith is impossible by persons being robotized, which always results in a hardening of hearts; that is, by persons infusing themselves or being infused with elements of influence which are contrary to their very own personal and most essential ways of Really Being Themselves. A crucial reason why the prophetic faith of seeing the Lord and hearing his voice is impossible without personally creative sensitivity of transcending-subjective-objective feeling is because neither the Lord Himself nor those persons who are seeing him and hearing his voice are simply objects to be manipulated and are *automatically* manifest and perceivable as such, or are simply entities containing only subjective or subjectively distorted thoughts. Consequently, whether or not the Lord is manifest to persons objectively or more or less objectively or subjectively in various ways and times, they are not simply *automatically* enabled thereby to see Him and hear His voice in ways that are meaningful and significant to them in understanding Who He Really Is and what His purposes and the nature of His presence are in His participation in the creation of life and the cultivation of prophetic faith in persons.

The manifestations of the Lord to himself and others is *always* expressions of all He is in His own essential ways of Being-himself and whenever and to the extent that persons are or become enabled to see Him and hear His voice in prophetic faith, they see and hear aspects of Who He Really Is. Being aware of Being exposed to and witnessing the personal presence of God in these modes of awareness may occur in a variety of ways which may be more or less objective and subjective while simultaneously Being-in-transcending-subjectivity-objectivity and ecstatic-spatio-temporality.

'Modes' of Prayer

As Jesus was praying, when he ceased, one of his disciples said to him, Lord, teach us to pray. And he said unto them, When ye pray, say, Our hallowed Father in heaven, Thy kingdom come, Thy will be done. Give us day by day our daily bread. Forgive us our sins as we forgive other's sins, otherwise, we are unable to receive forgiveness for ourselves. Help us Be delivered from temptation and evil.

Love your enemies, bless them that curse you and pray for them who despitefully use you and persecute you.

Ask, and it shall be given you; seek, and ye shall find, knock and it shall be opened unto you; for everyone that asketh may receive. What person is there of you, whom if his sons ask bread, will he give them a stone? (Lu. 11:1-4; Mt.5:44; 6:7-14; 7:7-9)

Prayer to God in ordinary everyday life is typically verbal, whether spoken outwardly or inwardly, and is composed of finished sentences. At times these prayers, whether in church or in the family setting at home or in private, are set prayers and the sentences are expressed each time in the same or nearly the same words. At times these sentences are written down and read from a liturgical book or memorized and uttered from the book from memory.

The quickening resurrection of the new man of Adam and the Ephesians in the likeness of Adam then was during their mortal sojourn. Ephesians, you Christ has now quickened, who were dead in trespasses and sins; wherein in times past you walked according to the usual course of this world, among whom also we all had our conversation in times past in the *lusts* of our *flesh*, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, *hath* quickened us together with Christ, (by grace are you saved); and has now raised us up together, (resurrected us) and made us sit together in heavenly places in Christ Jesus. (Eph.2:1-6)

Paul, quite concerned about these matters throughout his ministry, communicated in this same way with the Romans (1:24; 6:12; 13:14), the Galatians (5:24) and Titus (2:12; 3:3).

Priesthood

Throughout human history, ecclesiology, that is, the ways of life of families and peoples, has been proximally and for the most part dominated in many ways by the male component of societies. So, that aspect of the Kingdom of God known as priesthood has been referred to, for the most part, though certainly not exclusively, throughout human history, in the context of this male dominance.

What is typically overlooked in these references to priesthood is the always existent ontological and essential ways that persons are always Being-in-each-other personally, female and male. There is of necessity, in the face of this Reality, a female priesthood component in the Reality of the always existent Being-in-each-other personally of all persons, male and female. What is envisioned in prophetic ecclesiology by Paul regarding priesthood involves then, by a reality implication, some female components as well as male components as being-in-each-other personally, though not so specified in the New Testament. All of what is revealed about various aspects of priesthood through Paul is in some comparable way, in Reality, a component of female activities in families and among peoples as well, and should be sensed as a behind the scenes Realization. For instance, his words to the Corinthians, in a context often taken to be anti-female, are in Reality words of what is the potential for the priesthood of salvation in husband and wife priesthood relationships: For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife? (1 Cor.7:16)

Concomitant Priesthood

A primary feature of the priesthood of the Kingdom of God is concomitant priesthood. Accurate and adequate imaging of the precept and reality of concomitant priesthood is vital to comprehending the nature of the Kingdom and people of God.

Prophetic ecclesiology is amenable to a rather wide variety of imaging in varying degrees of refinement. A very high degree of refinement in envisioning prophetic ecclesiology is involved in comprehending concomitant priesthood. This degree of refinement involves envisioning and giving an appropriate accounting with regard to the diversity and simultaneously the universal personal possibilities of each and every person; and the Realization of their personal possibilities from time to time and in various ways in each person, all Being an invaluable portion of the whole human family.

As unlikely as it seems to almost all persons, atmospherically in and surrounding every person is Divine Inspiration, and all persons are always immersed in this Divine inspiration, in accordance with the Prophecy of Isaiah: Holy, holy, holy is the Lord of Hosts: the whole earth is full of his glory. Though there is at the same time a wide variety of responses to this Divine Inspiration, it is a person-reality implication of the prophetic ecclesiological vision of Isaiah that it is personally impossible for any person to Be totally void of this Divine Inspiration.

Paul, envisioning the Reality of this prophetic ecclesiology, communicated this to the Ephesians:

Unto me, who in some ways may be less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ and to assist all men to see what is the *fellowship* of the mystery, which from the beginning of the world had been hid for the most part in God, who created all things by Jesus Christ:

To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord. For this cause, I bow my knees unto the Father of our Lord Jesus Christ, of whom *the whole family in heaven and earth* is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in

the inner man; that Christ may dwell in your hearts by faith ; in other words, in his Spirit which *endous* atmospherically all persons who become enabled to receive it in and of and with concomitant priesthood. (Eph 3:8-17)

Prophetic ecclesiology involves the seed of Abraham in these ways, appropriate to them . The Lord said unto Abraham, I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee: and in thee shall *all families of the earth* be blessed. (Gen 12:1-3)

In the perspective of concomitant priesthood, in the traditional Jewish priesthood, as we have seen, were priesthood offices of High Priests, Elders, Priests and a Priesthood Council to give consideration to matters of importance to traditional Jewish life. We have also seen and will give further consideration to related priesthood offices in Christianity; High Priests, Elders, Priests and a Priesthood Council to give consideration to matters of importance to Christians and Christianity.

When it is here proposed that some of the priesthood functions of the related priesthood offices had in ways similar to or at times the same functions , it is not intended to propose that they were exactly alike in all ways. The proposal here is to suggest that it is prophetically-ecclesiologically immature for persons to impulsively or with ethnic or patriotic religious zeal to conclude that traditional Jewish priesthood and Christian priesthood were of necessity completely and totally different in every way; or that one was good or all good and the other was bad or all bad.

The essence of the complementary priesthood consideration here may perhaps be somewhat comprehended through the Realization that at times and in various ways, though perhaps not for the most part or at all in the disputations initiated by the traditional High Priest, Elders, Sanhedrin and synagogue Jews toward Paul and companions and associates, Divine inspiration was available to traditional Jews functioning in their priesthood, as well as to Christian priesthood. It would be inappropriate and inaccurate to conclude that when traditional Jewish priesthood administered matters related to caring for their congregations charitably it was in no way participating in Divine inspiration. This is the essence of how and why, as we have seen, Paul bore inspired witness that his priesthood during his Christian ministry was simultaneously that of a Pharisee and an Apostle of Christ.

Priesthood in Prophetic Ecclesiology

Prophetic ecclesiology takes into account both typically structured bodies of priesthood and simultaneously seeing beyond rigorous priesthood structure into the essence of priesthood. Prophetic ecclesiology takes into account the priesthood of Apostles, Prophets, Evangelists, Pastors, Teachers, High Priests, Elders, Bishops, Deacons, Ambassadors, and Epistle Scribes.

The standard view of priesthood structure more or less distinctly separates each priesthood office from the other in a hierarchical relationship. A priest may eventually ascend to the office of a High Priest and thus preside over the priesthood and Sanhedrin. The offices of priest and elder have a varied history in Jewish priesthood tradition. The Hebrew word *cohen* and the Greek words *hierus* and *presbyter* are involved. The Hebrew word *cohen* at one time or another in Jewish tradition designated a person at times as an elder and at times as a priest. Both designations indicated officials in the Jewish religious community.

The designation of priest was to a person who presided over ceremonial activities the congregation participated in and also included taking cognizance of false doctrine and teaching, breaches of the Mosaic Law and regulated both civil and ecclesiastical observances peculiar to the Jewish nation. A priest was also a sacrificing minister performing the sacrifice of selected and prepared sacrificial animals. (CC)

The essential idea of the Jewish *cohen* (priest) was that of a mediator between God and man, (1) by ministering at the sanctuary; (2) by teaching the law of God, and; (3) by inquiring for the people the Divine will. (CC)

An elder was traditionally an elderly person with much experience in life and elderly wisdom, who sat in council with the people and gave wisdom counsel.

Many of these priesthood functions were also Christian priesthood functions in Christianity and were subjects of instruction by Paul. But Christian priesthood also included many more offices as previously noted under Priesthood and Prophetic Ecclesiology.

Prophetic ecclesiology envisions persons Being and Becoming enabled to embody one or more, at times simultaneously as well as at times progressively , of what are traditionally considered to be separate priesthood offices . The continuing purpose here is then to characterize these various ways of priesthood service , as a guide for persons to envision for themselves which combination of them are most appropriate for

beyond these ordinary everyday experiences. This creative fidelity in between persons is involved in personal ontology. In this personal ontology personal presence is a kind of *influx*. To be personally present in this way depends upon us to be *permeable* to this influx. There is a realm of comprehensible mystery in this personal interchange.

It is only on the meta-problematic level that this influx can be recognized and experienced personally. When I say that a personal being is granted to me as a personal presence, this means that to the extent that I receive him in creative fidelity to-Be a personal presence I am then unable to treat him or accept him as if he were merely placed in front of me as an impersonal object. Between him and me there arises a relationship which, in a sense, surpasses my ordinary awareness of him; he is not only before me, he is also within me as I sense within me himself and at least some of his own personal characteristics of his essential and existential ways of life and Being. (III:Ch.16, pp.107-108)

Creative Fidelity

Creative fidelity is an aspect of personal existence beyond ordinary everyday faithfulness persons have at times for each other. When creative fidelity to a person's Real presence reveals the mystery of personal presence, it is something like this: Even if I am seeing or touching you in ordinary ways, yet I feel you in and with me also in *extraordinary* ways. It would be a denial of the Reality of the creative fidelity of myself and yourself if I were not to-Be assured of this; it is of the essence of genuine *coesse*; that is, Being-together in genuine and authentic personal intimacy. The more assured, the more this personal intimacy is grounded in the realm of *spiritual availability*; which includes pure love.

Creative fidelity involves a personal commitment to and for each other but not expecting complete perfection and acknowledging that inner thoughts, feelings and dispositions can and probably will change in some ways as personal growth is somehow involved. As creative fidelity grows in persons in themselves and in and for each other it develops into prophetic faith in and for each other and provides the matrix for them to simultaneously develop prophetic faith in God.

The reciprocity of a personal relationship to God *non-idolatrously* and myself and others in creative fidelity is essential to discover and mature and fulfill prophetic faith. The road to the *reciprocity* in these acts of prophetic faith develops through my starting with myself first in initiating and developing fidelity to the personal presence of myself; and starting with others first in initiating and developing fidelity to their personal presence; and starting with God first in initiating and developing fidelity to His personal presence. As persons are in communion together in creative fidelity through Being-in creative personal presence together, The Real God, the God of personal symbiosis within them is manifest whose presence persons who are prophetically watchful may be aware of. (III:Ch.20, pp.10-11) (III:Ch.15, p.100)

Prayer

A consequence of idolatry is the misdirection of prayer. Creatively directed prayer in personal appropriation-guidance prayer is essential to prophetic faith, inasmuch as Being-in creative communion and communication personally with in oneself and others and God is essential to the construction of personal mental image foundations adequate to personal growth into prophetic faith. If I so approach and cultivate it in my very own in-depth personally creative desires, it can happen that a bond of *feeling* and understanding may be created between me and another person and God, if, for example, I discover and comprehend experiences we all have shared.

Foundational to creative prayer is the Realization in Reality-awareness of the Divine presence *always* Being everywhere everywhen in personal ecstatic-spatio-temporality in transcending-subjectivity-objectivity. Mental image preparation to find and mature and fulfill this Reality-awareness requires exposure to and in-depth prophetic contemplation of the nature of the Divine presence and my very own philosophically prophetic seeing and hearing and feeling desires and capabilities.

Philosophically Prophetic “Seeing and Hearing and Feeling”

Jesus saith unto Thomas and the other disciples, If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with

repentance with its component of mapping and logging the ontological and existential nature of one's own personal existence.

EGOCENTRICITY AND AUTOCENTRICITY

Creatively starting with oneself first in the developing of personal prophetic faith is not the same as being involved in egocentricity and autocentricity. To only objectively investigate persons as Being simply separate and individual entities which are simply objects, or for persons to view themselves and their ways of being persons this way, is autocentric; which is negatively self-centered. The transcendence of philosophically prophetic ontology shows autocentricity to be inadequate to comprehend the creative possibilities of Being a person, ontologically; without which my being able to cultivate prophetic faith is unfounded and is foreign and external to who I Really Am. Being aware of Being-in the Reality of my personal ecstatic-spatio-temporal ontology and my personal participation in my very own Being-myself in Divine light makes my participation in prophetic faith possible.

Whenever and to the extent that persons refuse to or repress or overlook Being- in each other spiritually as ecstatically, together in their awareness of simultaneously Being-in Divine presence and illumination, their attempts to Really Be alive deteriorate into ego-centricity and autocentricity, forms of cosmic selfishness and selflessness. Aspects of cosmic selfishness and selflessness manifest themselves in the destructive activities and thoughts of varying degrees of depression, despair, conflict, jealousy, possessiveness, power over others, estrangement, forlornness, and a life misdirected.

There is a sense in which it is a meaningful and significant personal truth in personal existence to Realize that the more subjectively and exclusively I consider it to be I who exists, the less do I exist; and conversely, the more I free myself from the prison of ego-centricism, the more I exist in my own personal possibilities. With an adequate vision of my ontological need, my ontological participation in my Being myself personally, the ontological mystery in my Being a person and my Reality in my own personal presence, then the discovery and cultivation and maturation of my prophetic faith is made possible. (III:Ch.16, pp.105-106)

Self-appraisal

To adequately envision the nature of Divine and human personal ontology and existence is, in more than one sense, to evaluate one's personal existence. Philosophical prophecy is intimately involved in persons growing and evaluating their growth into their becoming next dimensional man embodying prophetic faith. Their evaluating themselves and others involves their realization that to begin with, their situation is not altogether clear; since existing in time is a situation in which the essential nature of ecstatic-spatio-temporality is not immediately obvious. For persons to envision their situation is at the same time to appraise it. Without self-appraisal persons cannot confront themselves creatively as to who they themselves really are in the sense of providing themselves with the solid foundation to then proceed into the prophetically biological groundwork from which to proceed into prophetic faith creatively and thus into their next dimensional stage of being involved in their very own creation of themselves, personally. Persons dwelling in prophetic faith are enabled to do so only by finding and maturing their very own personal and creative faith in themselves, through self-appraisal. (III:Ch.15, p.101)

Personal Presence and Prophetic Faith

From their ordinary everyday sensory perceptions and experiences together persons typically conclude, without giving it much if any thought, that through these experiences together they understand about all there is to know about what it is to be in each others personal presence. For ordinary everyday purposes this conclusion is adequate. Philosophical prophecy is aware of limitations of this typical conclusion. Whenever and to the extent that insights into and comprehension of the nature of personal presence beyond this are needed and desirable to comprehend and assist to facilitate and augment the creative relationships of persons Being-together in ways beyond those of ordinary everyday personal relationships, then envisioning these Realities of personal presence through philosophical prophecy is necessary.

If personal presence were merely an *idea* in us whose characteristic was that it was nothing more than itself, then indeed the most we could hope would be to maintain this idea in us or before us, as one keeps a photograph on a mantelpiece or in a cupboard. But it is of the nature of personal presence to be uncircumscribed by being limited to ordinary everyday experiences of persons being together. Personal presence is involved in a creative fidelity

them to cultivate for themselves and others, ecclesialogically together, their priesthood.

Apostle

Comprehensive lists of qualifications for the designation of a person as an apostle and the specific identification of who were apostles are not given in the New Testament. There are some indications, however, of some of the qualifications for apostlehood and the process of selection of apostles is given.

Peter's apostleship was announced by Jesus on an occasion in the coasts of Caesarea Philippi to a group of disciples, the twelve. On this occasion he asked them who people were saying he is and who they, the disciples, say he is. When Peter answered and said, Thou art the Christ, the son of the living God, Jesus responded by blessing Peter in prophesying something about the nature of apostlehood, an essence of which is *knowing* not only about this but *knowing* him personally Jesus Being Christ, by personal revelation; declaring to the disciples that this *knowing* has not been and cannot be revealed by flesh and blood (ordinary reason) to you but by my Father which is in heaven; and upon the foundation of *you embodying this revelation* and *my redeeming presence and activity* and *our Being-in-each-other personally, together, in redeeming ways*, you both live and show the way for people to be found and foundationed and gathered together and redeemed. And thus you embody these keys of the Kingdom of heaven. All who are so foundationed are apostles of Jesus Being Christ. (Matt 6:13-19)

Shortly after the resurrection of Jesus Being Christ he spent 40 days with the apostles, speaking of the things pertaining to the Kingdom of God. After his departure they met in an upper room in Jerusalem, Peter presiding. Later, in a gathering of 120 disciples, and after the demise of Judas, the question of replacing him in the 12 was raised by Peter. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us must one be ordained to be a witness with us of his resurrection. They appointed two candidates, Joseph called Barsabas and Matthias. They gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles. (Acts 1:1-3, 5-26)

Specific indications of how and why Joseph called Barsabas and Matthias were selected as candidates to be an apostle, and what the process entailed of giving forth their lots and selecting Matthias are not given. At any rate, neither the lives of Matthias nor any of the others of those listed in one place or another in the New Testament to be apostles are described in such a way that it would contribute to comprehending what an apostle of Christ is, except for Jesus himself, Peter, Paul and John; and James in a very limited way.

Paul certified his apostleship to the Corinthians this way: Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are ye not my work in the Lord? He also informed the Corinthians of other apostolic events: The resurrected Lord was seen of Peter, then of the 12; after that he was seen of above 500, and last of all he was seen of me also, as of one born out of due time. In other words, all apostles who did not accompany Jesus as an apostle during his mortal ministry are born out of due time. (1 Cor.9:1-15)

Apostolic "Seeing" The Lord

Being and becoming enabled to see the Lord depends not essentially on an outward event as appears to be the case with the ordinary seeing of objects that persons experience. On a certain occasion Jesus was in discussion with disciples and said to them, In our association together we are becoming better acquainted, though you do not yet really *know* me very well. If you *knew* me you would *know* my Father also. From now on, even though you will more and more come to *know* Him as a foundation for *knowing* me, you are now unaware that you have already seen Him. Philip said to him, Lord, show us the Father. Jesus answered, Anyone who sees me sees the Father; yet so far you have not seen me as to who I Really am and what my redemptive mission is in life. (John 14:7-9)

In what sense then had the disciples not Really yet seen Jesus as to who He was, and Is? Much of his biology, his person-embodiment, involves the fullness of that which was and Is in His heart and mind, in His soul. To see Him in some measure, and in gradually increasing depths, is knowing for sure His mind and heart; what he is thinking and feeling about things. In terms of prophetic ecclesiology, this requires personal-prophetic sensitivity and attunement and consistent prophetic- watchfulness. (Vol III, Ch.15, p.101)

I and my Father can really be seen by no one unless and until and to the extent that they are enabled to become attuned, personally, into heavenly frequencies and rhythms and attunements, to-Be taught by God. Those who really believe in Me and my Father are those who really see and hear and learn, aliveningly and nourishingly from us. Vol II; Ch.6, p.66)

Apostolic Ambassadors

A major purpose of Apostles of Christ is to be ambassadors of reconciliation. Their deep desire is to assist others who so desire to be brought in to embodying the being-created-new in Christ. If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new. This involves the marvelous spiritual power of reconciliation.

God is in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath given to us the ministry of reconciliation; and hath committed unto us the word of reconciliation. Now then, we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who was not overcome by sin; that we might be made the righteousness of God in him. (II Cor 5:17-21)

Take the helmet of salvation, and the sword of the spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, ... that we may open our mouths boldly, to make known the mystery of the gospel, for which we are ambassadors. (Eph 6:17-20)

Apostolic Nourishing

Since it is in the nature of things for persons to be proximally and for the most part estranged from themselves and who they themselves essentially are, and from others and who they essentially are; and to be estranged from God and who God essentially is, nourishing is essential to the creation in and of their lives. These estrangements involve persons in spiritual illnesses and spiritual annihilation. Apostolic nourishing is an essential ingredient in the spiritual healing of personal illnesses generated by these spiritual estrangements.

Paul was an exemplar of apostolic nourishing, for example in his personal relationships with Thessalonians. As a way of nourishing he reminded them of this: You undoubtedly remember and are still aware, Thessalonians, that as apostles of Christ, not at any time used we flattering words, as you know, nor a cloak of covetousness; God is witness; nor of men sought we glory, neither of you, nor yet of others, when otherwise we would have been burdensome to you. But we were *gentle* among you, even as a *nurse* cherisheth her children: so being *affectionately* desirous of you, we were willing to and desirous to have *imparted* unto you, not only the Gospel of God, but also *our own souls*, because you were and are dear unto us. As you know we *exhorted* and *comforted* and *charged* you, as a father doth his children, that ye would walk worthy of God, who hath called you unto his kingdom and glory. (I Thess 2:5-12)

Preparatory and 'Developmental Growth' Priesthood

If personal developmental growth were completable (*teleioesis*) through the Levitical priesthood, for under it the people received the law of Moses and the letter of the law, what further need would there be that another priest and priesthood should arise, after the order of Melchizedek? Whether or not persons are ministering to themselves and others in the spirit and power of the Melchizedek priesthood is not determinable simply by the name of the priesthood in which the person functions. If a person's ministrations are solely by the letter of the law, they are not Melchizedek.

For by living only by the letter of the law persons are incapable of certain aspects of developmental growth, even if referred to as being a High Priest. For this to take place it is necessary for them to personally *draw near to God* in spirit and personal truth for guidance and inspiration and strength. Jesus was made surety and exemplar of this greater personal growth than traditional legalistic ways of life under the letter of the law could make possible. Wherefore he is able to save them more fully that come unto God by him. (Heb 7:11, 7-22)

High Priest

Revelation of the nature of Being a High Priest may be found in the communication of Apostle Paul to the Hebrews. This revelation refers both to Jesus and his brethren Being High Priests. Wherefore in all things it behooved him, Jesus, to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God. A vital ingredient in Being a High Priest is embodying the capability to make reconciliation for the sins of the people. Every person so involved is a High Priest. (Heb 2:17-18)

what in effect amounts to processes of robotizing life into existence and into being. For example, Realities of the Divine demeanor and disposition to engage in creative negotiations, such as those between The Lord and Abraham who was proposing saving Sodom and Gomorrah from destruction to preserve the lives of a few inhabitants, are overlooked or repressed in traditional images of God.

This obstacle to prophetic faith of abstract images of God from persons restricting themselves to relating to God only through creeds and abstract verbal formulas stimulates an impersonal void between the person thinking about or worshipping God and God Himself. That is, a personal bond of feeling and understanding in between persons and God is not and cannot be established in this way.

Finding and maturing and fulfilling prophetic faith requires overcoming idolatry.

Virtue

The only personal environment in which prophetic faith can exist is an environment of Being open and bright and clear, which is only personally possible by becoming aware of the nature of and entering into and dwelling in personal virtue. Virtue is persons being and becoming enabled to help themselves, and at times others, toward and in to Being and Becoming themselves essentially. In this helping is the being-in the essential rhythms and attunements of personal existence. This includes increasing personal possibilities of more and more clarity in being-in the essential rhythms and attunements of personal existence. In this clarity comes more and more the essential meanings and significance of person's ontological existence. This clarity comes as and to the extent that sin is dissipated and it is cultivated personally. (I:Ch.6, pp.100-101) (III:Ch.17, pp.127-128)

Prophetic Faith in Oneself

I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal; for whereas there is yet among you envying, and strife, and divisions, are ye not yet carnal? (I Cor.3:1-3) (III:Ch.14, p.7)

I knew a man in Christ above 14 years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell, God knoweth); such an one caught up to the 3rd heaven. (II Cor.12:2) (III:Ch.14, p.7)

The creatively subtle and personally modest implication of the Real identity of who this person Really was and Is is the apostle Paul himself. His Being caught up into the 3rd heaven was and Is ecstatically, among other things, a Divine revelation to and in to and from the apostle Paul himself as to who he himself was and Is in his ownmost essential ways of Being himself personally. He recognized in this vision his own personal growth through Being nourished in Divine light in symbiotic union in and with his own personal luminosity through the stage of Being nourished with milk in to Being nourished with meat. Consequently, he became qualified to and was enabled to Be a participant in assisting others to Be enabled to make their own similar personal journey of personal-creation growth; necessary to grow in to prophetic faith.

Starting with Oneself First

Starting with Oneself first in prophetic faith, interwoven with prophetic ecclesiology in the midst of personal ontology, is not to be adequately understood in terms of ordinary linear-sequentiality in the way time occurs in everyday life, but is rather involved in one's ecstatic-spatio-temporality. Nor is starting with Oneself first in prophetic faith, interwoven with prophetic theology in the midst of personal ontology, a personal possibility that can be realized apart from simultaneously starting with God first; both of which occur together whenever and to the extent that prophetic faith is initiated and matured. Prophetic faith and ecclesiology and theology and personal ontology *always* infuse each other with life together as persons maturing their prophetic faith are Being-in them and each other together, personally.

The necessity of persons starting with themselves first in the process of discovering and implementing prophetic faith in and for themselves is the requirement for persons in this process to prepare themselves adequately for this element of personal growth to take place. Again, of necessity in order to engage personally in this process, and intricately and intimately associated with in this personal growth, is the element of gentle

and distorting of appropriate essential attunements and rhythms in personal existence.

Hardness of Heart and ‘Gentle’ Repentance

Christ Jesus was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house. For every house is builded by some man; but he that built all things is God. Wherefore (as the Holy Spirit saith), Today, if ye will hear his voice, harden not your hearts, as your fathers did for 40 years in the wilderness. (Heb.3:1-9)

A consequence of Sin is hardness of heart, which is that frequently hidden but often overt phenomenon of persons covering up their weaknesses and hiding them from themselves and others. Its tragedy lies in the simultaneous obscuring of the glory of turning (repenting) weaknesses into personal strengths, gently. What creative mapping and logging does for persons is to assist them to find and fulfill their own personal value and glory to the extent that they overcome their hidden or overt embarrassment about their weaknesses and they are no longer a problem.

Intense repentance tends to be self-demeaning. Gentle repentance is the mechanism through which persons may be and are uplifted and soar into the heavens of the Joy and Peace of dwelling in their own personal and non-comparable value, which is prerequisite to dwelling in that personal spiritual environment in which prophetic faith is fostered and grows.

So, how does one go about gently repenting to find and fulfill and derive for oneself the personal benefits of overcoming hardness of heart and Being and Becoming pure in heart and thereby enable oneself to Really Be-in the personal presence of God and man; which is the realm and nature of prophetic faith? Only through mapping and logging the nature of one's very own personal existence; which becomes and is a permanent and eternal record etched in their hearts of persons coming to accurately and adequately recognize and dwell in their very own strengths and weaknesses and the various miraculous ways in which and how weaknesses become converted into strengths which is and involves true conversion in to prophetic faith in the Gospel of Christ. In the midst of this personal conversion one's weaknesses becoming strengths are not remembered to-Be self-demeaning or obnoxious but are remembered to-Be the personal-potential out of which personal strengths may and at these times do arise in glorious resurrection. (III:Ch.14, p.14)

Idolatry

A major obstacle to prophetic faith is idolatry, which is inaccurate and inadequate mental images of who God Really Is. A consequence of idolatry is the misdirection of prayer. Creative prayer is essential to prophetic faith, inasmuch as Being-in creative communication personally is essential to the construction of personal mental image foundations adequate to personal growth into prophetic faith; which is Being-in creative communication with in God and man.

It can happen that a bond of feeling and understanding may be created between me and another person and God, if, for example, I discover experiences we all have shared. A unity may be established in which the other personages and myself become *we*; that is we Are Being in this communication whenever and to the extent that they cease to be for me someone with whom I simply converse in an ordinary way and when they are not intervening between me and myself and I am not intervening between other persons and themselves and God; these selves with whom I coalesce in order to be in and become enabled to accurately and adequately observe and personally relate with in and judge myself and them, while in the midst of personally creative mystery. Yet in some ways we remain being individuals while at the same time we have fused into the living unity we now form in some ways with in each other. (III:Ch.16, pp.112-113)

Among other things, the cause of idolatry is persons trusting in traditional images of God, whether they are aware of it or not, without personally investigating and mapping and logging the reasons for their mental images of the nature of God as to whether or not these mental images are founded or could be founded in personal experience of God; or whether or not having these personal experiences are possible or how they might be achieved.

One of the difficulties and obstacles to prophetic faith of indulging in traditional images of God is the impersonal and abstract mode of existence of these images. Typically, God is portrayed in these mental images as the creator of life by divinely instituted imperial fiat and as such creates life by

Persons are unable to be qualified to comprehend and counsel and assist themselves and others in prophetic wisdom in that which they themselves have not personally experienced in *essential* ways. Jesus was capable of Being High Priest and exemplar for other High Priests. For in that he himself hath suffered being tempted, he is able to succor them that are tempted. Persons enabled to-Be in personal and intimate and Real touch with in him are enabled to also become enabled to succor them that are tempted. (Heb 2:17-18)

Being involved in making reconciliation for the sins of the people then involves High Priests in redemptive sacrificial suffering and simultaneously involves them in person-processes of intercession and mediation for themselves and others. Jesus Being Christ is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an High Priest became us, who is holy, harmless, not overcome by being defiled and not overcome by the sin of sinners. (Heb 7:25-26)

The *calling* to-Be a High Priest is a calling that intricately involves the person who is a High Priest in salvation-redemption from sin. An essential and foundational prerequisite for Being a High Priest is comprehending in-depth what *sin* and *virtue* in Reality Really Are. Typical and conventional conceptions of the nature of sin and virtue are far from being adequate for Being a High Priest.

The prophetically ecclesiological vision of the nature of sin is an essential vision for a High Priest to-Be-in; in which *sin* is seen to-Be a persons imposing on (by hindering) another and oneself from being and becoming themselves essentially. In this opacity is a losing and distorting of appropriate essential attunements and rhythms in personal existence. This is a losing and distorting of *seeing* and *hearing* the personal Reality of those persons involved.

The prophetically ecclesiological vision of the nature of virtue is an essential vision for a High Priest to-Be-in; in which virtue is persons Being and becoming enabled to help another and themselves toward and eventually fulfilled in Being and becoming themselves *essentially*. In this helping is the increasing possibility of more and more clarity in-Being-in the essential rhythms and attunements of personal existence. This is a clarity of *seeing* and *hearing*. In this clarity of seeing and hearing comes more and more the essential *meanings* and *significance* in and of each persons personal existence. This clarity comes as sin is dissipated. (I:100-101)

Hebrews reveals Jesus Being Christ being able to save them to the uttermost that come unto God by him through his redemptive activity of making *salvation* and *intercession* for persons. At times Jesus referred to an aspect of persons coming unto God by him in revealing the intimate relationship between himself and his father Being-in-each-other, together. I speak that which I have seen with my Father. (Heb 7:25) (John 8:38)

Through his affirmation, I am in the Father and the Father is in me Jesus also brought his Father in Heaven into the picture of the redemption-salvation of persons. In comprehending God, the Father, in the midst of prophetic ecclesiology, who He Is and what is his Way of Being, and what are the characteristics of His influencing and generating salvation through reconciliation, through intercession, through redemption of sin; in intimate person-union in and with Jesus Being Christ, and others. (John 14:11)

The proximity of the Reserved (God) is discovered in prophetic ecclesiology to Be the Serene (God) and embodies the serenification of life. The Serene (God) is essentially Healing. The Joyous (God) is Serene. Joy is enjoying, and therefore rejoycing. Personally, He is inclined to create joy, with us. In the midst of this Divine milieu of serenity and joy a paramount attribute of God is mediation; Being mediator, *always*, of the creation of life in the creation and annihilation of man. In other words, whenever and to the extent that persons are Being-in Joy and enjoying and rejoycing in their lives, they are always Being-in the creation of their lives.

Reconciliation, intercession and mediation involves the Reality of human existence *always* Being-in the creation and annihilation of man waxing and waning as to who persons essentially are emerging in and declining (being- lost) away from their Really meaningfully and significantly existing personally in to their own most *essential* ways for Being-themselves. (II:1)

Philosophical prophecy reveals *all* mortal persons to-Be, in varying ways and times and percentages, combinations of creative and destructive ways of Being. It is in Reality these combinations in the lives of each person in which God *always* influences all persons, through an *always* present ecstatic-spatio-temporal Divine mediation and cosmic suspension influence in *all* persons, without ever in any way interfering with anyone's personal agency and responsibility and therefore the creation of their lives. (II:42-43)

The classical prophecy of Isaiah reveals that God is not a Being who is one of ferocity but reveals God to Be: (1) One who creatively and in Reality with *gentle nudges* brings mans destructive pride low through His holiness; and through His radiance. This is a way in which the whole earth Is *always full* of His glory. Those attuned into Isaian prophecy are aware of (2) His Divine-Earth Radiance-Being; in the light of which (3) He

is radiant comforter; and Is (4) Healer, healing infected organs in and of persons and their Being their personal soul-embodiment of their creation of their lives, through Divine surgical precision. (I:53-58, 6-67)

Christ is an aeonic salvation-bridge. As such, he is an aeonic-cosmic embodying of bearing and thus holding in blood-flow suspension the destruction effects of sin while simultaneously (ecstatically) *always* awaiting patiently for enmity to be enabled to be put under his feet, while enthroned on the right hand of God cosmo-aeonically. This redemption-suspension *always embodies dissipation-possibility for ex-changing the deadening residue of sin for Real enlivening-life-light through creation-fusion of persons in to Divine metabolism.* (II:42-43)

He who is preeminent archeopriest (God)(Christ) as anointed in the heavenly-earthly encycling life-light-blood found His way into this *attunement* through purifying His own flesh-conscience toward and in to Being enabled to bear himself and others away from flesh-death in to life-blood nourishment of Being-holy-alive. The Epistle to the Hebrews confirms that every High Priest, in the similitude of and Being-in Christ, offers these gifts and sacrifices for sin, and for bearing them away from flesh-death in to Being-holy-alive. (II:42-43) (Heb 8:3)

General Priesthood Structure and Organization

Priesthood offices mentioned in the New Testament were apostles, prophets, evangelists, pastors, teachers, high priests, elders, bishops, deacons, and in some sense ambassadors. A specific hierarchical structure of authority by one office over another is not outlined. During the 1st missionary journey of Paul elders were ordained in every church, suggesting that perhaps elders were the backbone of the priesthood structure in the framework of Christianity scattered throughout the Roman Empire during and after the days of Paul. Titus was also instructed to ordain elders in every city in his area. Bishops were also a central Christian priesthood office in some sense or another equivalent to elders, though this is not clarified in the New Testament. (Acts 14:23; Titus 1:4-6)

Elders

During his 3rd missionary journey and while in Miletus, in westernmost Asia Minor on the Aegean Sea coast 30 miles south of Ephesus, Paul sent for the Elders of Ephesus to come and meet with him in conference. He then gave a lengthy review of his ministry, which apparently included responsibilities of an elder as well as an apostle, and then outlined their responsibilities for them.

He designated them to be overseers of the Church of God to (1) feed the flock, (2) be watchful for and counterbalance grievous wolves entering the church with intentions to destroy it, (3) provide their own material goods and necessities of life by self-subsistently laboring with their own hands, and (4) supporting the weak. (Acts 20:17-35)

Writing to Timothy at Ephesus from Laodicea in Asia Minor or Macedonian Greece, Paul added presiders to the designation of Elders as overseers. He referred to Elders as elderly gentlemen, having some advantage of elderly wisdom over the younger men as brethren and exhorted Timothy to encourage them to preside over congregations (their people) well and to labor well in word and doctrine. (I Tim 5:1, 17)

The implications of Paul's communications regarding Elders identified them as fathers caring for their congregations as their families, caring for and assisting them to learn to care for their own welfare.

Bishops

Paul outlines to Timothy the attributes of Bishops as they relate to themselves and their congregations (their people): not justly accused of wrong doing, circumspect, of sound mind, self controlled, moderate, discreet, hospitable and fond of guests, apt to teach, not quarrelsome, not greedy, creatively adjusted to money and its creative use, preside over his own household with grace, not youthful and immature, peaceable and not lifted up with destructive pride. (I Tim 3:1-7)

To Titus, in addition to those attributes indicated to Timothy, he adds: temperance, just, holy, being faithful to the word, becoming qualified in sound doctrine to exhort and to creatively influence disputants and deceivers who are not advocating sound doctrine especially they of the circumcision, and not giving heed to

whom accurate mental images are desirable, through ways and means that probe into their Realities both as they see themselves and what may be discovered about them that they themselves may not be or are not yet aware of. The more this involves personal contact and exchange in and between persons personally, the more accurate these ways of uncovering and discovering and overcoming subjective distortions may be.

These fundamentalistic The Bible says that... Christians speak as though the Bible were a person, unwaveringly. The Bible is not a person or a group of persons who can be addressed personally and who can respond personally to mapping and logging inquiries. The Bible is a thing. When, then, a person addresses the Bible, can it's thinghood somehow be transposed into a resource for inducing personal faith that is personally creative in the person addressing the thinghood of the Bible? From the perspective of philosophical prophecy, this is only possible in a personally mature way through persons engaging themselves in the realm of prophetic faith.

A realm of Christian faith other than that of this fundamentalism is one of Christian persons who are enabled, through their participation in their chosen Christian way of life, to find fulfillment in their lives of Christian faith by choosing to live those Christian precepts which they find most beneficial to themselves, without of necessity being prophetic. Persons in this realm of Christian faith, in addition to living Christian precepts, are often and many are characteristically oriented to honoring and revering and living by what they feel to be the influence in their lives and for their good of the life of Christ. In this interest many of them are involved in various ways in studying, at times together, the life of Christ, but without doing so prophetically. If thought of in these ways then this realm of Christian faith may be adequately referred to as liberal faith.

Faith and Mystery

While embodying some common sense faith and some values of fundamentalistic and liberal faith, the realm of prophetic faith simultaneously transcends these realms of faith through persons engaging themselves in the Reality of ontological mystery. When persons focus their lives and their attention exclusively on their common sense and fundamentalistic and liberal perceptions and conceptions they tend to either overlook or doubt or deny the Reality of ontological mystery. Typically, they orient their lives toward lives of problem solving. It is only by ways and degrees and creative forms and aspects of liberation and detachment from experiencing only the typical everyday life of problem solving that persons can transcend this level of personal existence into the Realities of the metaproblematical and the mystery of Being themselves. This is the realm of prophecy and prophetic faith.

Persons who become aware of the ontological mystery of Really Being themselves in themselves and others beyond their awareness of their common sense and fundamentalistic and liberal selves are not simply placed outside or before themselves but are Really and simultaneously outside of and before and in themselves in such ways that they are aware of various aspects of the ontological mystery of Really Being themselves. In other words they are dwelling in their own personal ecstatic-spatio-temporality and transcending-subjectivity-objectivity.

Just as it is the essence of personal ontological mystery to be capable of being recognized and comprehended, it may also be ignored and actively denied if a person so chooses. This amounts to persons denying themselves participation in their personal possibilities of dwelling in their very own realm of prophetic faith.

We should carefully try to avoid as much confusion as we are able between personal ontological mystery and the unknowable. Personal ontological mystery is not unknowable but is that awareness and comprehension of the nature and ways of persons finding and understanding and fulfilling their very own ways of Being themselves in their ownmost essential ways of so doing and Being. This includes entering and dwelling in as Being-home in one's very own personal realm of prophetic faith. (III:Ch.16, pp.106-107)

Overcoming Obstacles to Prophetic Faith

Sin

A primary obstacle hindering persons from becoming aware of the personal possibility of persons becoming aware of and entering and dwelling in realms of prophetic faith is sin. Sin is a person's imposing on (by hindering) oneself and at times another from Being and Becoming themselves essentially. In this hindering is an opacity toward who persons are essentially. In this opacity is a losing

CHAPTER 22

Prophetic Faith

Introduction

A realm of personal existence is common sense experience and language and comprehension. The nature of faith in this realm is common sense faith. Common sense experience is the response of persons to ordinary sensory stimulation, in which they experience seeing , hearing , speaking , touching and other sensations which are automatic and are common to all persons in more or less the same ways. From this common sense experience persons in general have the same understanding of life, namely, that this is the experience of what it is to exist as a person. This is the ground from whence common sense faith arises.

Common sense faith is the earliest and most widespread category of faith persons have. Through their responses to ordinary sensory stimulation persons learn to walk and talk and speak and function in those ways which are more or less necessary to take care of their ordinary, everyday needs and desires. An infant pulling himself up from a crawling to a standing position and then taking a step on his own to the nearby furniture is exercising common sense faith.

In due course of time persons experience realms of faith not directly connected to ordinary sensory stimulation. One of these realms occurs in certain types of Christianity characterized by the rubric and faith inducing formula , The Bible says that... This realm of faith circulates among persons communicating together through certain types of seeing , hearing and speaking which relate to certain kinds of church activity , primarily Bible reading, preaching the word type church meetings in some churches accompanied by praise the Lord pentecostal type responses from persons in the congregation affirming their conviction that the preacher is accurately representing the Bible as the word of God and Bible study groups.

The assumption of persons in this realm of faith is that through their Bible related church and personal activities they receive the word of God directly from God himself, though they are unaware of this presumption and don't overtly make this claim for themselves. Nevertheless, on the basis of this hidden presumption they conclude therefore that their participation in their realms of faith is both necessary and sufficient for them to be saved ; which includes their conviction that the after life consists only of either heaven or hell and that their being saved is to go to heaven and that all others are consigned to hell.

A value of this The Bible says that... realm of faith is its preservation of that element of fundamentalistic tradition that affirms the possibility that persons may possibly find resources in their Biblical study through which their lives may be improved, such as The Ten Commandments and the precept of Jesus, Do unto others as you would have them do unto yourself.

A limitation of this The Bible says that... realm of faith is a naivety and immodesty of which these persons are unaware; which is a total lack of being aware of or having any understanding of that aspect of human existence which is philosophically referred to as subjectivity . Subjectivity in persons includes having mental images which are distortions in varying degrees of that Reality which they represent. All persons without exception have mental images which are subjective distortions . These subjective distortions arise out of the constitution of personal existence . Human existence is such that things and persons never project an image from themselves in such a way that existence guarantees that these images are automatically and accurately received in the mental images of those persons observing these things and persons. Though these fundamentalistic Christians are unaware of their subjective Bible reading distortions stemming from all persons having subjective distortions in their mental images consequent to the nature of being a person in the human situations of life, yet if they were aware of this philosophically prophetic proposal they would likely deny that they have these mental distortions and in so doing, this itself then is a subjective distortion .

These subjective distortions in the mental images of persons can only be discovered and corrected through the mental process of persons directly and consciously, with a positive attitude and a personally true and creative spirit of inquiry, exercising themselves in mapping and logging their mental images to discover those which are subjectively distorted and then correcting these images. This mapping and logging involves certain kinds of re-Search intended to make inquiries and studies of those things and persons toward

Jewish fables and commandments of men that turn from the truth. (Titus 1:1-2:1)

Priesthood Combinations

Apostles and Elders

In the disputations over circumcision in Syrian Antioch during the 2nd missionary journey when certain men came from Jerusalem and advocated circumcision to be required for salvation without exception, it was decided that a group of the disputants should go to Jerusalem to resolve the issue by conferring with the apostles and elders . After conferring together at length the decision was rendered in favor of the position of Paul that faith was the basic requirement for salvation and those with faith, even though remaining uncircumcised, were nevertheless still candidates for salvation. (Acts 15:2-11, 22-29)

The decrees of this resolution by the apostles and elders were then delivered by Paul and Timothy through the cities. (Acts 16:4)

Bishops and Deacons

Paul and Timothy, while Paul was imprisoned by Nero, communicated from Rome by letter to the people of Christ , that is, to all the saints in Christ Jesus, through the bishops and deacons, admonishing them in what manner to carry on . If there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels of mercy, fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem each other to be better than themselves, in some ways .

Always keep in mind the example of Christ, for you . Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation , and took upon him the form of a servant, and was made in the likeness of man: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. (Phil 2:1-8)

Apostles – Prophets – Evangelists – Pastors – Teachers

From Rome, Paul wrote to the Ephesians, expressing in a profound way his prophetic ecclesiology vision. He that descended is the same also that ascended up far above all heavens, that he might fulfill all things. And he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers;

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto (each persons own) measure of the stature of the fulness of Christ. From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. (Eph 4:10-13, 6)

The Family of the Father of our Lord Jesus Christ

Proximally and for the most part persons who are- of the Father and are- of our Lord Jesus Christ are unaware of the household in to which they are family. Yet some have been and are aware of this and through them in due time many more shall find themselves to-Be in this household, since this awareness is always growing, in the family .

I, Paul, was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power; and to help all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly-earthly places might be known the manifold wisdom of God, known by all those *called out* of their unrighteousness and worldly ways in to the family of the household of God.

This is in accordance with the eternal purpose which God purposed in Christ Jesus our Lord: In whom we have boldness and access with confidence by the faith of him. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named; that he would grant you, according to

the riches of his glory, to be strengthened with might by his Spirit in your inner man; that Christ might dwell in your hearts by faith and that you may know the love of Christ, which passeth ordinary knowledge, that you might be filled with all the fulness of God. (Eph 3:7-19)

To the ordinary understanding of persons it may seem to be the case that there could be no unrighteousness in the household of God. Yet it is the case that there is no family nor any person in whom there is not unrighteousness at some time or another and in various ways. Yet there would not be a need for Christ Jesus to be the father of households if this were not the case.

Christ Jesus was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house. For every house is builded by some man; but he that built all things is God. Wherefore (as the Holy Ghost saith), Today if ye will hear his voice, harden not your hearts, as your fathers did for 40 years in the wilderness. (Heb 3:1-9)

This is the covenant that I will make with the house of Israel after those days (like being 40 years in the wilderness); I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be my people. For I will be merciful to their unrighteousness, and their sins and their iniquities will I call to their remembrance no more. In that he saith a new covenant; he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away. (Heb 8:10-13)

Christ is a son of God and is over his own house, as a servant; whose house are we, so we should hold fast the confidence and the rejoicing of this hope firm unto the end. (Heb 3:6)

Wherefore remember, that at those times when you were uncircumcised in heart you were without Christ, being aliens in the house of Israel, and strangers from the covenants of promise, having no real hope, being without God in the world : But those of you who understand my words and who sometimes were afar off are made near through the blood of Christ.

For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself and in ourselves of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; and came and preached peace to you which were afar off, and to them that were nigh.

For through him we both have access by one Spirit unto the Father. Now therefore we are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ being the chief cornerstone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom you also are builded together for an habitation of God through the Spirit. (Eph 2:11-22)

and always mentally, always involving destructive atmospheric impulses .

Stimulating suspicion, distrust, impatience and anger of ethical man so far toward creation-temple persons are misunderstandings of values . The values of man so far are rigorously institutionalized values as commonly accepted in the situation and culture in which they reside, whether or not these persons judiciously live these values in their everyday lives. Next dimensional man in their creation-temple activity and understandings are involved in the transvaluation of the values of man so far (II:129-131). The only way that man so far is able to make value adjustments toward the activities and understandings of their next dimensional contemporaries satisfactory to themselves is by either ignoring them or engaging in some type of activity and understanding designed by them to induce or force next dimensional man to conform to their values .

Dwelling in the environments of man so far , next dimensional man find themselves to be pioneers who are always to some extent and in various ways and degrees strangers and foreigners (II:32).

Resurrection

Resurrection embodies the creation-temple saving of the essentially personal value of person s personal possibilities for evermore becoming cosmically alive . The Savior and the consecrated priests and priestesses of the creation-temple, enchanneling into the power of the creation of life of the gods and goddesses of the creation-temple, are enabled to cosmically heal their sacrificial wounds and those of their people.

The creation-temple resurrection of the Savior and the consecrated priests and priestesses and the people of the temples of the creation of life is the cosmic healing of their sacrificial wounds and their ensuing love, peace, joy and cosmic fulfillment together in dwelling together in the evermore cosmically increasing Creation of Life.

So the Lords of Creation, continually probing creatively into the soul-life of all in their Care, en-vision and en-act the ways and means of creation-temple sacrifice most appropriate to create paths of dissolving encrustation for next dimensional man to participate in the creation of life.

As these paths open up to persons the divinely created sacrificial incisions begin to open up long hidden and deceptively enslaving patterns in persons lives in the midst of which persons are unaware that they are not at that point actually participating in creation, either their own or others. This new life-giving awareness, through divinized operations, prepares the way to and engages persons in the process of healing through which they then become enabled to develop ways of creation-temple participation in evermore sacred ways.

These are the creation-temple embodiments of next dimensional temple tokens, signs and symbols revealing the creation of life actually taking place.

The Sacrifice of The Savior of the Temple

The Savior of the temple in creation-union with the consecrated priests and priestesses in the creation-temple are enabled to become and be spiritually receptive to and mediate to others the creation-power flowing through them from the gods and goddesses of love by their having placed themselves on the altars of temple-creation sacrifice. They are enabled to make sacrifices for the ignorant and erring inasmuch as they themselves through their own sacrifices are sensitively aware of being-in and surrounded-by infirmity and weakness and sin. So for the people and for themselves they are enabled to bear gifts and sacrifices for sins; to-be creation-power-gentle with in the ignorant and erring and infirm and weak and sinful. (II:38).

Creation-life in the temples of the creation of life is made possible and is nourished through heavenly-encycling blood; not the earthly blood of sacrificial doves and goats and bulls, but the sacrificial blood of bearing sin metamorphically. The Savior of the creation-temple and the consecrated priests and priestesses, in the similitude and creation-temple lineage of Abraham-and-Isaac-sacrificing and Moses establishing temple-tabernacles of sacrifice when leading Israel out of Egypt, through much sacrifice, find their way into and cleanse their creation-temples in and through life-blood -creation- attunement through purifying their own consciences by sacrifice (II:43-44). Their preparation for and progress in to sacred temple sacrificial and then enlivening sanctuaries involves coping with sin, in whose interest their sacrifices are required (II:53). The essence of their sacrifices is placing themselves on the altars of sacrifice, both for themselves and for their people.

Genealogy Work

These sacrifices become a bearing sin always in their own bodily existence metamorphically. Bearing sin metamorphically is at first a stoning existentially and in sacrificial suffering in ones own self the personal records and consequences of these sins; then coping with these sins in divine light. This coping and these consequences involves adequately identifying and understanding and bearing the Real nature and consequences of sins persons bear within themselves and then their being catalyst for encycling and re-cycling them in to their advantage and in to their (re) Creation of persons very own becoming evermore alive (II:138).

The sacrifices of The Savior and the consecrated priests and priestesses in the creation-temple evermore cleanses the temple and clears the path for the enchanneling into them and their people the life-creating and enlivening power of the gods and goddesses of creation-love and joy.

This is the creation-temple genealogy work for the living and the dead, in multidimensional ecstatic-spatio-temporality, in heaven/earth fusion, in exquisite cosmic precision and refinement.

Crucifixion

There are always signs and tokens in their embodiment nail prints in their hands and feet, spear thrusts in their sides, scars from crowns of thorns on their brows identifying the sacrificial Savior and consecrated priests and priestesses in creation-temples of the creation of life; but only those with creation-temple vision are able to see them.

If and whenever persons whose temple orientations are involved in the creation of life in next dimensional creation-temples are exposed to rigorous man so far institutionalization of temple and other orientations, there are various forms and types of crucifixion of them, enacted at times physically

CHAPTER 14

Apostle Paul VII: Prophetic Hierontology

Hieros is the Greek word for temple, used with reference especially to Jesus, Peter, James, John, Paul, Moses and Elias in their temple related activities. Prophetic hierontology is a philosophically prophetic examination of the meaning and significance of temple orientations in personal existence.

Temples are way-places in the midst of which the essence of personal presence *gradually emerges* and is revealed, both of God and man. This is by far the greatest of all revelations. Temples are personal way-places for these revelations but not simply places which are physical structures built with hands; for instance the temple revelation involving Jesus, Peter, James, John, Moses and Elias on the temple mount of transfiguration and the temple-presence of Moses and Jehovah on Mount Sinai and the temple-presence of Christ and Paul together on the road to Damascus.

Prophetic hierontology presumes personal existence to embody a variety of forms and experiences of life, including both creative and destructive components in the lives of each person; and also presumes that ordinary, everyday observable historical events are the *emergence* of deep, underlying forces.

Multi-cultural Temples

As in the case of prophetic ecclesiology, prophetic hierontology envisions the plenary-universal and personal presence of the Lord everywhere and everywhen in the whole world as prophesied by Isaiah and Paul and other prophets. As unlikely as it may seem to almost all persons, atmospherically in and surrounding every person is Divine Inspiration, in accordance with and fulfilling the Prophecy of Isaiah: Holy, holy, holy is the Lord of Hosts: *the whole earth* is full of his glory. (Isaiah 6:3; I:54)

Paul, envisioning the Reality of the personal presence of the Lord everywhere and everywhen in the whole world, prophesied to the Ephesians that, Unto me is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to assist *all men* to see what is the fellowship of the mystery, which from the beginning of the world had been hid for the most part in God, who created all things by Jesus Christ: To the intent that the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord might be known.

For this cause, I bow my knees unto the Father of our Lord Jesus Christ, of whom *the whole family in heaven and earth* is named, That he would grant unto you to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith. (Eph.3:8-17)

Though there is at the same time a wide variety of responses to this Divine Inspiration of Isaiah and Paul it is a person -Reality implication of these prophecies which illuminates prophetic hierontology. Hierontology, that is, significant forms and aspects of temple existence, have been and are in and around and between persons worldwide.

Egypt

Overcoming Death

In Egypt the creator was taken to have emerged from the waters of chaos and to have made a mound of dry land upon which he could stand. This primeval hill, from which the creation took its beginning, was located in the sun temple at Heliopolis. However, the Holy of Holies of each temple was equally sacred. The pyramids duplicated this primeval hill. (IM p.21)

In Egyptian temples one mounted a few steps or followed a ramp at every entrance from court or hall to the Holy of Holies. The royal tombs were made to coincide with it. The dead, and above all, the King were there reborn in to the hereafter. No place was more propitious, no site promised greater chances for a victorious

passage through the crisis of death, than the primeval hill, the center of creative forces where the ordered life of the universe had begun. (IM pp.21-22)

Temple Marriage

Creation is bringing order out of chaos and light out of darkness. Some pre-creation and creation Gods are paired off into four couples, a god and goddess for each quality of chaos. The sun-god had his own family of gods, which was also the supreme council of the gods. (IM pp.51-52)

‘Church and State’

Temples worldwide were a combination of sacred and secular. The palace of the King, the administrative center of the city-state or the empire, and the temples form part of the circumvallation, and were typically considered to be the center of the world. (AM p.129)

Temple scene art shows that it was the god-King of Egypt who built temples and cities, who won battles, who made laws, who collected taxes, and who provided the bounty for the tombs of his nobles. (IM p.77)

As the period of empire emerged in Egypt the temples became wealthy. The previously modest temples in Egypt grew in physical size, in personnel, in land, and in total property, until it became the dominating factor in Egyptian political, social, and economic life. Egyptian temples owned one out of every five inhabitants of the empire and 1/3 of the cultivable land. (IM p.111-112)

Impersonal Temples

In the empire period, the good life lay no longer in cultivation of personality but in the surrender of personality to some greater force, the god-King, the gods, the priests, the bureaucracy; with the recompense for surrender, a security offered by that greater force. The substitution of god's mercy for the encouragement of the individual spirit became an impersonal abstraction and did not prove satisfactory.

For individual persons in general, the joy went out of life. They were called upon to rest content in humility and faith, a conviction of things not seen. He might and did still hope for better things in the world to come, but his conviction of things not seen was limited by the experience of things seen. (IM p.117)

The polytheism, the many gods, of Egyptian temples proved to be detrimental to individual, personal-spiritual growth. There were great empire gods, area gods, local gods and personal gods. The individual Egyptian saw that his own personal god, who showed him mercy in his weakness, was also little and weak like himself. He saw that the great gods of Egypt, like national gods, were rich, distant, powerful and demanding.

The priesthood of Egypt was continually growing in power and control and demanded blind conformity to the system that gave the temples power and control. Individual man was caught in a straight jacket of rites and obligations, and his only comfort lay in soothing words and distant promises. (IM p.117)

‘Evaluation’

For the most part the lack of the cultivation of personal-spiritual growth and the extensive impersonal bureaucratization of ceremony and ritual of Egyptian temples were detrimental to personal well-being.

Yet underlying Egyptian temple worship were precepts and creation-Realities susceptible to continuing emergence, particularly as cultivated through prophetic hierontology: the Divine presence in the Holy of Holies providing a victorious passage through the crisis of death; and being in touch with and assimilating the patterns of life of the Gods of creation.

Mesopotamia – Temple and Palace

‘Household’ Economics

The temple was the household of the Deity. The palace was the household of the King. Both were

goddesses derives from a vital connection to who they themselves in their own personhood essentially are. To make this connection, old man so far expectations must be sacrificed for it to develop. This can result in varying degrees and kinds of discontent, upheaval and sadness; a mourning time. Spiritual death and mourning may develop a purpose, however; that of allowing the possibility of regeneration in their lives and relationships. Without the process of confronting old assumptions, regardless of how painful, their relationship to themselves and others is actually dead, in ways. The capacity to give up that which had been most precious is essential in order to promote growth and regeneration; transformation can only take place when old attitudes and values which are not-yet life giving give way to new ones.

Divine enlightenment, when enchanneled into persons, becomes the inner guide which leads persons through the labyrinth of their unconscious to the ultimate center of their being, that is, their Really Being themselves, essentially. For persons unwilling to change (sacrifice) narrow collective attitudes, this spiritual maturity is not possible.

Unawareness (neglect) of creation-temple gods and goddesses and the personal sacrifices necessary to make connection with them results in a sterile, and at times abrasive, encounter with life; dullness and a lack of purpose creep in. A compulsive need for institutional temple power has frequently characterized the religious history of man so far and displaces the joy of creation-love. When, through these personal sacrifices, one's own divinely illuminated human nature is valued and experienced as creation energy to be embraced, life blossoms and becomes fruitful, bringing new perspectives. Creation (Celestial) temple dancing enters into temple marriage; rhythms and attunements of creation-love and joy in the midst of persons finding and fulfilling themselves in ways which connect them personally with the temple power of the creation of their lives. Through becoming enchanneled into divine creation-temple (celestial) love the profundity of the human spirit and the fertilizing power of the creation-temple gods and goddesses a primal regenerative power is Realized.

In the consummation of the sacred marriage, sexuality and spirituality each draw vitality from the other, including the earthing of the spirit and the spiritualizing of the earth.

In every deep love the experience of the Self is involved; Celestial love (passion) radiates from the divinely illuminated and thus regenerated Self. When there exists a deep, abiding love between persons, the spirit of the divine is present. One is aware, then, of radiance as divine illumination enhancing awareness of well-being. Physico-spiritual sacrifice is the aeonic(eternal) means of finding and cultivating and maturing persons own ways of being themselves in themselves and others in their own most essential and so fulfilling ways of being themselves; which embodies their spiritual fulfillment of their being-alive.

Not just any sacrifice, no matter how well intentioned and whether or not done in the name of Christ, fulfills the eternal life of creation-temple sacrifice. Often sacrifice presumed to be creation-temple sacrifice does not actually enchannel persons into their being conscious of being in the presence of creation-temple gods and goddesses and those creation-temple images necessary for persons to actually engage themselves in the creation of life.

Creation-temple sacrifice (creation-repentance) is the divinized means of penetrating and probing through and removing the growth of encrustations of the hardness of heart gradually and imperceptibly building up in and covering over the personal life of man so far through the often prevalent deceptions and intrigue of seen and unseen infiltrations in the atmospheres of daily life. Only sacrifice which is in tune with the divine wisdom penetrating and uncovering destructive infiltration is truly creation-temple sacrifice.

At times the divine knife penetrating the encrustations of hardness of persons in the midst of creation-temple sacrifice appears to be nearly unbearable. Present in the restfulness of feeling their life-giving post-operative joy-in-living, persons are then quite vividly aware of the infinitely sharp (precise) divine probes being an insertion from the infinitely divine creative gentleness always accompanying the creation of life, probing continuously the ways and means of creative-sacrifice to remove the encrustations of enslaving hardness in persons hearts which hinder them from Really participating in the creation of life, theirs and others.

Enslaving hardness can only be creatively dissolved gradually, by small sacrifices, step by step; leading gradually to and through the divinely creative-patient rhythm of greater and greater capacity to dwell in the fulfillment of creation.

Persons actually involved in the creation of life are then aware that life is fulfilled to the extent that persons find and cultivate and mature each of the components of their own most appropriate and so fulfilling ways of always being themselves essentially and then place these components of life evermore fulfilling together in their own most appropriate harmonic and rhythmic balance and patterns of joy-life, with others so enjoying and fulfilling their own lives; together in their most appropriate patterns of life. This is dancing together in the cosmic dance of the creation of life.

transforming. The images of creation-temple Gods and Goddesses accurately envisioned in their sexual and spiritual temple creation (celestial) union enlightens persons so participating to be aware, within the sacred sanctuaries of their hearts, of the power of the creation of life generated through these unions, the power of the union of their temple-creation peace and joy and beauty and love radiating from their union into the atmosphere all around. Their experience of these mysteries of the creation-union of temple sexuality and spirituality opens the door to the potential of on-going life; it accompanies the regeneration of the soul and is the sacred marriage.

The infusion of temple beauty and joy and love in sacred temple marriage is radiated from the creation power of the creative-temple gods and goddesses. From their unions the cycles of life emanate from them and from those enlivened through them in creation-temple (celestial) union. Without these infusions, the life cycles in the world could not come to pass; bringing the fertilizing power of the gods and goddesses of creation-temple (celestial) union into the lives of those human beings who can be enabled to become enchanneled into these celestial-union (temple) creation powers; and they thus become the embodiment of the divine creation power of these gods and goddesses.

These unions embodying divine temple-creation powers in persons are the apex of worshipping the gods and goddesses of the temple-creation of life.

In this gender-union of spiritual and physical, persons transcend all other ways of union together as they enter in to and participate in the divinization of being alive. They are touched by divine regenerative powers, and thereby, as an incarnation of the temple-creation gods and goddesses, stimulate the growth and continuity of Real life and love and peace and joy. They are the sacred vessels wherein earthly and spiritual creation forces are united, archetypal ideas and images are enacted, archetypes break through in to consciousness and a numinous effect is experienced. This is the apex of the temple (celestial) drama of the creation of life.

Whenever and to the extent that this moving, changing, transformative aspect of temple (celestial) marriage union is active, persons view themselves and each other in a different light. Creative juices are stimulated and usual rational and institutional and ceremonial boundaries or limitations are transcended into realms of fusion-union bonding, releasing life-renewing and life-creating energy. Life itself takes on new meaning. Welcome change proceeds hand in hand with creative exploration into ever-greater depths of Really being alive. These experiences arise from the human-divine fusion (sealing and bonding) together.

Temple marriage (celestial) gender fusion of persons together not only does not dissolve their very own personal individuality but rather enhances and magnifies their very own personal attributes which enable them, in divine Light, to find and fulfill themselves and each other in appropriation. The most appropriate gathering from persons being scattered and lost away from who they themselves essentially are is that which is most authentically and currently individualized and grouped together and universalized in those combinations of personal existence which are most appropriate: it is the appropriation of the most appropriate boundaries in personal existence; it is the maturing of the process of persons most appropriately identifying and being-in their most appropriate combinations of personal existence (1:92-93).

The essence of persons Really-Being- Together in Temple (Celestial) marriage appropriately is revealed continually to them in their existing together personally as their existent, revelatory letting-each-other-Be who they themselves essentially are, together. This letting-Be does not, however, refer to indifference and neglect; but to the very opposite of them. To let-each-other-Be, in this way, means in fact participating intimately in each other's overt-ing manifestation of themselves in to each other, together; in which everything that is takes up its most appropriate position. Every overt-ing mode of behavior always vibrates with in this letting-Be of who persons Really Are; Being- in each other, together (1:98,11:115).

The sacred marriage involves the mystery of transformation back and forth from the physical to the spiritual and the spiritual to the physical. From the union of the human and the divine, the Divine Child is born. The Divine Child is New life life with New understanding, life which generates an illuminating vision into the world.

The Creation-Temple Law of Sacrifice

Personal Sacrifice

For persons to enter into the philosophically prophetic envisioning of and participating in creating life, together, personal creation-temple sacrifice is necessary.

The celestial beauty of persons who become conscious of the presence of temple-creation gods and

closed-circuit organizations in which goods and services were channeled into a circulation system and where the entire personnel was integrated in a hierarchic order; which in the glory days were inherited into stratified social classes.

There were certain common features between temple and palace. Each derived its income primarily from agricultural holdings, either directly or through payment of rent and taxes; secondarily, from what was offered by the pious worshipers of the god and gifts prompted by the respect of fear shown by the King's allies and tributaries. A central administration received all income and disposed of it by redistributing what was not set aside for storage according to a pattern that was dictated for the palace by political considerations and, for the temple, by custom.

King and God alike were surrounded by a personnel which we call respectively courtiers and priests, who called themselves slaves in relation to their master. The menial work was performed either by slaves or to a much larger extent by persons of restricted freedom (serfs) who were obliged to devote either all or a part of their time and work to the central authority. (AM pp. 95-96)

There were, however, far-reaching differences which separated the temple from the palace. Personal talents and achievements permitted a higher degree of mobility for the individual within the necessarily hierarchic organization of the royal household than in that of the deity, where status and concomitant wealth depended mainly on descent. (AM p.97)

Temple Priesthood

The sangu-priest or chief priest headed the administrative side of the sanctuary's activities, while the enu-priest related the temple and its community to the deity. Scribes who served the temple administration kept up the tradition by teaching their craft in the time-honored way of having apprentices copy old texts and keeping up the vast literary tradition.

The temple endeavored in various ways to correct the grievances of the economically underprivileged; establishing weights and measures and standardizing rates of interest.

The temple was responsible for the administration of oaths and ordeals.

The basic function of the temple for the community seems to have been its mere existence in the sense that it linked the city to the deity by providing a permanent dwelling place for the deity. The house in which the god lived was maintained and provided for in due form in order to secure for the city the prosperity and happiness which the god's presence was taken to guarantee.

Beyond that, the common man was given the opportunity to admire only from afar the glamour of the image displayed in the background of the sanctuary, which he himself was not permitted to enter. Or he was a spectator when the images of the deity were carried in processions which demonstrated the temple's wealth and pomp, and he participated in the collective joys of festivals of thanksgiving. (AM p.108)

'Evaluation'

Mesopotamia was a culture of a palace household conjoined with a temple household. As in all households there were occasions from time to time of disruption and also of harmony, with regard to personal well-Being. From the perspective of Paul describing the Kingdom of God as a building fit together joint upon joint, each of these households were fit together, but at times and in ways not always conducive to personal Well-Being; for example, the hindrance to the well-being of personal freedom, so vital to Being-well, in the palace household, and the lack of individual and personal mobility, so vital to well-Being, from which to determine a person's place or station or position in the temple household, but making this determination only by descent rather than through the finding and fulfilling personal potential through explorations of personal possibilities for Being-well.

Yet, whenever and to the extent that palace households and temple households exist, the possibilities reside in them for some harmonious personal growth inherent in personal well-being. This personal growth is made possible by persons working together in such ways that they contribute to each other's personal growth and fulfillment, whether or not they are working together shining up the halls and polishing the furniture in the palace or cleaning and repairing the ramp leading to or polishing the furniture in the Holy of Holies in the temple.

When the permanent dwelling place of the deity in the Holy of Holies in the temple is recognized by persons only by rigidly participating in formally ritualized activities then these activities do not promote the

personal fulfillment of their lives. Whenever and to the extent that persons sense the reality and nature of the Divine presence in the Holy of Holies gently radiating the power of the creation of life in to the whole world then their own lives are in process of Being evermore fully and fulfillingly created.

Whenever the participation of persons in temple priesthood is dictated primarily or exclusively for the purpose of aspiring to and achieving high hierarchical position mainly or only for the honor and prestige of these positions, then they suffer a dearth of joy and real peace and love of themselves and fellow priesthood holders. When persons participate in temple priesthood through embodying and fulfilling their own desires to be of Real service to their own and others personal welfare, then they contribute to the creation of Really Being Alive .

The ‘Far’ East – National and Local Temples

‘Mother’ Earth Temples

On the one hand, Chinese antiquity knew a dual god of the peasantry for every local association; it represented a fusion of the Temple spirit of fertile soil and the Temple spirit of the harvest. This God had already assumed the character of a deity.

Ancestor-Temple Worship and Supplication

On the other hand, the temples of ancestral spirits made ancestors objects of worship. These Temple spirits together were the main objective of local rural worship and veneration.

‘Household’ Temples

The heads of households made sacrifices to the ancestral spirits of their kinship group.

Princely Temples

With the increase of princely power in China the Temple spirit of the rural plough land became the Temple spirit of the more urbanized princely territory. As is usually the case, when a stratum of nobility developed in China, then too a personal God of the Heavens became recognized who roughly corresponded to the Hellenic Zeus. The princes made Temple sacrifices to the spirits of the land and to the ancestors.

Imperial Temples

The founder of the Chou dynasty worshipped as a dualist unit this God of the Heavens together with the local Temple spirit . Originally, imperial power was like a feudal suzerainty over the princes. Thus, sacrificial rites to Heaven in the Temples became the monopoly of the emperor, who was considered to be the son of Heaven, and, as such, a major source of income.

The Spirit of Heaven could be conceived either as Heaven itself or as King of Heaven. Then the Chinese spirits, especially the mighty and universal ones, increasingly assumed an impersonal character. (RC pp.21-22)

‘Evaluation’

Chinese temple worship is a revelation, revealing the fulfillment of the prophecy of Isaiah: Holy, holy, holy is the Lord of Hosts: *the whole earth is full* of his glory; and the prophecy of Paul: God created *all things* by Jesus Christ. For this cause, I bow my knees unto the Father of our Lord Jesus Christ, of whom *the whole family in heaven and earth* is named.

Paul reveals his mission in life to be a revelator of the meanings and significance of these prophecies. To me, according to the gift of the grace of God given unto me, is the grace given, that I should reveal to the *Gentiles* the ordinarily unsearchable and at the same time the inexhaustible riches of Christ; and to bless *all* men to see what is the *fellowship* of the mystery, which from the beginning of the world has been, proximally and for the most part, hidden in God, and revealed in to the world gradually and to the extent

consciousness.

Comprehending the next dimensional creation-temple fusion of sexuality and spirituality is enhanced by gaining philosophically prophetic insight into why sexuality is traditionally cut off from spirituality in man so far , as if they were opposites. Rigorous institutionalization of persons in man so far temple orientations, whether social, political, cultural, or religious, frequently results in feelings of confusion, conflict, guilt, despair, and estrangement, whether awaringly identified or not, when creative adjustments of sexuality and spirituality are not made; at times feelings that one s life in this world has little or no meaning. Some persons then sense that my body or my soul in the present is dead , though it is presumed that in the resurrection will have the power to create life. These feelings are frequently subconscious and semiconscious in a variety of degrees and hinder, to these degrees, persons temple sexuality and spirituality as creation-temple power from developing. The divine channel (umbilical cord) nourishing the celestial joy, beauty, love and creation-energy of persons, generated by the creation- fusion of celestial temple sexuality and spirituality, is then not-yet found (foundationed) and fulfilled. This effect of rigorous institutionalization stems from its not thereby being enabled to account for those individual and personal needs and desires becoming fulfilled which would lead to that joy, beauty, love and creation-energy-bonding (sealing) of their individual and personal needs together, and to fuse them as two-together in a whole which generates the creation-power of engendering a life-giving aura in the midst of their togetherness . Whenever and to the extent that rigorous institutionalization develops superficial and artificial activity and ceremonial props into which persons are then impersonally fitted , a certain dullness creeps in and persons are confronted with the lack of personal resources which could engender a new life giving vitality.

Centuries of splitting spirit from matter and matter from spirit have left persons, especially in the modern western world, far from either the understanding or the experience of matter and spirit as sacred. The human body and spirit are at times in disarray in the midst of this split . In the appropriate consummation of the sacred marriage, sexuality and spiritually each draw vitality from the other, including the earthing of the spirit and the spiritualizing of the earth (heaven/earth fusion).

Eros is the inner archetypal form of psychic energy which pertains to relatedness, to joining, to mediating, and energizes the dynamic function of creation-temple love whenever and to the extent that it s appropriate image is found. Eros illuminates the interrelatedness of sexuality and spirituality and reveals how each may bring life to the other. The pervasive Logos orientation of our culture is an attitude, to which nearly all are more or less prone, which would have persons place a higher value on doing than on being, on achieving rather than experiencing, on thinking more than feeling. This Logos orientation generally veils persons away from Eros and hinders them from entering into and engaging themselves in creation-temple love-power, which generates the creation of life in and around and about them.

Next dimensional creation-temple marriage and family includes persons envisioning and dwelling in a creation fusion of Eros and Logos in appropriation-*balance*. This participation is engaging in formal or informal creation-temple ceremonies personally, as cultivated and developed by persons in accordance with and appropriate to their very own personal cosmic needs and desires. Their very own personal appropriation of their creation-temple ceremonies is made possible through their prophetically discovering the personal structure of their very own cosmic genetics which underlie their personal cosmic needs and desires and fulfilling them together. This is next dimensional creation-of-life (temple) sexuality and spirituality.

This is the way next dimensional creation-temple ceremonies are appropriately institutionalized.

The consecrated priests and priestesses in the creation-temple are enabled to become and be spiritually receptive to the power flowing through them from the gods and goddesses of love and mediate their power in the creation of life in to creation-temple worshippers. The creation-temple gods and goddesses open the masculine to the potency of creatively penetrating to the Divine, and the feminine to the rapture of creatively receiving the Divine in celestial union together. The mystery of their union dwells beyond the finite bonds of ordinary personal love.

Spiritual receptivity to creation-temple life-creating power is made possible whenever and to the extent that persons cultivate and envision the philosophical prophecy of prophetic hierontology (temple), including personally participating in prophetically envisioning creation-temple (celestial) marriage. Healing the split between ordinary sexuality and spirituality and creative sexuality and spirituality is essential to really being-in temple marriage.

Envisioning personally the signs embodied in philosophical prophecy illuminates the road map each person needs to follow to wend their way through the obstacles and misunderstandings and misimagings hindering them from discovering and fulfilling their very own personal needs and desires; which enables them to fuse themselves together.

Formal or informal creation-temple participation , due to the sensed presence of the divine, is

are stifled.

Without these divinized images modern men and women continue to live out contemporary *persona* roles without a Realization of much of their personal possibilities for and the depth of emotion and fullness of life inherent in the feeling tone which surrounds living in and appropriately imaging sacred spirituality and sexuality.

So long as persons with creation potential are unconscious of the divinity inherent in themselves as existing bodily (matter), their sexuality and spirituality can be manipulated to attempt to fulfill or forsake uncreative ego desire; then the sacred union of their divinized sexuality and spirituality can not yet be consciously present, nor can the Real gods and goddesses of creation-fertility be invoked at that point as a truly transformative power that can mediate between wounded spiritual and sexual instinct and the radiance of the divine. In this situation these gods and goddesses are inappropriately called upon to create life. These invocations, if they could be successful, are attempts which would unwarily justify sexual and spiritual lust; which is misappropriated sexuality and spirituality. Yet misappropriated estrangements and fears and jealousies, conscious and subconscious, may for some become stepping stones that lead through darkness into light. Only from developing a clear vision of twoness in oneness, experiencing creative (celestial) love together, can persons live and dwell in their own creation-union, with in themselves and others, together.

Persons essentially creative pure love is their cosmic gravitational attraction in to the soul-beauty of their own and another's personal value. This is essentially neither the attraction nor the value of that love proximally and for the most part engaged in and referred to by persons who are said to be in love, though that love attraction arises from essentially personal value. In being lost, persons proximally become attracted to values not essentially their own and not essentially valuable to them, though they are for the most part unaware of this. Whenever and to the extent that persons become enabled to see and feel the essentially creative personal value of themselves and another they feel their personal value becoming creatively love-attractive (Eros) in ways creatively appropriate to their becoming drawn more creatively together in to each other in creatively fulfilling and more continually luminous ways (married).

In their temple orientations man so far is unaware of their confusing temple-creation love-power with everyday love. Man in everyday love, often projects onto woman and themselves their temple-derived images of the attributes of the divine mother. Woman in everyday love, often projects onto themselves and man their temple-derived images of the attributes of the divine father. When reality creeps in, persons with these projections begin, in a variety of degrees and kinds, to unwarily dissolve (or at times shatter) themselves and their marriages as a consequence of the images that each person is unconsciously projecting onto themselves and others. Healing the split between ordinary sexuality and spirituality and life creating sexuality and spirituality is essential to really being-in creation-temple (celestial) marriage.

Next dimensional man is beginning to show signs of becoming sensitive to these temple-image problems. Next dimensionally sensitive men and women are coming to have personal concern over patriarchy's dominating male misimaging of the feminine. Next dimensionally sensitive women and men are coming to have a wall within them that stands against inappropriate penetration and inappropriate spiritual surrender.

Images of sacred spirituality and sexuality from the deep recesses of person's unconscious can become enabled to enlighten them by disclosing aspects of themselves which have been subconscious or repressed or ignored. Persons often bury those images when they create conflict with some conscious everyday value or attitude; consequently they lose the meaning symbolized and generated by them. A surfacing into consciousness of those images needs to take their place. These images are images of archetypes. A preliminary exposure to the existence of a creation-temple (celestial) marriage archetype dwelling-in a person as a pre-existent form that is part of the inherited structure of the psyche with in some persons is prerequisite to developing their exposure. These psychic structures are endowed with strong feeling tones, which make their exposure possible whenever and to the extent that they are appropriately cultivated, through replacing inappropriate with accurate creation-temple images.

In man so far the term sacred sexuality presents a paradox to persons logical minds for they are often disinclined to associate that which is sexual with that which is consecrated to and by the gods and goddesses. Thus the meaning and significance of a creation-temple priest and priestess escapes man so far, who remains disconnected from images that represent the vital, full-bodied nature of the divinized masculine and feminine.

When the divinized feminine and masculine are not-yet revered and known to-be enchanneling into persons, the essential cosmic balance and harmony in persons is disrupted, resulting in a distortion of values, and a one-sidedness occurs in the psyche. As a result these persons are crippled in terms of wholeness and health. In this event it is advisable for each person to probe and dig in the endarkened and mysterious spaces of their unconscious to bring those dormant images most appropriate to them to the light of their divinized

that these revelations are appropriate for personal growth. (Isa. 6:3) (Eph. 3:3-9)

This is in accordance with and exemplified in the relationship of Paul to the Corinthians. I brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not yet carnal? Yet it is evident that the apostle of hope was not then without hope for the eventual growth of the Corinthians, whether in this world or the next, in to spiritual comprehension and way-places of temple life.

In further elaboration Paul addresses the theme of ways he has grown and he and others may grow in to comprehending this mystery. When you remember and also read and reread envisioningly my words to you, you may understand knowledge concerning the mystery of Christ, which in other ages was not made known to the sons of men as fully and in the ways it has been made known to us as it is now revealed to his holy apostles and prophets by the spirit; that *all* Gentiles should be fellow heirs, and of the same Body of Christ and partakers of his promises as we are, through his gospel. (Eph. 3:3-7)

That this ministry of Paul is ecstatic-spatio-temporal and not only linear-sequential, and is yet ongoing, is implied in one of his preparation events for this mission in life. I knew a man in Christ above 14 years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell; God knoweth;) such an one was caught up to the 3rd heaven. Paul's ministry occurred and still occurs in a variety of earth and heaven environments; that is, it is in its temple way-places timeless, or in other words eternally timely. (II Cor 12:2)

When Isaiah prophesies the holiness and glory of the Lord of *hosts*, it is evident in envisioning prophetic hierontology that the peoples of the Far East, including the peoples of China and India, and all other nations and cultures, are the *hosts* envisioned.

These prophesies reveal *the whole earth* itself to be a temple of God, and as such *essentially holy*; and *essentially alive*; while at the same time Being able to bear the sins of its peoples metamorphically; that is, periodically dying and seasonally resurrecting; that is, making temple sacrifice for and in the interest of creating life from death; while *always* in ecstatic-spatio-temporality *remaining essentially resurrected*.

Chinese temple life was and is aware, in varying degrees and ways and places, of the glory of the fertility of the earth and its peoples and the glory of the nourishing and life giving harvest; and made periodic and seasonal *temple sacrifice* to honor this awareness and to express appreciation for it and to make supplication in the interest of renewing and continuing their temple blessings of being nourished by Mother Earth and being renewed in their lives.

In Chinese ancestor worship and veneration and temple enshrining of ancestors, and supplication of ancestors for their heaven-earth-fusion influence and for continually renewed blessings from them, they fulfilled and still fulfill in varying ways and degrees the glory of their portion -of-Being *the whole family of heaven and earth*.

These things are true also of India and all world-wide religions.

As is generally the case in human history, the blessings of life *endowed* on and in the human family through the temple life in and on the earth are dampened in varying ways and degrees, as in the case of the temples and much socio-political activity in imperial China and imperial life in India, whenever and to the extent that it is depersonalized, and as such becomes impersonal. This is a major sin that Mother Earth always bears metamorphically and then in varying degrees and ways and temple way-places resurrects alive.

'General Evaluation'

And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him. (Rev. 12: 7-9)

Though there be that are called gods, whether in heaven or in earth, (as there be gods many and lords many,); But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. (I Cor. 8:5-6)

This is life eternal, that they might *know* thee, the only true God, and Jesus Christ, whom thou hast sent. (John 17:3)

Holy, holy, holy is the Lord of Hosts: the *whole earth* is *full* of his glory. (Isa. 6:3)

The mental images of ordinary everyday Man so far of god(s) and heaven and hell are simple and they are unaware of the complexity of the Realities these words actually represent. They presume and feel that they understand what heaven is and what the god(s) are. In various ways, the simplicity of these mental images is generally appropriate for Man so far .

Next dimensional man includes persons being aware, in a rather wide variety of degrees by various persons, of the *multidimensionality* of personal Reality and, consequently, of the multidimensionality in which various Gods and the nature of the heavens exist . A major clue of this is the scriptural expression War in Heaven , which man so far is generally not puzzled by and has no inclination to study the question as to what it means and how there could be war in heaven.

Philosophical prophecy is aware of the Reality that there are in a general way and in a broad sense at least three heavens, introduced by Paul having been caught up into the 3rd heaven . In Reality, the structure of and population of the many multidimensional heavens are, by analogy, similar to life on the earth in the major cities and all of the countries in the world. Persons are only aware of each other on a very limited basis in certain neighborhoods in their city or rural area in the country in which they live. In the particular heaven in which persons reside, they are only aware of a very few other persons in the neighborhoods in which they live and work, and are not acquainted with everyone there.

The situation of persons in the heavens *Really knowing each other* is essentially the same as the situation in the life of Jesus Being Christ revealing to the disciples who associated with him personally for a number of years, You don't really know me very well and have not seen me yet as to the full nature of my cosmic mission of Redemption ; and of Paul and those who persecuted him some intent on killing him not being able to comprehend the creative nature of his Being an apostolic and prophetic bridge of diversity to Jews and Gentiles, Greeks and Romans.

The same is true with the gods. There are Lords many and Gods many. Though through his apostolic and prophetic vision the apostle Paul was aware of this, persons are generally unaware of this. Some among Next Dimensional Man , in varying degrees of awareness, whenever and to the extent that they prophetically research this multidimensional Reality, become aware of the situation in life of Lords many and Gods many . As in the case of multidimensional heavens, not all gods are exactly the same. As in the case of multidimensional heavens, these gods dwell in heavenly cities and regions and areas and neighborhoods and for the most part are not acquainted with each other and don't know each other; and their particular and individual God-capabilities and activities in and of and from their personal powers exist in their particular way-place somewhere along the line in and of a vast cosmo-aonic spectrum of gods in a great variety of *degrees of glory*.

Next dimensional man who is interested in and engages in research into the identity and nature of various gods, may Be and become enabled to *know* the essence of the activities and capabilities of various gods, including those of Egypt and Mesopotamia and China and India. The activities of some of these gods includes those who are involved in Being gods in-Being god-kings who are imperial kings of empires, area gods, local gods and personal gods of individual persons, household gods of kings and of families, agricultural gods, gods of industry and commerce, the arts and sciences, etc.

Among the gods, there is a vast spectrum of interests and capabilities and influence on those for whom they are gods. The literature of Egypt and Mesopotamia and India and China and Judaism and Christianity, for instance, in which various gods are referred to, is not a scientifically accurate account of the various activities and biographies of their gods. They are clues as to the *essence* but not the accurate biographical accounts of these gods, so that next dimensional man can achieve some understanding of the activities of gods in human history.

It is, again, a point of wisdom to Realize that there is a Reality in human existence of relationships of gods and man throughout human history while exercising caution in reaching detailed conclusions about various gods and their relationships to persons. In general, there always has been and continues to-Be various inter-personal relationships in and between gods and mankind.

Hebrews

God

Competent surveys of Egypt and Mesopotamia and China and India, on the question of the attitude of the gods toward humankind, point out that, while on occasion these gods could be most beneficent, on the whole their

5. The existence and nature of archetypes, especially in the context of a next dimensional prophetic vision of cosmic genetics .
6. The divinization of life and the nature and existence of the Gods and Goddesses of the temples of the creation of life, other than some very limited atmospheric sensing of the existence of these Gods and Goddesses by early man and some very limited rational-philosophic probings by classical man.
7. The cosmic nature and existence of the masculine and feminine.
8. Classical man so far temple institutionalization being basically impersonal and thereby uncreative whenever and to the extent that persons are fitted into institutional slots impersonally and who thereby are not progressing toward the fulfillment of their own personal essential-cosmic needs and desires and ways of creatively fulfilling their becoming evermore fully alive , really.
9. Man so far image problems relating to the cosmic nature and relationships of spirit and matter.
10. Man so far image problems relating to the cosmic nature and relationships of Eros (feeling) and Logos (rationality).
11. Currently emerging next dimensional man possibilities for personal participation in next dimensional temple marriage , especially as it relates to personal cosmic growth in to really participating in the creation of life .

Next Dimensional Man Temple Orientations

are transcending man so far temple-orientation limitations in to next dimensionally prophetic:

1. Psychology and imaging;
2. Institutionalization imaging;
3. Logos and Eros imaging;
4. Masculine and feminine fulfillment and fusion; and
5. Entering into and engaging themselves together in creation-temple (celestial) marriage.

Creation-Temple (Celestial) Marriage

Not all temples are temples of the creation of life.

The creation of life proceeds from appropriate creation-temple archetypes. Paramount among these is creation-temple (celestial) marriage. A temple-creation-marriage archetype is a cosmically genetic personal disposition toward and for being-in a sacred marriage in the midst of which Is the creation of life (becoming and being alive).

Included in the archetypes of temple-creation-marriage are archetypes of creation-temple sexuality and spirituality.

The archetypes of creation-temple sexuality and spirituality dwell-in persons who embody potentialities for and realizations of participating in the creation of life and are immersed in and surrounded by that personal energy which has the ability to activate and transform these contents into their being-in and conscious of the nature and existence of the creation of life all around . The release of that specific energy is recognized by emerging creation-temple consciousness and felt in the body through the emotions. When the archetypes of the gods and goddesses of creation-love are activated in persons, those persons are imbued with the vitality of their very own creation-love, beauty, sexual passion and spiritual renewal. Unawareness of these creation-power archetypes gives rise to various forms and degrees of disconcerting discontent as they function in their particular human culture.

Without divinized images of masculine and feminine being *balanced* in persons, in accordance with each person's essential needs and desires, there is a certain barrenness to life. Creativity and personal development

ritual which enacts salvation-space-and-time linear-progression.

- b. Logos (rationality); to be involved in the creation of man through ceremonial understanding by ritualizing ,to have rational dominion over creation.

2. Those involved in cyclical-man temple ceremony, value:

- a. Salvation-space-and-time, to be enacted magically by incantation of sacred verbal formulas for cyclical- seasonal renewal of the growth of life-generating substances and realities and relationships as vital values abundant food, space and time for the renewal of the creation of life .
- b. Eros; feeling which is non-rational awareness. Appropriate values are signified by their inducing ways of life which are felt to be harmonious and well-balanced.

Both linear and cyclical man refer themselves to supernatural beings in their temple ceremonies and rituals . For linear man these references are rational description . For cyclical man these references are visionary or performative and prescriptive through song, dance, prayer and drama.

Temple oriented sexuality and spirituality

In man so far temple orientations persons refer themselves to sexuality and spirituality in various ways. The male and female fertility symbols indicate some awareness of the sacredness of sexuality and its relationship to the creation of life. This awareness appears to be an instinctive sensing that in some way the creation of life involves fertility, which is somehow generated through sexuality and is signified by procreation (reproduction). There is no indication that either early man or classical man sensed or thought specifically about what the nature of sexuality or spirituality essentially is nor what the essential relationships between sexuality, fertility and spirituality are. Man so far knows that fertility is somehow made possible through sexuality, and that thereby the continual reproduction (creation) of life in all its forms occurs. For classical man for much of their temple- history the periodic sexual union of the king (or priest) and priestess in sacred ceremony in the temple, the seasonal sacred marriage union (*hieros gamos*), enacts the fertility necessary in all forms of life throughout the temple area to biologically reproduce and generate the life-giving abundance to sustain (create) life for the duration of the season of seed -planting, nurturing, growth, maturation and harvest.

For man so far sexuality and spirituality, if considered, are primarily different and unrelated matters.

Limitations of ‘Man so Far’ Temple Orientations

Man so far is lacking awareness of:

1. The nature of mental images and their relationship to the creation of life.
2. (a) The nature of sexuality as it relates to the creation of life, other than knowing that the fertility of biological reproduction is somehow made possible through sexuality.
(b) Their sexuality being lust when they are unaware of their sexual-mental images which as man so far images are not in reality contributive to their really participating in the creation of their own and others becoming evermore fully alive .
3. (a) The nature of spirituality as it relates to the creation of life, other than the totemic and shamanistic atmospheric guidance and protection of early man hunting and classical man referring themselves to their Gods and Goddesses.
(b) Their spirituality being lust when they are for the most part unaware of their mental images of spirituality being based in impersonal temple institutionalization.
4. The superficiality and artificiality of man so far in their temple ceremonies when not accounting in next dimensional ways for individual needs and desires in the cosmic context of next dimensional cosmic vision and creation.

relationship with man in general was often little better than one of indifference. They had their own concerns, and only by special effort could they be induced to turn aside to the troublesome interruptions of mundane affairs. And this is a problem that has been of concern to or tormented human thought throughout the centuries. (IM p.230)

Typically, in Egypt and Mesopotamia, God was enclosed in the Holy of Holies in the temple and those engaging in temple activity traveled to and from the temples for purposes of worship and sacrifice and supplication.

In the Hebrew view of the nature of the world, at its center there sat enthroned a Being of unutterable greatness and holiness, who was at once its creator and sustainer. Israel was not prone to abstract this One into a cold and remote absolute. It is of the very essence of Hebrew thought that God is a person.

At the center and essence of Israel's faith for most Israelites, with the exception at times of the High Priest and Sanhedrin, God was not a blind force of some sort of cold, inert reality but was a personal God. And for them personal meant the sort of concept that they, and we, in turn, apply to human nature.

A person, so understood, can be in only one place at any one given time. But God had, as it were, extensions of his personality so that he could reach out into many places, even though His proper abode was in the heavens. But from Him emanated power. By His spirit or by his word, he accomplished his purposes.

Israel's answer to the temple- enclosed Gods of Egypt and Mesopotamia was in freeing God of the limitations of fixed abode: He could leave his house and go where necessity of whatever sort called him, for instance to appear to Paul on the road to Damascus. (IM pp.230-232)

Yet precepts of God in Israel were uneven . The universalism of Isaiah's vision of the whole earth being full of the glory of God was not envisioned or considered by all of Israel. The spirit of Isaiah, and the minor prophets as well, did not focus attention on claims of Jewish privilege and the type of chosen people conclusions as did innumerable Jews. (IM p.34)

The Jewish Temple

David, when he captured the Jebusite stronghold of Jerusalem, set in motion forces that were to set Israel on a path that eventually led to the urbanization of Hebrew life and even though to the end, life in Palestine remained basically agricultural. This element of urbanization had major and significant consequences. They could be summarized by indicating that there was for the first time an Israelite palace way of life with David as king.

With the Israelite success led by David they found themselves the upper class in an old city whose non-Israelite (Gentile) institutions and habits were well entrenched long before the arrival of David on the scene. The city had its aristocracy and its classes in descending order which then lived side by side with the Israelite aristocracy.

From David and Solomon on, then, the temple situation in Jerusalem was one of tension or the possibility of tension between Jews and Gentiles .

Under Solomon, the influences of palace and city flourished. His immense building program laid the ground for a huge class of temple and palace officials and servants, which was the center of temple activity for four centuries by Jews residing in Jerusalem and the goal for pilgrimages to annual temple festivities by Jews dispersed in the Mediterranean world. (IM p.336)

After four centuries Solomon's temple was destroyed and thousands of Jews and the precious temple adornments were carried into Babylonian captivity, where they remained for about a century. After this century Cyrus restored them to Jerusalem and rebuilt and restored the temple in Jerusalem, perhaps in desires to be merciful to an oppressed people. (II Chr. 36:22; Ezra Ch.1)

It was this temple setting and its successor, the 2nd temple in the days of Ezra when the temple was restored after the destructions attending the Babylonian captivity of the Jews, which became the temple that all Jews considered sacred after that time. (II Chron.36:18; Ezra 3:1-13)

After this restoration of the temple in the days of Ezra, there were two temple ways of life, in some degree in conflict; the one in which temple activity was rigidly structured by the High Priests and Sanhedrin whose primary function was to supervise and conduct animal sacrifice, and the other which involved persons for whom the temple in Jerusalem was a house of prayer and private devotion where persons went to worship independent of priestly propitiation. For these persons, Psalms was the hymn book of the temple and guide book for their devotions. (IM pp.355-356)

The Presence of the Lord in His Temples

A brief review of temple history shows the Lord to always be personally present in his temples, the whole earth Being his temple, both in the far East, the middle East, and in the West. At times his personal presence or his angels was manifest to certain persons.

In the days of King Saul approximately 950 B.C., Elkanah had two wives. One of them was Hannah, who for many years had no children. Elkanah went yearly to worship and sacrifice unto the Lord in Shiloh. On one occasion Hannah went into the temple in Shiloh and prayed unto the Lord and vowed a vow. If the Lord would give her a son then she would give him to the Lord all the days of his life. In due course of time Samuel was born. When she had weaned him she took him to the temple in Shiloh and when the sacrifice of a bullock had been consummated she presented the child to the Lord saying, Oh my Lord, as thy soul liveth, my Lord, I am the woman that stood by thee here (in thy presence), praying unto the Lord. For this child I prayed. Therefore also I have lent him to the Lord as long as he liveth. (1 Sam. 1:1-3, 11, 23-28)

At the dedication of Solomon's temple in approximately 937 B.C. when the priests were come out of the holy place, the cloud filled the house of the Lord, so that the priests could not stand to minister because of the glory, so Solomon spoke and said that a protective veil should be drawn to modify their exposure to this glory and in comparison would be comfortable darkness. This led Solomon to rejoice in affirming that I have surely built thee an house to dwell in, a settled place for thee to abide in forever. (1 Kings 8:10-13)

In approximately 722 B.C. Isaiah saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple. I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. (Isa. 6:1, 8)

The manifestation of the presence of the Lord in His temple way-places or that of his angels also occurred in the days of the advent of Jesus and John the Baptist and Peter and Paul. The angel Gabriel appeared to the priest Zacharias in the temple announcing the conception and birth of a son to himself and Elizabeth, cousin of Mary, the conception of a son to be named John (the Baptist). The angel Gabriel appeared to Mary in a temple setting in Nazareth of Galilee and revealed to her meaningful and significant things regarding her conception and giving birth to Jesus and things of importance regarding his life. (Luke 1:5-14, 26, 33)

Joseph and Mary brought the infant Jesus from Nazareth in Galilee to Jerusalem of Judea to present him to the Lord in the temple and to offer a temple sacrifice. Simeon, a devout man, was inspired to make his way to the temple on this day and he took the infant Jesus in his arms and blessed God and prophesied, Lord, mine eyes have now seen thy salvation. Anna, a prophetess, coming in at that instant gave thanks likewise to the Lord and spoke of Jesus to those who were looking for redemption in Israel. (Luke 2:21-38)

When he was 12 years old Jesus spent time during Passover in the temple at Jerusalem sitting in the midst of the doctors hearing them and asking questions. And all that heard him were astonished at his understanding and answers and his saying to his parents, I must be about my father's business. (Luke 2:41-49)

The Temple Orientation of Jesus, Peter and Paul

The question of the combination and correlation of the influence of both nature and nurture as influences in and on the lives of persons is significant in comprehending the meanings in and of their lives.

Nurture is their genetic biology deriving from their own genetic components of their lives as well as the genetics they inherit from and through their parents and the genealogical lineages of their parents.

With regard to the genealogical lineage of Jesus, Matthew and Luke considered it important to include in their testament of Jesus their pointing out that Jesus was both the premier heir and simultaneously the chief cornerstone in significant ways of the heritage of both *Abraham* and *David*. All the generations from Abraham to *David* are 14 generations; and from *David* until the carrying away into Babylon are 14 generations. The angel Gabriel said to Mary, Jesus shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father *David*; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end. (Matt.1:17) (Luke 3:12-38) (Luke 1:26, 30-33)

The temple authority of Jesus became an issue between himself and the Jewish temple authorities at the Feast of Tabernacles in the temple during the 3rd year of his ministry, particularly regarding his relationship with his Father in Heaven and with Abraham; and in vigorous discussions in the temple during the last week of his mortal life, particularly regarding his relationship with *David* and *Christ* and whose son Christ is. Again, the lineage and genealogy and heritage of Jesus became an issue regarding his temple authority. (John 8:12-59) (Matt.Chs.21-23 [esp.22:41-46])

Nurture is the effect on their lives of the environments in which persons live. It is advisable and helpful in considering the temple-oriented lives of Jesus, Peter and Paul to realize that they were not, by nurture, Jerusalem Jews. The at-home nurturing of Jesus and Peter was as Galilean Jews, yet with a certain

Analysis and Summary of “Man so far” (early and classical) Temple Orientations

Personalness, Automaticity and Rigorous institutionalization

Prior to next dimensional man all temple orientations are or were basically yet unwarily *impersonal*. The king or queen or priests or priestesses were or are impersonal surrogates for impersonal Gods or Goddesses or natural or supernatural forces or powers. They simultaneously represent impersonally Gods or Goddesses and the people as a basic impersonal group, yet obviously of persons. These Gods or Goddesses or natural or supernatural forces were and are invoked ceremonially by performing rigorously institutionalized and set rituals which when performed accurately were and are presumed to *automatically* have the desired effect on the Gods or Goddesses or natural or supernatural forces and the people. The nature of the mental conditions or the mental operations of the Gods or Goddesses or priests or priestesses or the nature of supernatural forces or powers or persons' understanding of the physics of natural forces or the mentality of individual persons in groups of people were and are not now known or given consideration regarding temple activities.

Psychology, Mental images and Rigorous institutionalization

In modern times the nature of the mentality of persons is being investigated by psychology and only with the discovery of psychology has man begun to probe into questions of the nature of human life and mentality as personal. Included in psychological questions of persons' mentality could be questions of mental images as they relate to rigorously institutionalized temple orientations: persons' mental images of Gods and Goddesses and priests and priestesses and the effect of these images on the spirituality of worshippers participating in temple ceremonies; the nature and existence of supernatural powers and if and how they may relate to the mental images of each participant in temple ceremonies and ritual; the effect of rigorously institutionalized temple ceremonies on the mental images of temple worshippers and the effect of these images on the spirituality of these worshippers; the meanings and significance and effects of temple-oriented mental images on the potentialities and possibilities for *personal* spiritual growth and development and maturation.

Developments in psychology have not yet been directly applied quite specifically to temple-oriented conceptions. Without being psychologically and personally and very consciously aware of it the rigorous institutionalization of all temple-ceremonial ritual of man so far institutes and develops really and personally superficial and artificial temple activity and ceremonial props into which persons are then *impersonally* fitted. A certain dullness creeps in and persons are unwarily confronted with the lack of personal-temple resources which could engender a newness of life giving vitality.

Temple-oriented Values of Early Man

1. Sensing atmospheric reality and experiencing cosmic aliveness (heaven-earth correlations).
2. Totemic and shamanistic guidance, protection and life-giving abundance.
3. Enjoyment and fulfillment of temple-festive feasting, art and fertility.
4. Participation in burial practices as sacred entombment.
5. Gathering home to the temple-hearth.

Temple-oriented Values of Classical Man

1. Those involved in linear-man temple ceremony, value:
 - a. Linear cosmicization patterned after eternal archetypes which automatically replace chaos with creation order by periodic and rigorously institutionalized temple-ceremonial

The center of cosmicization in classical man is a city-temple and must be patterned after and periodically renewed in repetitive image of its eternal model or archetype or heroic act(s). Uncosmic space and time must be abolished through the institution and imitation and repetition of archetypes and paradigmatic gestures to preserve their cosmic appropriation as creation.

World cultures in general are and have been throughout the history of man either cyclical or linear. Linear culture conceives space and time to be linear-sequential. Cyclical culture conceives space and time to be cyclical encycling around and about. Linear culture is in some ways medieval but mostly early modern and modern-industrial. Cyclical culture is mostly ancient to modern.

The orientation of temple-city peoples, as either linear or cyclical, depends upon the cultural format in which they reside. Linear temple ritual and ceremony establishes and values salvation-space-and-time as linear-progression. Cyclical temple ritual and ceremony alternately abolishes and regenerates space and time to insure, and values, the seasonal *regularity* of the rhythms of creation and aliveness and abundance of seasonally renewed growth of life-generating *substances* and realities and relationships as vital values, abundant food, space and time and all other necessary ingredients for the renewal of the creation of life. This abolition of space and time accomplishes the eternal return of the vital value-realities of cyclical man. For cyclical man creation is essentially seasonally recurring reCreation.

Linear man is rational man and as such is Logos (rational) oriented to logical thought. Cyclical man is emotional-feeling man and as such is Eros (feeling) oriented. Linear temple ceremony includes drama, prayer and scripture recitation for understanding the creation of life as a series of sequential events culminating in the creation of man to have continually increasing rational dominion over the rest of creation. Cyclical temple ceremony includes the priestly incantation of sacred verbal formulas through which the agricultural or hunting cycles are magically regenerated through the Earth Mother (Mother Corn in the Americas) to provide the abundance for all life to be renewed and regenerated. Both linear and cyclical men refer themselves to supernatural beings in their temple ceremonies and rituals. Gods and Goddesses, archetypal land and sea animals and archetypal vegetation (The Tree of Life in Eden). For linear man these references are rational descriptions. For cyclical man these references are visionary or performative and prescriptive through song, dance, prayer and drama. These ceremonial procedures are designed to identify dis-chord and then bring reCreation alive through incantations magically bringing the inner forms of life (archetypes) and the outer forms of life (earthly dwelling) into unity and harmony together.

City-temple cosmicization include(s) classical temples of:

1. Temple astronomical/astrological calculation and worship.
2. Temple seasonal-cycle agricultural fertility in ceremonial and festival and sacrificial (ritual and) worship.
3. Animal sacrifice.
4. Human sacrifice (including Meso-American royal ball-court sacrifice and war-captive sacrifice and royal bloodletting).
5. Temple consecration (holy oil and water) ceremonies (ritual) king or queen or priest or priestess anointings.
6. (Temples of) divine Gods of masculine (phallic) worship and fertility.
7. (Temples of) divine Goddesses of feminine (breast and vulva) worship and fertility.
8. (Temples of) divine masculine or feminine body-beauty worship (focusing on sculptured statuary).
9. (Temples of) sexual fertility rites and ceremonial rituals.
10. The sacred temple marriage (*hieros gamos*) of king (or occasionally priest) and a specially consecrated priestess.
11. (Temples of) sacred temple art, music or dance.
12. Olympic (and other) temple games and festivities and feasting.
13. Tomb-temples of sacred burials (entombment).

kind of temple bonding with the temple at Jerusalem as well. The at-home nurturing of Paul was a Roman-province and Greek-culture Jew, yet also with a certain kind of temple bonding with the temple at Jerusalem as well. But their temple participation in and view of temple worship, though the same or similar in ways to that of typical Jerusalem Jews, was in ways significantly different.

As in ethnic strife the world over, differences in ethnicity are quite easily recognized by the cultural and linguistic differences of those involved. During Peter's momentary denial of knowing Jesus during the stress of crucifixion even he was the object of ridicule, was scorned for his Galilean accent and dialect. The probability is that a measure of the scorn for Galilean Jews by Jerusalem Jews was related to their being much more regular and conventional temple attenders than Galileans. (Matt.26:69-73)

Central to a prophetic consideration of the temple-orientation of Jesus, Peter, and Paul is the correlation between their obvious bonding to the Jerusalem temple, and their temple activities in areas at considerable distance away from Jerusalem. In these areas there was no formal temple, the only formal one being in Jerusalem. Most of the temple activity of Paul was in many Roman provinces throughout the Roman Empire. The ministry of Jesus, accompanied at times by Peter and other apostles and disciples, was over three years in length. Nearly 2 1/2 years occurred in Galilee, total time in Jerusalem in one or two journeys each year for a week or occasionally longer during the over three years of his ministry was about nine months and he ministered in Perea, a large area east of the Jordan River and Northeast of Jerusalem, for five months just before crucifixion. In what sense should their ministry away from the formal temple in Jerusalem be considered to be temple ministries?

The Temple in The New Jerusalem and The Kingdom of God

Jesus

The temple of God and the Kingdom of God are inextricably connected in their being interwoven in the very fibre of their Being-in-each-other-together, always in heaven-earth fusion. In the heart and center of the Kingdom of God is the Kingdom of Heaven, the heart and center of which is Zion City, the New Jerusalem, whose heart and center is the temple; all of which *always* cometh down from heaven in ecstatic spatio-temporality, even though persons generally are unaware of these ever-present Realities since their eyes are so focused on everyday present-at-hand temples and cities and kingdoms that they are overlooked. (Rev. 3: 12; 21:2-5)

When, then, Jesus invested his ministry with his teaching the Kingdom of God in the synagogues throughout Galilee and Perea and on a few occasions in Judea, including the temple in Jerusalem, all of these implications regarding the coming of the Kingdom of God was temple-teaching by Jesus, showing the entire area of his ministry to be temple way-places; that is, the synagogues and natural settings throughout Galilee, where most of his ministry took place, and Perea and Judea were temples.

A natural temple setting for temple-teaching was a temple-mount somewhere in Galilee where Jesus summarized his temple teaching. Central to his temple teaching were admonitions revealing the essence of Being-a-temple and Being-in a temple as a personal way of life and Being. Again, temples are way-places in the midst of which the essence of each personal presence *gradually emerges* and is revealed, both of God and man. (Matt. Chs 5-7)

The essence of both God and man is to-Be holy, to-Be sanctified, to-Be pure in heart. Blessed are the pure in heart for they dwell in the presence of God and see God who is pure in heart. Being and Being-in temples are the ways persons are-Being themselves essentially in their own personal ways of Being pure in heart. Hence the constant temple message of Jesus to all persons throughout his ministry: Repent, for the Kingdom of Heaven is Near-Here.

The essence of the ministry of Jesus was-Being a temple ministry; that is, a ministry to assist persons to find and fulfill their very own holiness. Persons can only Be-in their own personal presence and the personal presence of God whenever and to the extent that they are holy, that they are pure in heart. Otherwise, distortions of perceptions as to who they Really Are in their own most essential ways of Being themselves personally, ontologically, creep in and lead them astray from their own very Real personal-cosmic-value. They succumb to temptations to replace the value of their own purity of heart with worldly values; that is, with values of destructive vanity, selfishness, greed both subtle and overt; and destructive competition with each other both subtle and overt; and destructive jealousy both subtle and overt.

Being pure in heart then is the overcoming of these worldly values and finding and fulfilling one's own personal value; which is essentially noncomparable with the personal value of any other person in the

sense that they are or should be considered to be exactly the same according to worldly standards .

Cleansing the Temple – Repentance

So, the essence of the ministry of Jesus was to cleanse temples , throughout Galilee and Perea and Judea, including the temple in Jerusalem. But to conclude, for example, that when Jesus went about cleansing the temple in Jerusalem by overturning the tables of the money changers, that he was intent on cleansing the physical structure of the temple, this conclusion would be a mistake. Was he angry in the worldly way that people become angry with themselves and others? No. What then energized him in this temple cleansing activity? His enthusiasm to be about his own and simultaneously his Father's business; namely, to institute a variety of ways to assist persons like the prodigal son to come to themselves to return to their very own stewardships to find and fulfill ways to appropriately exchange , not worldly money but to exchange their distorted worldly ways for finding and fulfilling their very own Real and personal value. At times this project required unusual and energetic and marvelous ways of gaining the attention of and instructing persons in these temple activities.

The essence of cleansing the temple is to assist persons to gently repent of their sins against their own purity of heart and their sins of distracting others away from their finding their own purity of heart . So, when Jesus journeyed throughout Galilee and Perea and Judea preaching The Kingdom of God he was continually teaching the gentleness of truly life giving repentance while revealing to them that You should repent for the Kingdom of Heaven is Near-Here. This admonition to gentle repentance to enter and dwell in the Kingdom of Heaven is made clear in his personal relationship with in and comments about John the Baptist.

After John had been imprisoned by Herod in Jerusalem, John sent two of his disciples on the long journey to find Jesus while he was ministering to various cities in Galilee to converse with Jesus as to whether or not he, Jesus, was the Messiah of whom he, John, knew himself to be the forerunner. When they finally located him Jesus presented to John's two disciples temple signs and tokens by which they and John might be enabled to identify him to Be a cleanser of the temple ; namely, that he, Jesus, was casting out devils and demons from persons, healing all manner of illnesses and sicknesses and declaring and teaching the glad tidings of the great joy of what it Is to be a personal temple of holiness. (Matt. 11:1-6)

Then, in deep reflective consideration of the tragedy of John being imprisoned by Herod, who had been designated by himself and others as the King of the Roman province of Judea over which he had been appointed and presided and in which kingdom resided persons of several languages and ethnic origins , Jesus observed that in the era of John the Baptist as well as many other times The Kingdom of Heaven suffereth violence and the violent taketh it *by force*. In other words, persons mistakenly presume that the Kingdom of God is a military like establishment like that of and including the Roman Empire and the Kingdom of Herod just as they were being experienced by all persons in those days .

In truth, the Kingdom of Heaven is established and dwelt-in by continual gentle repentance. Intense repentance tends to be self-demeaning. Gentle repentance Is that kind of repentance and is the mechanism through which persons may be and are uplifted and soar into the heavens of the Joy and Peace of dwelling in their own personal and non-comparable value .

So, how does one go about gently repenting to find and fulfill and derive for oneself the personal benefits of Being pure in heart and thereby to enable oneself to Really Be-in the personal presence of God and man? Only through gentle and consistent mapping and logging of the nature of one's very own personal existence. This mapping and logging becomes and Is a permanent and eternal record of a person's strengths and weaknesses and the various miraculous ways in which and how weaknesses become converted into strengths which is the essence of true conversion in to the Gospel of Christ . Whenever this conversion takes place it is a gentle repentance and Joyous conversion to one's own self and glorious value and simultaneously a conversion to Christ and others. In the midst of this personal conversion one's weaknesses becoming strengths are not remembered to Be self-demeaning or obnoxious but are remembered to Be the personal-potential out of which personal strengths may and at these times do arise in glorious resurrection.

So, why is this mechanism of gentle repentance so essential to the renewal of Becoming and Being Really alive , to what personal resurrection Really and *always* Is? Whenever and to the extent that personal resurrection Really occurs it can do so only by persons Being-in sensitive touch with their own and other's personal value and personal potentialities for and toward finding and fulfilling and rejoyicing in their own value. This can only be accomplished by gently probing in the depths of the oceans and seas of the evolution of one's own life to discover where and how one's life originates and finds its way onto the continents of the worlds of personal possibility. The thought-provoking

CHAPTER 21

Prophetic Hierontology (Temples) – Introduction

Early Man Temple Orientations

Inherent in man is an instinct for temple orientations. These instincts are archetypes . An archetype is a preexistent form that is part of the inherited structure of the psyche with in people. These instincts are evolutionary in the history of man, very gradually developing into forms of intelligence overlapping these instincts.

Early man felt a sense of awe and reverence for the mysteries of life and the creation (procreation) and existence and termination of life; human, plant and animal. Forms of early temple ceremonial worship by early man were totemic and shamanistic. Totemic relationships provide guidance and protection through psychic-spiritual communicative relationships with birds and land and sea animals and plants. Shamanistic temple rituals induce a psychic relationship between hunters and gatherers and their nourishment (food) resources (plants and animals), which they gather(ed) home to the hearth. The temple hearths of early man were and are family gathering places to feast and enjoy being festive over the life nourishing abundance procured through their ceremonial rituals and labors.

In some geographical settings early-man temples were ice age caves and included ritual feasting, temple cave art and feminine fertility statuettes emphasizing breasts, hips and vulva.

Burial practices are among the most widespread expressions of temple oriented ceremonial practices. Early man buried persons in a sacred (temple) ceremonial way, including several different species of flowers. The orderly distribution of the grains around the fossil remains shows flowers being deliberately arranged in some form of ceremonial gesture.

Early man was also temple-oriented toward the sun, moon and stars and looked to the heavens as well as the earth for various sorts of sea and land and personal and religious-sacred guidance. Through the heavens they experienced early-man cosmic aliveness . Experiencing cosmic aliveness includes being aware of atmospheric reality creating and nourishing life in ways not observable to the natural sight and senses.

Classical Man Temple Orientations

As ages passed and the social, economic, political and religious bearings of man complexified, there gradually evolved temple-cities: Egyptian, Mesopotamian, Oriental, Hindu, Middle Eastern (Jewish and Moslem), African, Greco-Roman, Celtic and Western European and Scandinavian, North American and Meso-American and South American, medieval Christian cathedrals, etc. These were temple-cities of classical man orientations and became highly stylized and classicized.

There are two usually quite distinct temple-city forms which have developed; linear and cyclical. Egyptian, Mesopotamian, Oriental, Hindu, Jewish, Moslem, African, and Celtic and early Western European and Scandinavian, pre-modern North American and Meso-American and South American, and early Greco-Roman were primarily cyclical temple orientations.

Later Christianized Greco-Roman (and some earlier philosophical Greco-Roman) and medieval Christian and the Christianized (Spanish, French and English) Americas and some aspects of later Jewish and Moslem culture were primarily linear temple orientations. These later classical temple orientations had some philosophical and scientific components.

Linear and cyclical temple-city orientations encompass various aspects of linear and cyclical values , respectively. Linear and cyclical values are combinations of values which are some mixture of appropriate or inappropriate for the persons involved. Appropriate values are signified by their inducing ways of life which are generally felt or thought to be harmonious and well balanced. inappropriate values induce significant degrees of dis-chord. The norm-forms of these values must include a center-orientation through and from which every aspect of cosmicization is correlated. Creation involves and is cosmicization in which the undifferentiated (chaos) must be given forms (archetypes) and become appropriately differentiated.

themselves and each other as to who they Really are, in the sense of providing themselves with the solid foundation to then proceed to adequately and accurately locate and assess the current condition of those specific elements in their lives wherein their incompatibilities may be creatively worked with in favor of conversion of these areas of incompatibility into compatibilities.

These prophetic appraisals of necessity require a Careful mapping and logging toward and in to specific areas of elements of one's personal ontology. This is a mapping and logging of one's personal strengths and weaknesses for the purpose of determining how one's weaknesses may become involved in the personal process of converting these weaknesses into personal strengths.

This mapping and logging requires persons to discover how and to implement Being-in sensitive touch with their own and other's personal value in general and how this will enable a conversion process to take place to evermore fully fulfill certain specific elements of this personal value. This can only be accomplished by gently probing in these areas of one's personal ontology. This must be delicate surgery and cannot be accomplished with the scalpel of a chisel and a sledgehammer.

Patterns of 'Mosaics' of Compatibility

Inasmuch as no two persons are identically the same, then the process of converting incompatibilities into compatibilities should not proceed on the basis of an expectation that persons could or should be exactly compatible with each other in every way. Personal genetic luminosity reveals persons to vary from each other in their various aptitudes, artistic tastes, inclinations mechanical, scientific, mathematical, agricultural, industrial goals, purposes, methods of operation (MO's) in life, practicality, dispositions, outlooks on life, etc. These are the ingredients from which mosaics in persons lives are generated.

The question then arises, how are the patterns of mosaics of personal compatibilities to be established? The basic foundation of these mosaics in personal existence, in personal-creation-power-compatibility, is the personal freedom always already in and therefore to be found and fulfilled therein in the personal agency in every person.

Prophetic ecclesiology perceives it to be requisite for persons to prepare themselves to and then personally choose those mosaic patterns of the elements of personal possibilities in them that they desire to live by. And then it is requisite for persons to choose others with in whom they may Be-in and relate with in a union of person-creation-power, together, in which some or many of their mosaic patterns of compatibility may possibly resonate together in person-creation-power. Fulfillment of these person-power choices are discovered and developed to the extent that they in Reality come in to and fulfill Resonating together.

contrast is to try to imagine delicate brain surgery attempted with the scalpel of a chisel and a sledgehammer.

Hardness of heart is that frequently hidden but often overt phenomenon of persons covering up their weaknesses and hiding them from themselves and others. Its tragedy is in its simultaneously obscuring of the glory of turning (repenting) weaknesses into personal strengths, gently. What creative-temple mapping and logging does for a person is to assist them to find and fulfill their own personal value and glory to the extent that they overcome their hidden or overt embarrassment about their weaknesses and they are no longer a problem.

Kingdom of God (Heaven) and Temple Parables

Parables of the Kingdom of God, of the Kingdom of Heaven-Earth fusion, are simultaneously parables of the City New Jerusalem and its central way-place of life, Zion City temple, *always* coming down from heaven in to heaven-earth fusion. These parables are generated from and by five infinitely profound ontological prophecies declared by Jesus:

My Father Is in me and I Am in my Father ;

Make not my Father's temple-home a house of merchandise ; but rather, as

it is written, my temple-home shall be a house of prayer ;

which is *always Near-Here* ; and

Blessed are the pure in heart for they shall see God.

(Rev. 3:12; 21:2) (Jn. 14:10) (Lk. 17:21) (Jn. 2:16) (Mt. 21:13) (Jn. 3:3) (Mt. 3:2; 4:17; Lk. 10:9; 21:31) (Mt. 5:8)

There is a major overlap of and interweaving between these ontological prophecies and the temple parables of Jesus. Neither can be adequately presented nor understood through common sense language nor common sense comprehension. They must be envisioned and embodied personally for them to be meaningful and significant and life giving. So, at a time when disciples asked of Jesus why he spoke to people in parables, he replied: Because it is given unto you to come to know the mysteries of the Kingdom of Heaven, but to them it is not-yet given. For whosoever now hath the potential to comprehend these mysteries, to them may be given more and they may have more abundance; but whosoever hath not-yet, they often tend to remain the same or decline away from that personal growth requisite to envision the mysteries of the Kingdom of Heaven.

In them is the prophecy of Isaiah fulfilled which saith, For now, this people's heart is waxed gross and their ears are dull of hearing and their eyes they have closed. Therefore speak I to them in parables in the interest of this wisdom: Who hath ears to hear, let them hear. (Mt. 13:9-15)

The Law of Sacrifice

Many of the parables of Jesus are temple parables, but he spoke no temple parables in the temple at Jerusalem, except for the three parables of the two sons, the wicked husbandmen and the marriage of the kings son, uttered there during the final week of his mortal life, parables pertaining to the temple sacrifice of his own life as an unblemished lamb whose life would be sacrificed on the altars of the temple by those blemished priests and temple officials who had been in vigorous opposition to him and had sought diligently for over three years to kill him by any means they could devise.

These parables also foretold the cosmic consequences of the outer darkness experienced by those temple officials consequent to their making unrighteous and unholy sacrifice in his Father's house of holiness. To avoid being sacrificed by them before his time had come Jesus walked no more in Jewry openly, beginning with the Feast of Tabernacles in the Autumn season in and around the Jerusalem temple during the 3rd year of his ministry. (Mt. 21:28-22:14) (John 7:1-6)

Earlier, in the last week of his mortal life and after his final entry into Jerusalem on what became known as Palm Sunday, Jesus uttered a parable of temple sacrifice similar in some ways and related to the three Jerusalem temple parables, the parable of the corn of wheat: Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. He that loveth and hateth his life in this way shall keep it unto eternal life. This parable was designed to be included in a series of parables and precepts given by Jesus to his disciples in his final three years of mortal life to introduce them to and communicate to them

the temple meanings and significance of his sacrificial life and death and theirs.

It is difficult for 20th century Christians to visualize the circumstances of the temple sacrifice that Jesus and his disciples experienced in the 1st century, since the kind of familiarity that 20th century Christians are familiar with from their acquaintance with currently canonized New Testament accounts, Jesus and his disciples weren't aware of and were just then experiencing. One of the aspects of 20th century familiarity with New Testament accounts of the temple sacrifices made by Jesus and his disciples leads 20th century Christians to often wonder why Jesus in those days spoke so much about this in parables rather than in direct explanatory discourse.

The Personal Privacy of Temple Way-Places of Personal Holiness

One of the problems with temple attendance by those making pilgrimages to and attempting to fulfill traditional temple requirements and obligations at the Jerusalem temple was their persistent failure to recognize and understand and participate in the nature of and the need for and the desirability of the personal privacy of temple way-places of personal holiness. Not only is it undesirable but it is impossible for the holiness of this personal privacy to be indiscriminately observed in public.

Jesus addressed the question of the only way participation in this way of personal holiness is made possible in the parable of the 10 virgins while on the Mount of Olives during the final week of his mortal life; pointing out that only those *virgins* that is, only those who are pure in heart who had and have prepared themselves as enlightened lamps with sufficient oil, and being adequately trimmed, could and would be enabled to recognize and enter into and participate with each other and the bridegroom (the Lord of holiness) in the temple-privacy of their personal holiness. (Mt. 25:1-13)

The essence of this personal privacy in personal holiness is persons coming to recognize and fulfill their very own personal potential to Really Be Alive in the midst of their very ownmost life-giving and fulfilling ways of Being-themselves essentially, together.

Temple Parables of Creation Humility and Personal Noncomparability

The personal value of each person is a temple value and as such is personal and in sacred ways personally private and inasmuch as no two persons are exactly the same in their most personal ways of Being themselves essentially their personal value is noncomparable with that of any other person and should be honored and respected as such.

In Perea, East of the Jordan River and during his ministry there in the last few months of his mortal life, Jesus went into the house of one of the chief Pharisees to eat bread on the Sabbath day. During the course of the meal, for him a temple-feast, he took occasion to heal a person ill with dropsy and defended doing so with his brief parable of the advisability of anyone, including chief Pharisees, to pull their ox out of the mire even if it is the Sabbath day which according to Pharisees was a violation of the Law of Moses.

Jesus then took this occasion to put forth a temple parable of personal creation humility and noncomparability; which refers to the philosophically prophetic and ontological facts of personal existence, and again, that the personal potential for fulfilling one's own life creatively and one's own personal value is never exactly the same as that of any one else and is never essentially less valuable than that of anyone else. These visions are necessary and essential to persons temple Well-Being and Being-Well.

As usual, at feasts at the houses of chief Pharisees, persons vied in some form or another of religious and social competition to be seated in the chief seats in the chief rooms of the house. Observing this, again Jesus parabolized creation humility and noncomparability. When, thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; and he that bade thee and him come and say to thee, give this man place; and thou begin with shame to take the lowest room. In other words, it is not wisdom to base one's value on selecting a seat of high rank at a chief Pharisee's feast or a temple feast nor to be ashamed to be replaced and asked to a seat of low rank on the basis of only the ordinary traditions of social and religious values. For whoever exalteth himself in these ways is abased and he that humbleth himself appropriately in accordance with his own true personal potential and value, envisioned prophetically, is exalted. (Lk. 14:1-9, 11)

Again, during his Perea ministry, Jesus' parable of the Good Samaritan is a temple parable of personal creation humility and noncomparability. When he was challenged by a lawyer to tell him what he should do to inherit eternal life Jesus responded with that which had been generally known and acknowledged among Jews and Israelites, at least as an abstract principle: Thou shalt love the Lord thy God and thy neighbor as thyself. When then asked, Who is my neighbor, Jesus responded with the temple parable of The Good Samaritan, a

together compatibility.

Prophetic ecclesiology is involved in the accurate discovery of and working with the numerous components in the structure and nature of each person who is gravitating toward and who is in the midst of prophetic ecclesiology. This work and glory is to bring to pass, to the extent possible, the conversion of persons, at times, from incompatibilities in to those structures and components and elements which are appropriate to ever increasing compatibilities, to bring persons together in various types of creative relationships with in which they Really come to enjoy Being-together celestially. Then how is this made possible?

It is important to Realize that the ontological essence of various degrees and ways in which persons are incompatible and compatible with in themselves and in between each other is not visible to ordinary ways of seeing and understanding. Proximally and for the most part persons are lost and fallen away from who they themselves essentially are. Yet the incompatibilities and compatibilities in human existence are seen through prophetic ecclesiology to-Be providential; that is, it becomes evident that cosmic personal existence is the way it is, in Reality, and as such there are multitudes of cosmic purposes embedded in personal Reality that relate to the incompatibility failures and compatibility successes in personal existence. To see and understand this providentiality and something of these cosmic purposes requires envisioning both the Reality of personal radiance and genetic luminosity in each person as well as their incompatibilities in their lostness and fallenness and how these Realities relate to each other.

Converting Incompatibilities into Compatibilities

Converting incompatibilities into compatibilities is not essentially the same as developing ordinary everyday friendships in families and various social settings. It is not essentially persons making friends with each other after previously having felt to be and having been unfriendly to each other. This conversion is a matter of personal ontology; it involves reaching into and working within the depths of who persons essentially Are in the mystery of the Reality of personal presence.

Personal presence is not detectable if we remain outside the realm of consciousness of the mystery of the Reality of personal presence. When creative fidelity to a person's Real presence reveals the mystery of personal presence, it is something like this: Even if I cannot see you or touch you in ordinary ways, I feel you in and with me: it would be a denial of myself and you not to be assured of this—it is of the essence of genuine *coesse*; that is, being together in genuine and authentic intimacy. The more assured, the more this intimacy is grounded in the realm of *spiritual availability*; that is to say, of pure love.

The more this being together in genuine and authentic intimacy grows and matures, the more persons become enabled to identify and understand more and more specific elements and components of the structure of the existence, the personal ontology, in each other adequately and accurately. These identifications and these understandings provide the health environment in which they become enabled to engage in those ecclesiological confrontations and appraisals of themselves and each other and those specific elements and components of the structure of their existence that are necessary and essential for them to envision to engage in the creation-power procedure to convert personal incompatibilities into personal compatibilities.

Ecclesiological Confrontation 'in' Compatibility Conversion

For the revelation to take place in which a person does not remain just an anonymous entity a confrontation needs to take place, always in creation-power subtlety and in prophetic refinement, in which persons are envisioning themselves and others, one individual person at a time, through and in some appropriate form of the request: Declare yourself and reveal yourself and become present to me as to who you Really are as a person, and particularly those components of yourself which have a bearing on those specific items in the midst of which we now find ourselves incompatible.

To confront in this way must be achieved in *creative fidelity*; that is, with the creative gentleness and intention to adequately and accurately discover and dwell with in oneself and others, together, creatively in prophetic ecclesiology as to who they themselves Really are in their most essential ways of Really Being themselves.

Ecclesiological Appraisal 'in' Compatibility Conversion

To envision adequately being in a prophetically ecclesiological situation with another person in the interest of compatibility conversion requires a prophetic appraisal. Without this, persons cannot expose themselves to

creation of life.

When it is said that it is tempting to wish for the instituting now of worldwide prophetic ecclesiology this points to the stress of adjusting to the Reality that in some degree or form or other it is distressing and at times downright depressing to be exposed to the Reality that in the world there is so much strife: ethnic strife and social upheaval and the breaking up of families and vexatious ways that people, in various ways and percentages and times, just don't get along with each other; and with so much foolishness in partnerships, marriages, families, businesses, bureaucracies, politics, religions, societal strivings to become the most recognized on the highest levels, etc.

If we were God what would we do about this? Would we impose our divine wisdom of how to immediately make these adjustments into always creative sociology by infusing into person's minds and hearts now how weak their reasons are for thinking and acting the way they do in these various relationships with each other, and how to overcome these weaknesses now? It would seem that this as the way robots are made. Then conventional sociology would create a robotized world, a robotized millennium.

Prophetic ecclesiology as dedicated to absorbing the discomfort of bearing with the failures in personal relationships while simultaneously watching for and participating in ways in which suggested possibilities may be gently and creatively inserted into the lives of persons from the perspectives of prophetic ecclesiology, and then letting persons Be emerging in to who they themselves Essentially Are, gradually.

Being-in prophetic ecclesiology is being-in mystery but not in the sense of that which is incomprehensible but rather in the sense of a Reality which is comprehensible only through envisioning it personally. The words, therefore, which are used to explain and describe prophetic ecclesiology cannot in and of themselves do the job automatically since their meanings and significance need to be personalized by each person engaging an prophetic ecclesiology in such ways that they discover how and in what ways they may be or are involved in it in accordance with their very own most appropriate ways of Really Being alive.

Understanding the words of and engaging in prophetic ecclesiology involves personal intuitions, a sphere of awareness residing in persons, grasped through their modes of experience in which their images are reflected and which are enlightened by being thus reflected. This enlightenment, however, is not matured automatically in fully identifying and understanding the nature of persons and all their developing personal possibilities. The personal ontological foundation of intuitions is personal radiance.

Radiance is *always* an ontological aspect of Being a person; yet proximally and for the most part this personal radiance is veiled from both personal and public awareness consequent to the nature and purposes of ordinary mortal existence.

Personal radiance emanates from the cosmic genetic structure in the existence and essence of personal ontology. The creation of life, of Being Alive personally, is always genetic. Genes are in the heart of and are included in the center, the nucleus, of personal life. Prophetic biology is aware of a particularly important characteristic of personal genetics; they are personally luminous, illuminating the personal characteristics of one's personhood.

Since genetically the luminosity of persons always radiates in and from them, even though it is for the most part veiled from both personal and public awareness consequent to the nature and purposes of ordinary mortal existence, it yet provides the prophetically ecclesiological resource through which personal intuitions may mature to the point of comprehending more and more the nature of prophetic ecclesiology. In this mature comprehension persons may come to see evermore clearly and participate in ways in which failures in personal relationships can become converted into successes.

Personal Compatibility in Prophetic Ecclesiology – Heredity and Environment

Embedded in personal existence are elements which are essential to adequately identify and comprehend if and to the extent that persons are to engage themselves together in prophetic ecclesiology in person-creation-power ways. In some way or another these elements are involved in whether or not and ways in which persons may possibly be compatible with in each other in personal-creation-power ways.

In this interest it is necessary to Realize that no two persons are identically the same. Who persons are involves their heredity and environment, which are the various components of their genetic nature and the various ingredients of the nurture-environment in which their lives take place. In the midst of human existence there is a wide variety of situations and conditions in which persons exist in their personal lives, from major degrees of incompatibility with in themselves and others to exalting degrees of bonded and fused

parable illuminating the vision of noncomparable personal value. A certain man fell among thieves, was wounded and left for dead. A Priest and a Levite passed him by but a Samaritan rescued him and with love and compassion nursed him back to health and saw to his room and board. To the Jews in general and their leadership in particular, Samaritans were not only low class, but were contemptible. (Lk 10:25-35)

Samaria was the province between Judea and Galilee and Samaritans were by origin derived from the Assyrian colonists whom the King of Assyria sent to inhabit the land of Samaria after he had carried the Israelites captive to Assyria. There was much ethnic isolation between Jews and Samaritans. Jews traditionally looked upon Samaritans as inferior human beings and either despised them or looked upon them with contempt and refused to speak with them or associate with them or travel in or through Samaria, as illustrated by the conversation of Jesus with a Samaritan woman drawing water from her village well. Both the disciples of Jesus and the woman marveled that he would speak with the woman or travel through Samaria on the way from Judea and Jerusalem to Galilee. (Jn. 4:1-30) (CC p.296)

Having been refused a religious and social alliance with the Jews, the Samaritans built a temple on Mount Gerizim. They accepted the first five books of the Old Testament, (the Law of Moses) and the books of Joshua and Judges. On his way on one occasion on a journey through Samaria from Galilee to Jerusalem, Jesus healed 10 lepers who had been isolated from Jews and Samaritans as unclean, as lepers typically were. The Samaritan among them was the only one who fell down on his face at Jesus' feet and thanked him. Jesus' response, "Arise, go thy way, thy faith hath made thee whole." (Lk. 17:11-19)

Ironically Jews, those who rejected the personal value of both Samaritans and the various mediating and healing powers of Jesus to assist persons to find and fulfill their very own personal potentialities and noncomparable personal value and become enabled to create themselves into Being *whole* persons, were rejecting their own personal value, unawaringly, and were not-yet becoming whole persons themselves.

This ethnic strife between Jews and Samaritans reveals the symptoms of and embodied the personal destructivity which all ethnic strife has included throughout human history. One of the ingredients of ethnic strife is nations coveting the territory of others and has been involved in wars for territory. Another contributor to ethnic strife is ignorance of and resistance to the value of the fusion of cultural diversity; hence the great difficulties experienced by the apostle Paul Being an apostle to both Jews and Gentiles; and the derision of the Galilean dialect of Jesus and his disciples.

Persons Being Temples Bodily – Jesus and Paul

Though there are temples which are present-at-hand structures made by hands out of ordinary and publicly visible materials such as adobe, brick, mortar, cement, steel and sheet rock and as such maintain an important significance for persons interested in temples, the most significant temples are not made by hands. Paul, on his 3rd missionary journey, engaged himself in discussions in Athens with Epicurean and Stoic philosophers and other citizens in the market place and at the Council of Areopagus and on Mars Hill where Greeks frequently assembled for political, social and religious discussions.

Athens was a temple city. On the Acropolis, the high point of the city, stood the Parthenon, the magnificent temple of the Goddess Athena, a temple made with hands. Paul took occasion in Athens to give a temple discourse which included observations contrasting the salvation value of temples made with hands with what he offered as a more creative temple orientation, beginning with the declaration, "God dwelleth not in temples made with hands." In this temple discourse Paul affirmed temples-to-Be way-places in the midst of which the *essence of personal presence* emerges and is revealed, both of God and man. When in this revelation, persons are aware of their Being-in the nature of a temple way-place-to-Be Being-in Him; For in Him we live and move and have our Being; and this is the way that we are the offspring of God. (Acts 17:24) (Acts 17:28)

This revelation is clarified by Jesus and Paul when they refer more directly to instances of persons Being temples bodily.

Early in the 1st year of his ministry, Jesus overturned the tables of the moneychangers in the temple at Jerusalem. When challenged by the Jews to give them a sign that his actions were justified, his reply was unexpected, "Destroy this temple and in three days I will raise it up again." When they were puzzled and noted that the temple was 46 years in building, in construction, it was noted that he spake of the temple of his body. (Jn. 2:13-21)

On one occasion at Capernaum on the North shore of the Sea of Galilee, during the 2nd year of his ministry, Jesus and his disciples walked through the corn on the Sabbath day and plucked ears of corn to eat. The Pharisees who saw this criticized Jesus for doing that which is not lawful on the Sabbath Day. After noting that David

ate shewbread in the house of God which was not lawful and that on the Sabbath days the priests in the temple profane the Sabbath and are taken to be blameless, Jesus said to the Pharisees, In this place is one greater than the temple, referring to himself and his disciples in tandem with him Being greater than the temple made with hands the temple in Jerusalem. (Matt. 12:1-6)

Paul revealed to the Corinthians that they were Being Temples Bodily. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? And what agreement hath the temple of God with idols? for ye are the temple of the living God; and as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be my people. Wherever we go we carry (embody) life and death with in us in our body, that in our bodies the life and death of Jesus and ourselves may be revealed in us bodily. (I Cor. 3:16) (II Cor. 6:16) (II Cor. 4:10-12)

Even though these scriptural words have been exposed to Christians and Jews and others who have been users and students of the New Testament, proximally and for the most part these observations of Jesus and Paul have not been a resource for discussions throughout Christian history of temples and temple orientations, either about New Testament times or in the centuries since then.

Diversity of Beliefs in and toward the Temple

There is no exact prescription in Jewish law or the Old Testament of any precise requirements or letter of recommend or passport a person would have to meet or present at the gates or doors of the temple in Jerusalem to enter into the temple or participate in temple activities, although between the end of his 3rd missionary journey and his journey to Rome and while engaged in temple ceremonies of purification in the temple Paul was violently expelled from the temple, the doors were shut and he was refused further entry into the temple. This is the only specific incident recorded in scripture of a person being refused access to the temple. (Acts 21:30)

Though there is no indication that the temple in Jerusalem was originally a place of diversity of beliefs and activities in and toward the temple, it had at least evolved to be so by the time of the temple activity of Jesus, Peter and Paul. In the midst of this diversity each of them were involved in disputation and confrontation, at times, with Jewish priests and elders presiding over the temple activities.

Jesus respected this diversity. His cleansing of the temple originated from an attitude opposite of that of those who expelled Paul from the temple and closed the doors against him. Jesus attitude was one of opening the doors of the temple ever wider, for persons to be enabled to participate in more holiness, not less holiness.

It is evident from envisioning New Testament accounts of his temple activity that he had no desire to take over the temple by force as those who expelled Paul did. If so, he would have organized an army from his numerous disciples and carried out such a campaign as a few of his disciples urged him to do from time to time. For instance, after his time of redemptive suffering in Gethsemane Judas came and with him a great multitude with swords and staves, from the chief priests and elders of the people. After Judas kiss identifying Jesus behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the High Priest s, and smote off his ear. Then said Jesus unto him, Put up again thy sword into its place; for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall give me more than 12 legions of angels? Rather than taking it by force, Jesus was interested in participating in cleansing the temple through gentle repentance. (Mt. 26:47-53)

Jesus – Temple Authority

As early as 12 years old Jesus was found in the temple, sitting in the midst of the doctors, both hearing them and asking questions, and all that heard him were astonished at his understanding and answers. That he had major concerns regarding temple activities between this visit to the temple and the beginning of his ministry is suggested by his beginning his ministry cleansing the temple of the moneychangers. At the end of his ministry he again cleansed the temple in the last week of his mortal life. (Lk. 2:47-48) (Mt. 21:12-17)

At the beginning of that week he also prophesied the eventual total destruction of the temple, one stone not standing on another, which transpired in 70 A.D. when the Roman army destroyed the Jewish nation with the destruction of Jerusalem and totally dismantled the temple down to the foundation, the wailing wall, the only remnant of the temple of Jerusalem still existing from then until the present time.

After having introduced his disciples to his impending death at Jerusalem on several occasions in Galilee and in Perea, during the final year of his ministry, and while journeying for the final time to Jerusalem, lamenting over the eventual destruction of the Jewish nation and Jerusalem and the temple in Jerusalem, Jesus revealed

the holy city throughout with his personal peace and love and joy and truths and all those in the holy city are aware of his spiritually personal presence and they intermingle their peace and love and joy and truth with His and all together.

The Holy City is not a mere juxtaposition of buildings. The holy city is constructed in such ways that it is *illuminated* by person s personal truths both external to and internal in it. In some sense the illumination in the holy city flows in a current, both between distinct persons Being-in each other together and with in the same person. (III: pp.126-127)

Destructive and Creative Kingdoms

Destructive and creative kingdoms are not essentially identifiable and understood objectively, though some of the fruits may be. The towns, cities and states of these kingdoms are not essentially a juxtaposition of buildings objectively identifiable, though person s of these kingdoms inhabit these and other towns, cities and states.

A destructive kingdom is a kingdom of sin and structures of evil and death, primarily intangible but always with tangible consequences. These consequences in persons are proportional to the nature and extent of the sin and structures of evil and death in which they are involved. Few if any are *totally* involved in physical and spiritual death.

There is not and cannot be any *general* salvation in a kingdom whose structure inextricably involves the spiritual and physical death which are consequences of sin and structures of various degrees and kinds of evil. Sin is a person s, imposing on by hindering) another and oneself from being and becoming themselves essentially. In this hindering is a opacity toward who persons are essentially. In this opacity is a losing and distorting of appropriate essential attunements and rhythms and accurately identifying who persons essentially are in their existence.

A creative kingdom as a kingdom in which its inhabitants are, together, Being in intersubjectivity, Being in each others personal presence ontologically; Being in ontological hope and love and creative fidelity; Being in ontological recollection, communion, confrontation, appraisal and freedom, together.

A creative kingdom is a kingdom of virtue. Virtue is a person s being and becoming enabled to help another and oneself toward and in to being and becoming themselves essentially. In this helping is persons being-in their very own essential rhythms and attunements in their personal existence. This helping involves them in the envisioning clarity through which prophetic ecclesiology takes place. In this clarity the essential meanings and significance of person s ontological existence is more and more evident. In this clarity their dwelling together creatively in prophetic ecclesiology is made possible. This clarity comes as and to the extent that sin is dissipated and it is cultivated personally. (III: pp.127-128)

Prophetic Ecclesiology Refinements

Ways of Being-in Ecclesiology Personally

Sociology is a study of ways persons relate to each other and is also the ways people themselves actually live together in the world. The ways of life of people include a large spectrum of thoughts and desires and activities ranging from great successes to tragic failures. Prophetic ecclesiology is a study of this sociology and other aspects of personal existence from a prophetic perspective and persons engaging in it, therefore, need to be or embody the potential to be prophetic persons. Without being or becoming prophetic it may not make sense or may not be of much if any interest. Yet the possibility of persons avoiding or recognizing or recovering from failures in their lives and in their relationships with each other is greatly enhanced or only made possible by comprehending and living prophetic ecclesiology.

It is tempting to wish that the whole world population could be living in prophetically ecclesiological personal relationships now in a suddenly instituted millennial era like persons typically image the millennium to take place. Yet on further reflection in prophetic ecclesiological envisioning it becomes evident that the way the world is, is providential; that is, it becomes evident that cosmic personal existence Is the way it Is, in Reality.

In other words, there are multitudes of cosmic purposes embedded in personal Reality that relate to the successes and failures in personal existence. Prophetic ecclesiology seeks to comprehend the nature of these successes and failures and through this understanding to assist persons to convert their failures into the successes of truly creative personal growth and maturity and fulfillment; that is, to evermore fully participate in the

accused man in the dock, and typically the man in the dock himself. (III: 123)

The Mystery of Family

When the *mystery* of the family bond is referred to, some may be disconcerted. They presume that the family is simply a conventional institution; it is a fact; it is something which can be studied adequately by the methods of social science. However, the situation with which we are concerned, in our special context, is one whose true nature can be grasped or acknowledged only from the inside in addition to the outside; there are no objective statements that can be made from the outside from the perspective of conventional biology and sociology that will adequately unveil the ontological nature of family.

In significant senses conventional biology, sociology and philosophy investigate and study the nature of family as an abstract concept or as a changing flux of successive images.

To unveil the ontological nature of family requires stripping away some of the veils that often hide from us the true nature of the bonding of next dimensional family. The mystery of family and family bonding can only be apprehended through the envisioning of prophetic ecclesiology and can only be cultivated and fulfilled and sealed through Being-in each other's personal presence in creative fidelity.

Being ontological parents and children involves persons who may or may not be natural -objective biological parents and children. Ontological ecclesiology involves persons looking beyond exclusively natural -objective biological events. To do so it is necessary for them to adopt and cultivate an envisioningly spiritual attitude and capability toward and comprehending their origins; that is, their personal ontology in personal ecstatic-spatio-temporality. The origins of their personal ontology and biology and ecclesiology are not simply or primarily initiated or carried out through linear-sequential time and space; their origins are primarily and essentially discovered and comprehended and fulfilled by envisioning and cultivating who they themselves essentially are in prophetic ecclesiology through starting with Oneself first in the midst of the Mystery in Being-in themselves and each other Personally; in which they Always are existing.

In other words, in rather blunt everyday language, there is Really no beginning or end to persons Being-in who they themselves essentially are, Being-in-each-other, together, ontologically, in creative fidelity. Being-in personal presence, together, always interweaves together Being-in mystery in Being-in personal presence, in heaven-earth fusions in which personal ontology and biology and ecclesiology *always* ecstatically infuse each other with life together. (III: pp.124, 112-113, 102)

Persons who desire to Be-in and participate in ontological families can do-so only by choosing to Be-so from their own personal discovered and cultivated ecclesiological freedom, in creative fidelity.

This ecclesiological freedom involves person's supra-judicial personal relationships with in themselves in each other's not judging themselves and each other on the basis of abstract and impersonal social and moral laws that have been generalized into absolute laws which if lived supposedly guarantee personal maturity. Persons involved in ontological-family which is supra-judicial look on and are in relationship with in themselves and each other in their own personal ecclesiological ontology through seeking to and assisting themselves and each other to unveil and mature their very own personal ecclesiological-ontological existence.

This ecclesiological freedom involves persons in dwelling in the midst of metalogical and next dimensional joy- in the creation of life, which *always* involves the Being-in ecclesiological freedom. There is a cosmically deep aspect of participation in ontological family in the midst of which there is an intimate relation between creative artistic activity and the continuous cycle of gestation which is an ontologically fulfilling Realization of this intimate participation. They are involved in and dwell in, the cosmic midst of *nurturing* each other in prophetically ecclesiological ways and Realize their personal ontology to-Be in the personal cosmic foundation for the discovery and growth and maturation of their own cosmic personhood. This is the ecclesiological ontology of the creation of life. (III: pp. 124-126)

The Holy City

The Holy City is a city of holiness and is always composed of prophetically-ecclesiological interconnected Holy families, who are dwelling awarigly and knowingly in the mystery of prophetically ecclesiological families. The holy city is held together through its citizens dwelling together in the mystical body of Christ.

The mystical body of Christ is the embodiment of the resurrected Lord, always infusing

the cause of the destruction of the temple: O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate. (Mt.16:21-28; 17:22-23; 20:17-19) (Mt.13:34-35)

A root cause of the disposition of the desolation in the hearts of those in Jerusalem who killest the prophets was and is around the world a serious lacking of healing faith in themselves and in the redemptive prophets. In contrast, when a woman of Capernaum in Galilee was afflicted with an issue of blood for 12 years and touched the garment of Jesus and was healed, he revealed to her that a root cause of her being healed was both her faith in him and her disposition to-Be-Well: Thy faith hath made thee *whole*; revealing to those in the world who are enabled to comprehend it that faith in oneself and Christ is a continuing disposition to-Be-Well, through His gentle redeeming power and their cultivating their own potential for and toward Well-Being. (Matt. 9:20-22)

These observations indicate that a primary feature of Jesus' activities was a 2 pronged ministry; one prong could be called warning, as in the case of his lamentation over Jerusalem on his final journey to fulfill his purpose there, and the other was cultivating redeeming faith. Though it was not exclusively the case, the warning prong took place mainly in Jerusalem and the cultivating redeeming faith took place mostly in Galilee and Perea where he invested the majority of his time and efforts.

A strong indication of this investment is revealed in his activity of healing the ill through faith. It is striking that there are only two recorded occasions of healings taking place in Jerusalem, one in the first months of Jesus' ministry and one in the last week of his mortality. One was the healing of the lame man unable to get into the healing pool at Bethesda, to whom he said on the Sabbath (for which he was criticized as a Sabbath breaker), Rise, take up thy bed and walk and immediately the man was made *whole*. The other was after his cleansing the temple of money changers the last week of his life, after which the blind and the lame came to him in the temple; and he healed them. (Jn. 5:1-16) (Mt. 21:12-14)

On the other hand, Jesus' ministry in Galilee and Perea was full of cultivating redeeming faith. Literally 100's of healings took place from time to time in Galilee, both mentally and physically, over more than two years of redemptive activity. In Capernaum on the North shore of the Sea of Galilee his home base after being rejected at Nazareth and early in the 2nd year of his ministry he healed Peter's mother in law and then when evening was come, they brought unto him many that were possessed with devils; and he cast out the spirits with his word and healed all that were sick, evidently in combinations of psychosomatic illnesses. In the land of Gennesaret in Galilee and from all that country round about, many that were ill who touched the hem of his garment were made perfectly *whole*. (Mt. Chs. 4-18) (Mt. 8:16) (Mt. 14:34-36)

It is crucial to Realize that the miracles of Jesus were not simply and only healings of a strictly physical nature performed on the physiology of persons, but were psychomatic; that is, were involved in the heaven-earth fusion in and of flesh-spirit fusion; in other words, body-spirit fusion of persons Being-*essentially* temples bodily of their *personal presence* in and of God and man Being-in-each-other creating life. The *constitution* of these ways of Being-temples bodily is The Sermon on the Mount, with special emphasis on purity of heart. (Mt. Chs. 5-7)

Temple "Wars in Heaven" and 'Temple Authority'

Knowing that the Jewish nation and the temple in Jerusalem would eventually be totally destroyed, Jesus sought and found and fulfilled temple authority which could not and would not and cannot be destroyed. To find and fulfill this authority was a struggle, yet an eminently worthwhile and a cosmically significant struggle, to-Be engaged in by Him who was and is both son and father of *David* - the mighty warrior King. The temple in Jerusalem during the final week of Jesus' mortal life was a major battleground in this struggle.

Early on the 1st day of the final week of his mortality and the final week of his being in the temple in Jerusalem, the day began with his cleansing the temple of the money changers and then the blind and the lame came to him in the temple and he healed them. The chief priests and scribes saw what he did and the children crying in the temple and saying, Hosanna to the son of *David* and they were sore displeased and the next day confronted Jesus in the temple and asked him, By what authority doest thou these things? (Mt. 21:12-23)

Jesus knew that, given their deeply ingrained prejudices against him and in favor of their own flawed conceptions of temple authority, it would be impossible to communicate directly to them the true nature of creative temple authority. So he chose to direct his response and their attention to John the Baptist who, so far as they knew was never in the temple in Jerusalem and made no claim to any temple authority and living a wilderness life beyond Jordan wasn't involved in the question of temple authority. But Jesus knew the influence on and respect

for John the Baptist by a large number of the Jews and even though the temple officials had no respect for John the Baptist, that they would find it advisable to not challenge that respect of those Jews who did respect him.

So Jesus asked them, The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? But if we shall say, Of men; we fear the people; for all hold John as a prophet. And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things. (Mt. 21:25-27)

Later in the day, The Pharisees took counsel how they might entangle him in his talk, asking him through emissaries they sent, Is it lawful to give tribute unto Caesar, or not? Jesus parried the thrust, Render unto Caesar the things which are Caesar's; and unto God the things that are God's.

The Sadducees, which say there is no resurrection, the archenemies of both the Pharisees and of Jesus, entered the fray. Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. If seven men in succession married a woman and then died, having not seed, Therefore in the resurrection whose wife shall she be of the seven for they all had her?

This was obviously both a temple question, since it was raised in the temple and about temple things, and a question of temple authority, since it was raised by temple Sadducees who had the authority to confront Jesus on temple matters in the temple. From this point of view the question was only resolvable in one way, since according to the law a man's brother was required to marry his deceased brother's wife and raise up seed to his brother and hence the wife was then the wife of the brother producing seed. So, according to Sadducee law the answer was that though the woman was married seven times she had no husband, since none of the seven produced seed.

To complicate the situation even more to make sure that Jesus wouldn't be able to answer their question they put their question in the context of the resurrection as well, in which they didn't believe, yet presuming that if there were a resurrection their law of husband succession would still apply in the resurrection and so either Jesus would answer the same way they would and thereby validate their temple authority or blaspheme in the temple and disclose to them and his disciples that he really had no temple authority.

Jesus answered and said unto them, Ye do err, not knowing the scripture, nor the power of God. For in the Resurrection they neither marry, nor are given in marriage ... God is not the God of the dead, but of the living.

That is, by the power of the creative justice and judgment of God such matters can be resolved if necessary in gloriously amicable ways not devisable by the uninspired manipulations of men and to the total satisfaction of all concerned prior to the resurrection.

But when the Pharisees had heard, through their messengers, that he had put the Sadducees to silence they then asked him, What is the great commandment of the law? Jesus simply replied by citing the law to them, Love God and thy neighbors as thyself. Then Jesus took occasion to ask the Pharisees the crucial question regarding temple authority saying, What think ye of Christ? whose son is he? They say unto him, the Son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word. (Mt. 22:15-46)

After healing a certain man with an infirmity for 38 years at the pool of Bethesda in Jerusalem on the Sabbath and being persecuted by the Jews, who sought to slay him, Jesus revealed the source of his temple authority when he answered them and said, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God. Then answered Jesus and said unto them, Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. And I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself, which hath sent me, Ye have neither heard his voice at any time, nor seen him. And ye have not his word abiding in you: for whom he hath sent, him ye believe not. (Jn. 5:17-19, 30, 36-37)

This does not mean that Jesus meant to or thought that or declared that the temple officials had no temple authority. In correlation with Jesus' acceptance of the value of diversity of beliefs and activities in the temple he accepted a diversity of temple authority. He recognized that for some the temple was only a house of prayer whose primary scripture was the book of Psalms; for others the temple was only a house of animal sacrifice which somehow made atonement for their sins; for still others the temple was both. Jesus accepted the temple authority of those temple officials as they presided over these temple activities.

To his disciples: The scribes and the Pharisees sit in Moses' seat: whatsoever they bid you observe,

groups and local and national and international communities.

In this historical and traditional socialization of life it is taken to be right or righteous for human behavior and relationships to be so organized that they ought to contribute towards the progress which is an expected and traditional social whole. Yet this traditional socialization of life frequently produces ecclesiological relationships which are rather distant and at times are oppressive and tyrannical. In its extreme form it exists under totalitarianism. That is what happens in states governed by a police dictatorship, which is merely the extreme limit towards which social religious and political bureaucracies that have attained a certain degree of power inevitably tends to and moves toward and attempts to exist and persist in.

These processes of bureaucratic socialization lead inevitably to the atomization and collectivization of individual persons and of the historical community of man. Atomization is the splitting up and fragmentation of the unity of individuals and of man and of mankind. Collectivization is the herding of individuals and of man into a status of being more or less abstract individuals and groups and local and national and international abstract individuals and communities, states and nations. The two processes of atomization and collectivization metaphorically go hand in hand, and are two essentially inseparable aspects of the same process of the devitalization of life. (III: pp.122-123)

Ecclesiological Disintegration and Resuscitation

There are persons whose interest in life does not extend beyond the proper biological functioning of their own bodies in an ordinary and everyday way. But the very ecclesiological narrowness of their conception of biology reflects the ecclesiological privation of their lives; there are indications that in some sense this is a selfishly selfless concern and their lives are in this way poverty stricken. In this situation biology and ecclesiology overlap.

In the central themes of a philosophy of inner freedom, the structure of one's life is such that it can shrivel away till it is no longer interested in anything but itself; it does lie within one's power to blankly reject anything that might ecclesiologically extend one's life and experience. In such a situation my creative and imaginative powers are being dissipated and in which I can do nothing; persons then seem to themselves, whether awaringly or not, to be as if they were dead; they drag themselves along; they seem to have outlived or abandoned their living selves. This is a lapsed state in which persons are frequently in danger of falling into under the influence of weariness or grief.

Many roads can lead to this situation; what may have begun as a creative activity can become a mere professional routine and the interest that one takes in things and events can become blunted and flat and stale and, at times, of utter indifference; that is, to moving toward and dwelling in that being alive which can only take place in ecclesiologically creative relationships with in myself and others.

It is essential to really Being alive for persons to both orientate themselves towards something other than themselves but also to be inwardly conjoined and adapted as the joints of a skeleton are conjoined and adapted to the other bones to realities transcending the individual life which help give the individual life its living point.

One's sense of life and vivid awareness of really Being alive is a fluctuating thing. Whenever and to the extent that persons are aware of concentrating their very own energies on something Really creation oriented, they are moving toward living in the fullest way; they are in some sense in Reality participating in their very own lives and that of others in prophetic ecclesiology. The more definitely one is aiming at and moving toward and dwelling in this creation-power purpose, the more vividly one is enabled to be aware of Being alive. (III: p.119)

Ontological Ecclesiology

Ontological ecclesiology is persons gathering together in various sizes and kinds of groups of persons who are prophetically aware in some degree, of their ontological-Being-themselves-in-each-other, together. This ontological Being together is made possible through person's Being in communication in such a way that they are in ontological communion together; which is made possible through Being aware of Being-in-each-other's personal presence, together, ontologically. Ontological ecclesiology is various sizes and kinds of communities in communion. In this communion persons are enabled to communicate at both broader and deeper levels with themselves and thus are enabled to enter and dwell in far more creatively intimate communion and communication with others, since between us there no longer stands that barrier which is often like that, for example, which often separates the judge on the bench or juries or prosecuting and defense attorneys from the

Really are. Without this appraisal persons cannot confront themselves creatively as to who they themselves Really are in the sense of providing themselves with the solid foundation to then proceed into the prophetically biological groundwork from which to proceed into their next dimensional stage of being involved in their very own creation of themselves, personally.

Without this appraisal by myself I cannot expose myself to myself and others in a philosophical endeavor of orienting myself prophetically toward discovering myself as to who I myself am, existing in a determinate direction. Only the maturation of my growing accuracy of my appraisal of myself can fix this direction in such a way that I may possibly take steps into and toward my emerging into my becoming myself Really. (III: p.101)

Ecclesiological Recollection in Creative Fidelity

No apprehension of ontological mystery ecclesiologically is possible except to a person who is capable of *recollecting* himself, and thus realizing that he is not simply a creature who is necessarily at the mercy of its life and without a hold upon it. The word *recollection* means that act whereby I re-collect myself as a unity; but this hold, this grasp upon myself, is also relaxation and in a certain way abandon of those forces which may attempt to interfere with my re-collection activities.

It is within a person's recollection possibility that they may be and become capable of taking up their appropriate position in regard to their life. At times persons may withdraw from their life in certain ways, but not in the sense of not being capable of coming to know in depth who they themselves essentially Are, since at the same time aspects of my life are, at this point, not-yet. Through recollection persons may come to comprehend the meaning and significance of the gap between Being themselves essentially and their everyday life. Everyday life is not the totality of who a person Is-Being; and Realizing this is essential to prepare a person to become more fully alive. If I become enabled to accurately and adequately judge my life it is only on condition that I encounter myself within recollection beyond ordinary and everyday judgments. Recollection is an inward hold, and inward reflection, and is the ontological basis of memory. As such, recollection transcends ordinary intuition. In the midst of recollection I continually renew my contact with the ontological basis of my Being. I can withdraw myself into my own inner Being; that is what happens as soon as I am in a state of recollection and gives me a foundation on which, inasmuch as I am myself, I can stand. (III: p.112)

Ecclesiological Freedom

The starting point for an authentic philosophy, for philosophical prophecy, and by this is meant a philosophy which is experience transmuted into envisioning thought, can only be appropriately understood relative to a freedom which is primarily the power of self-affirmation or denial.

Acceptance and Coercion

My freedom cannot fully affirm itself unless it embodies and embraces my personal destiny and does not merely survey it. However, this destiny is not deepened or enriched unless it is open to others in the true spirit of prophetic ecclesiology.

At times it turns out that immersing oneself in the life of another person and being enabled to see things through their eyes, is the only way of eliminating the flaws of ego-centricity from which one at times should seek to free oneself. Alone, one cannot succeed in this, but being accurately aware of the presence of another person accomplishes this miracle, provided one gives one's consent to it and does not treat it as a simple intrusion but as a Reality. This acceptance and consent is Being-in ecclesiological freedom.

The individual who tries to coerce himself or others, overlooks the Reality that we are ontologically persons. Insofar as we give in to ecclesiological coercion, we cease to be present to ourselves and this alienates us from ourselves and others and it might be thus observed that we are, to that extent in a state of somnambulism. (III: pp.113-114)

Bureaucratic Socialization

In some sense during the historical era of human existence, by starting from the fact of the growing complex social organization of human life, and through prophetic ecclesiological envisioning, one can see most clearly what lies behind the veiling of or the loss of life's creatively intimate quality. This loss occurs for both individuals and

observe and do; but do not ye after their works; they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move one of their fingers. But all their works they do to be seen of men; and love the uppermost rooms at feasts, and the chief seats in the synagogues; and greeting in the markets, and to be called of men, Rabbi, Rabbi ... He that is greatest among you shall be your servant; whosoever shall exalt himself shall be abased; he that shall humble himself shall be exalted. (Mt. 23:1-12)

Jesus made no claim to that temple authority of those temple officials who presided over the usual and traditional and daily activities in and of the temple in Jerusalem which he accepted and respected. The temple authority that Jesus did claim and did and does embody was and is to cleanse the temple; that is, to assist persons to find and fulfill their very own personal value and personal potential for Being themselves in their own most fulfilling ways, through gentle repentance.

It is clear from this investigation that Jerusalem temple officials and probably many in Jerusalem looked upon anything of Galilee with contempt and, regarding Jesus especially, with such hatred that they frequently sought to kill him.

After these things Jesus walked in *Galilee*; for he would not walk in Jewry, because the Jews sought to kill him. But later he went in secret to Jerusalem to the Feast of Tabernacles. And there was much murmuring among the people concerning him; for some said, He is a good man; others said, Nay; but he deceiveth the people. But about the midst of the feast Jesus went up into the temple and taught. Then said some of them of Jerusalem, Is not this he, whom they seek to kill? Then they sought to take him; but no man laid hands on him, because his hour was not yet come. And many of the people believed on him. (Jn. 7:12, 14, 25, 30, 31)

In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. Others said, This is the Christ. But some said, Shall Christ come out of *Galilee*? Hath not the scripture said, That Christ cometh of the seed of *David*, and out of the town of Bethlehem, where *David* was? So there was a division among the people because of him. The Pharisees said, Are ye also deceived? Have any of the rulers or of the Pharisees believed on him?

Nicodemus, a Pharisee, said unto them, Doth our law judge any man, before it hear him, and know what he doeth? They answered and said unto him, Art thou also of *Galilee*? Search, and look; for out of *Galilee* ariseth no prophet. (Jn. 7:37-52)

It is clear from these investigations of temple authority that Christianity did not begin nor was it's principle cultivation in Jerusalem nor in or by the temple in Jerusalem nor any influence of temple officials. Christianity was created in *Galilee* and was cultivated in *Galilee* during the lifetime of Jesus. Nor did its spread throughout the Roman Empire occur under the auspices of Jerusalem nor any influence of temple officials or the temple authority. On the contrary, the temple authority of temple officials in Jerusalem attempted to prevent the origin of Christianity and then to destroy it in any way they could conceive of to do so every step of the way. The spread of Christianity throughout the Roman Empire was spearheaded by Paul and companions from Antioch in Syria, in the neighborhood of Galilee and not from Jerusalem.

Prior to 70 A.D., at which time Jerusalem and the temple were destroyed by the Roman military, the great antagonist against Christianity was Jerusalem and the temple in Jerusalem. From this antagonism Jerusalem has never recovered.

According to Christian tradition both Peter and Paul developed a ministry in Rome and the center of Christianity moved from Galilee to Rome where in some form it became established in the next few centuries, even though how accurately it retained the original *Galilean* spirit of Christianity has been debatable throughout the Christian centuries.

The New Testament reveals Jesus to-Be the redeemer who both claimed, embodied and continues to embody in the resurrection the temple authority to cleanse the temple; that is, to assist persons to find and dwell in their own temple fulfillment and in their own personal creation-power through their own gentle temple repentance; in which the temple Is themselves Being their own temple bodily, as Jesus revealed himself to-Be and Paul revealed himself and at least some of the Corinthians, and others by extension, to-Be.

A major portion of Jesus' wisdom was his insight to Realize the value of associating himself with other apostles in the interest, among other things, or working together to expand their capabilities to assist others to come to dwell in their very own Being-a-temple bodily in their own personhood. One of his most important considerations in working toward this desire was selecting whom he should associate with in this project.

After being rejected in Nazareth Jesus moved to and took up his abode in Capernaum, a seaport on the North shore of the Sea of Galilee where a major industry was fishing. Soon thereafter Jesus, walking by the sea of

Galilee, saw two brethren, Simon later called Peter and Andrew his brother, casting a net into the sea; for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him. (Mt. 4:18-22)

There is no indication in the New Testament of the process Jesus engaged himself in to decide to say to Simon and Andrew his brother to follow him and become fishers of men and to call James and John his brother to follow him. In whatever way it happened, the association of Jesus with Peter, James, John and Paul was crucial to Christianity carrying on and eventually prospering after the crucifixion of Jesus, and especially were Peter and Paul crucial to these endeavors of Jesus to cleanse the temple.

Peter and *The Ecclesia* of the Peoples of The Lord

After the crucifixion Peter and Paul became the foundation stones of Christianity and were the principle temple authority in Christianity, Peter being the chief corner stone. This was exemplified at the time when a serious dispute over circumcision between certain Christians arose. Some from Judea came to Antioch in Syria, Paul's home base where he had been between his 1st and 2nd missionary journeys. They taught that except persons were circumcised they could not be saved. When Paul disagreed it was determined that Paul and Barnabas and others would travel to Jerusalem to the Apostles and Elders for a decision. After much disputing it was Peter who rose up and pronounced the decision that circumcision was not required for salvation. (Acts 15:1-11)

The process through which Peter became the temple authority in Christianity was a *gradual* process of accompanying Jesus throughout his more than three year ministry, observing him in thought and action and undoubtedly engaging in numerous conversations with him about his temple ministry. In addition to this, Peter experienced a combination of miraculous revelations and weaknesses, and afterwards converted these weaknesses into apostolic strengths.

In the Summer of the 3rd year of his ministry, Jesus journeyed to the Coasts of Caesarea Philippi, 20 miles straight North of Capernaum in *Galilee*, with his disciples, and while there they engaged themselves in discussion about Jesus Being Christ and about the foundations of Christianity and about their responsibilities for and opportunities to bring redemption and salvation to the world; temple business.

Both Peter and Jesus prophesied through in-depth temple revelation regarding these matters, about the foundations and chief cornerstones of their bringing this redemption and salvation to the world; which are temple considerations. When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said unto him, one or another of the prophets. He saith unto them, But whom say ye that I am? And Simon answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah; for flesh and blood hath not revealed this unto thee, but my Father which is in heaven.

And I say also unto thee, That thou art Peter, that is, a Rock, and upon this Rock I will build my *ecclesia*, my peoples, and the gates of hell shall not prevail against them. And I will give unto thee the keys of the Kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. (Mt. 16:13-20)

When Jesus said, Upon this Rock I will build my *ecclesia*, that is, *my peoples*, and the gates of hell shall not prevail against them, the Rock he was referring to was himself and Simon Bar-Jonah and *the Saviors peoples*, who the gates of hell cannot prevail against as long as they build their lives on those inspirational-foundations revealed to them personally by and through the Savior and his apostles, some of whom are themselves. This *ecclesia*, that is, relationship of peoples together with the Savior and the living apostles, is a revelatory relationship together and through which they were and are enabled to recognize, identify and know each other personally, in their personal ontology [their Rock foundations of their lives], and what role each would play, together, in establishing the *ecclesia-temple* of the redemption and salvation of mankind.

On this same journey and on a temple-mount at Caesarea Philippi in Northern Galilee, the temple revelation of the transfiguration occurred in which Jesus, Peter, James and John were in the presence of the Father in Heaven, who revealed to them that Jesus was and is his Beloved Son. Moses and Elias were also present. No indication is given as to whether or not Moses and Elias gave Jesus, Peter, James and John revelation or further revelation regarding their temple ministries of redemption and salvation to the world; or whether they were simply certifying their continuing presence with them in this project. (Mt. 17:1-5)

The pattern of the ministry of Peter and that of Jesus were remarkably similar except for those emphases in the teaching of Jesus which were pre-crucifixion and resurrection and those in the teaching of Peter

which, in a sense, surpasses my ordinary awareness of him; he is not only before me, he is also within me as I sense within me himself and his own personal characteristics of his essential and existential ways of life and Being.

Personal presence is not detectable if we remain outside the realm of consciousness of the mystery of the reality of personal presence. When creative fidelity to a person's Real presence reveals the mystery of personal presence, it is something like this: Even if I cannot see you or touch you in ordinary ways, I feel you in and with me; it would be a denial of myself and you not to be assured of this. It is of the essence of genuine coesence that is, being together in genuine and authentic intimacy. The more assured, the more this intimacy is grounded in the realm of *spiritual availability*; that is to say, of pure love. (III: pp. 107-108)

Being in, personal presence together therefore involves being in personal communication, which interweaves together Being in mystery and Being in personal presence, in heaven-earth fusion. When I become enabled to be involved in the mystery of being in personal presence I must somehow make room for the other in myself; if I am completely absorbed in myself, concentrated on my sensations, feelings, anxieties, it will obviously be impossible for me to receive, to incorporate in myself, the other self. Making room for another person in myself is making myself available to that person. (III: pp.112-113,102)

'Starting' With Oneself 'First'

Starting with Oneself first in prophetic ecclesiology is not to be adequately understood in terms of ordinary linear sequentiality in the way time occurs in everyday life, but is rather involved in one's ecstatic-spatio-temporality. Also of significance is the Realization that prophetic ecclesiology and personal ontology *always* infuse each other with life together.

For instance, persons are unable to be aware of the Reality of the mystery of their personal presence Being-in each other personally without starting with themselves first to Be aware of the nature and characteristics of their very own personal presence, through envisioning it personally in prophetic ontology.

Ecclesiological Confrontation in Creative Fidelity

Traditional philosophy characterizes a person as *one* individual person. This characterization has had the effect, though generally unwaveringly, of being anonymous, an as such is incapable of being apprehended personally. What characterizes and reveals a person to be not just an anonymously individual *one*? A confrontation needs to take place in which persons, envisioning themselves and others through philosophical prophecy, confront themselves and others, *one* individual person at a time, usually subtly and in prophetic refinement, but with some appropriate form of the request, Declare yourself and reveal yourself and become present to me as to who you Really are as a person.

To confront in this way must be achieved in *creative fidelity*; that is, with the creative gentleness and intention of persons to adequately and accurately discover and dwell with in oneself and others, together creatively in prophetic ecclesiology as to who they themselves Really are in their most essential ways of Really Being themselves. To confront in this way is to look for and discover and fulfill the possibility of envisioning a revelation of who a person is, personally, in responding to this request. What does one envision? Primarily and essentially himself and then ecstatically *two* and then more persons as to something of who they are as a person always in some situation or other. (III p.101)

Personal Presence in Creative Fidelity

Creative fidelity involves a holy spirit of promise and commitment to and for each other but not expecting complete perfection and acknowledging that inner thoughts, feelings and disposition can and probably will change in some ways as personal growth is somehow involved.

As creative fidelity grows in persons in themselves and in and for each other it develops into faith in and for each other and provides the matrix for them to have faith in God. (III: p.100)

Ecclesiological Appraisal in Creative Fidelity

To envision adequately being in an ecclesiological situation with another person is to appraise it in prophetic ecclesiology. Without this appraisal persons cannot expose themselves to themselves and each other as to who they

I, Paul, was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power, and to help all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly-earthly places might be known the manifold wisdom of God, known by all those called out of their unrighteousness and worldly ways in to the family of the household of God. (Eph. 3: 7-19)

Marcelian and post-Marcelian Prophetic Ecclesiology

Being in the World

When we are dealing with *Being in the World*, we find that what we are concerned with is the non-objectively identifiable; and this for the quite obvious reason that no adequate identifications can be made except *on the inside* of or within the boundaries of being *in the world*. Beyond the objectively verifiable and beyond that which can be denied, there still lies Realities. This non-objectively identifiable, when envisioned prophetically, is seen in a light which is acknowledged and experienced personally as personal presence. This is the realm of recognizable personal mystery. Being in personal communication interweaves together Being in mystery and Being in personal presence, in heaven-earth fusion. (III:Chap.15, pp. 99-100)

Mystery

Just as it is the essence of mystery to be recognized or capable of recognition, it may also be ignored and actively denied. We should carefully try to avoid as much confusion as we are able between ontological mystery and the unknowable. The unknowable is in fact only that beyond which the problematic cannot reach.

It is only by ways and degrees of liberation and detachment from experiencing the typical everyday life of problem solving, even at times in the face of problems, that persons can rise to the level of the metaproblematical and the mystery of being themselves. The recognition of the ontological mystery is only possible through a sort of *radiation* of the mystery of Being and affects persons whose souls are not tied down to problem solving or rigorous institutionalization, whether it be religious, social, economic or political.

This sphere of awareness involves intuitions which I possess without, at times, knowing all there is to be known about them; intuitions which can be grasped only through the modes of experience in which their images are reflected, and which are enlightening by being thus reflected.

Mystery in Personal Presence

It is inconceivable that the most complicated machine which we can imagine would be able to undertake the speculative and reflective task of working back to its own sources. In the speculation and reflection and envisioning of probing into the ontological mystery of my own Being myself, we are in the realm of the spirit, though with the use of this language we should not think vaguely of some place or other unless we are conscious of a space and time of inner experience.

We discern an organic connection between presence and ontological mystery. Every personal presence is an ontological mystery and it is unlikely that the word *mystery* can really be properly used in the case where a personal presence is not making itself somehow felt. (III: pp.106-107)

Mystery in Being-in each other Personally

Indispensable to comprehending prophetic ecclesiology is understanding the mystery in Being-in each other personally.

A personal presence is a Reality; it is a kind of *influx*; it depends upon us to be *permeable* to this *influx*, and not only to attempt to call it forth. There is a mysterious interchange between this free act and the gift granted in response to it. It is only on the meta-problematical level that influx can be recognized and experienced personally. When I say that a personal being is granted to me as a presence or as a being (it comes to the same, for he is not a being for me unless he is a personal presence), this means that to the extent that I receive him as a personal presence I am unable to treat him as if he were merely placed in front of me; between him and me there arises a relationship

which were post-crucifixion and resurrection. At least some of the various segments of the record of the New Testament appear to have been written within a relatively short time after crucifixion and resurrection. It is evident that there is no intention of the writers to give a detailed account of the events of the lives of Jesus and the Apostles. Even those events that are reported are not described from the point of view that a modern investigator would, such as a well-trained sociologist or a psychologist or a historian or a news reporter shooting video footage and taking detailed notes of the events they are studying and reporting.

New Testament writing about Jesus and Peter is neither biography nor autobiography, which are modern ways of writing. The form of writing about Jesus and Peter and Paul in the New Testament is *kerygma* Paradigm. The word *kerygma*, from the Greek, refers to a type of speech or writing which is a non-explanatory proclamation, a testament, a testimony. The word *Paradigm*, from the Greek, refers to a model which represents many other events which are the same or similar or like that of the model event. Writings about events in their lives do not explain the meaning and significance of the events, although hinted at in a way similar to parables.

Of the multi-thousands of experiences of Jesus over the more than three years of his ministry only a handful are written about. Peter is singled out and specifically referred to in the four Gospels in connection with an event during Jesus' life time only six times, three times at the beginning of Jesus' ministry and three times during Jesus' final week; even though he constantly accompanied Jesus throughout the more than three years of Jesus' ministry.

The Book of Acts is the writing primarily of the ministries of Peter and Paul. Chapters 1 through five and the last third of chapter 10 and on through 12 and about half of 15 are about Peter and his ministry. The 1st portion of chapter 8, most of chapter 9 and chapters 13 through 28, except that half of chapter 15 which is about Peter, are about Paul and his ministry. Interestingly, chapters 8, and 15 alternate between Peter and Paul, showing how intimately connected together thematically their ministries were in testifying of Christ and carrying on Christ's ministry after his crucifixion and as a living extension of Him, yet in their own distinctive life-styles.

Acts chapters 1 through 5 are about the temple ministry of Peter, which record his temple activities for a few months soon after the crucifixion and resurrection.

Our prophetic projection is that they are *Kerygma Paradigm* of a lengthy ministry in many places in the Roman Empire for many years; and that the generally accepted and strongly held Christian tradition indicating that Peter and Paul eventually made their way to Rome to engage in ministries there and between 60 and 70 A.D. were crucified together in Rome is very probably accurate.

In Jerusalem during his final week and shortly after the institution of the last supper, Jesus predicted that Peter would deny him before the cock crows thrice; and this prediction was fulfilled at a time of great abuse of Jesus and great stress for Peter a few hours later. (Lk. 22:31-34; 54-60)

During 40 days after resurrection the resurrected Lord met with the apostles and spoke with them of things pertaining to the Kingdom of God. This included the instruction to remain in Jerusalem until they were endowed with power from on high, a necessity for them to become enabled to dwell in both the glory and the vicissitudes of their redemptive ministries for the salvation of mankind. (Acts 1:1-8)

Some days later Peter presided over the deliberations of the Apostles to select an apostle to replace Judas so a full quorum would be ready for a temple endowment of redemptive powers similar to those enjoyed by Jesus during his ministry. Then, 50 days after the passover during which Jesus was crucified, the Apostles were endowed with redemptive power from on high on the day of Pentecost in an upper temple room of a home in which they were dwelling.

One of the features of this temple endowment was a linguistic gift, the apostles speaking in tongues to devout Jews dwelling in Jerusalem from many nations who normally spoke many diverse native languages; then mingling with the Pentecost crowds the Apostles were speaking in such ways that they all understood what was being said. As part of their amazement they marveled that, Behold, are not all these which speak *Galileans*? This amazement was probably twofold; that the Apostles of redemptive salvation being temple-endowed from on high would be those despised Galileans rather than Judeans from Jerusalem and that the gift of tongues would occur in that very uncomfortable and rural Galilean dialect.

Peter then gave a lengthy discourse on the redemptive meaning and significance for mankind of this apostolic temple endowment, which included a powerful testimony of the resurrected Christ and observations of the relationship of Christ and David and of Christ being raised up to sit on *David's* throne, for David hath not-yet ascended the heights of heaven that Christ had ascended; and having in common the Divine promise that their souls would not be left in hell. 3,000 persons were converted to Christianity through this temple endowment of power. And they, continuing ... in the temple, were breaking bread from house to house ... with

gladness and singleness of heart. And the Lord added to his *ecclesia*, his people, daily such as should be saved. (Acts 2:14-47)

Throughout his ministry Jesus continually invited persons to repent, for the Kingdom of Heaven is Near. Here . After crucifixion and resurrection Peter followed in the footsteps of his mentor and his central Apostolic endeavors was this same invitation.

On the Day of Pentecost, after the *endowment* of temple power in and on the Apostles in the temple house where they were secluded away from the temple officials and the people of Jerusalem, they mingled with the people in the streets of Jerusalem. Peter took occasion to discourse to the people regarding the events leading to crucifixion and its meaning and significance in connection with that of resurrection, and bearing these events had on their lives.

He indicated to the people of Jerusalem that they were in some way in complicity with the temple officials in the crucifixion of Jesus, without however explaining to them how they were involved. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the Apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of your sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. (Acts 2:37-41)

Peter and John

After this, Peter and John went up to the temple at the hour of prayer, the 9th hour. After some conversation with him, they healed a man lame from birth, in the name of Jesus Christ of Nazareth. The people in the temple saw this and knew the lame man and were amazed at his being healed. Peter, again, took this occasion to discourse to the people in the temple and invited them to consider their complicity in the crucifixion of Jesus.

He then invited them to Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ (to you personally, in his own due time), which before was preached unto you; whom the heaven must receive until the times of restitution (of you personally) and all things, which God hath spoken by the mouth of all his holy prophets since the world began. (Acts 3:19-21)

Then, as in the case of Jesus when in the temple in Jerusalem, as Peter and John spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead. And they laid hands on them, and put them in hold unto the next day; for it was now eventide. Howbeit many of them which heard the word believed; the number of the persons was about 5,000.

And it came to pass on the morrow, that their rulers, and elders, and scribes, and Annas the High Priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the High Priest, were gathered together at Jerusalem. And when they had set them in the midst, they asked, By what power, or by what name, have you done this?

Then, in their presence Peter, endowed with temple power and authority beyond theirs, filled with the Holy Spirit, bore witness to the healing power being generated through the healing power of Jesus Christ of Nazareth whom ye crucified, whom God raised from the dead ... neither is there salvation in any other. (Acts 4:1-7)

The temple officials then commanded Peter and John to go aside out of the council and conferred among themselves. Then, calling them back, they threatened them to speak no more in the name of Jesus Christ of Nazareth, *the Galilean* . Peter and John refused their threat, indicating that they would continue to speak as inspired by God. After further threatening them, the temple officials let them go, because of the people. (Acts 4:8-21)

Afterwards, the apostles healed multitudes of people in Solomon's Porch in the temple and in the streets of Jerusalem. Then the High Priest and many other temple Sadducees laid hands on the Apostles and put them in prison. After an angel helped them escape from prison, they returned to the temple and resumed their temple teaching . They were then, again, brought before the council of the temple officials and again threatened. Peter again arose and rebuffed them and bore witness of Jesus Being Christ. The officials were cut to the heart and took counsel to slay them. An influential Pharisee named Gamaliel then counseled the temple officials that if the Apostles were uninspired their work would come to naught , so, after having the Apostles beaten and after again threatening them, the let the Apostles go.

The word translated dispute in the King James New Testament comes from two Greek words, *diakrino* and *suzeteo*, which are synonyms and mean one or more of the following: to separate thoroughly, oppose, discriminate, decide, contend, discern, judge, judicial estimation, dispute, to investigate jointly, discuss, negotiate mutual questioning, and reasoning together.

Some format of synagogues, though not only Jewish, and various combinations of these meanings of disputation , especially creatively vigorous discussion, are essential to the development of prophetic ecclesiology; which in turn is essential to the creation of Being a person in all of its components and processes of creative personal maturation.

Persecution and Disputation

Persecution arises from those who are unable, at the time of the persecution, to personally participate in the most appropriate gathering of themselves together from their being scattered in their own lives. When appropriately gathered together in prophetic ecclesiology, persons are authentically individualized and grouped together and universalized in those combinations of personal existence which are most appropriate. (I: pp.92-93)

The word persecution here refers to events which occur in a variety of ways, from overt violence to rejection and also to lack of understanding and misunderstanding and to indifference. This is one of the major problems to recognize and overcome in coming to dwell maturely in prophetic ecclesiology.

Paul, Being a bridge of diversity in prophetic ecclesiology, faced the challenge everywhere in his ministry of being confronted by some segments of Jewish communities which were rigidly fundamentalistic regarding their views of their heritage as descendants of Abraham and Moses. Since for these fundamentalistic Jews non-Jews, or in other words Gentiles, were incapable of fulfilling the covenant of Abraham and the laws of Moses, salvation was beyond their reach.

Fundamentalistic persons are a reality in most if not all societies and represent an important value in these societies; particularly the continual preservation of traditional values and ways of life. When fundamentalism becomes problematical it involves some form of those persons concluding and espousing in subtle or overt violence their conviction that their values and ways of life are the only legitimate and true and valuable ways of life.

Had there not been fundamentalistic Jews in Jewish history there likely would not have been Jewish synagogues, through which Paul was able to assist both Jews and Gentiles to find the spiritual dimensions of Christ Being-in-their lives.

At various times and places and ways persons being a bridge of diversity in prophetic ecclesiology are involved in various forms of persecution and disputation and conflict, as well as being involved in processes of personal growth into personal salvation . (III: Ch. 13, pp. 2-4)

Creation 'in' Persons through Personal-'creation' Freedom

Over and over again fundamentalistic Jews, particularly those based in Jerusalem, sought persistently to deprive Paul and his companions of their personal freedom and their freedom of religion. But it is significant that Paul and companions did not respond to these Jews in kind and try to or desire to persecute them or deprive them of their freedom but let them be ; and after participating in the creation-conversion of those Jews who became believers in and participants with Christ and the apostles in salvation in those locations, left those persecutor-Jews behind and went elsewhere to minister to other believers and potential believers.

When one is aware of an overview of the general sociological and political and religious situation of the Roman Empire during the life and times of Paul, this overview gives a perspective through which it is advisable to judge the ecclesiology of Paul and all those with whom he related personally.

In judging justly the persecutors of Paul and those with whom he engaged in disputations of various kinds and degrees, it is helpful to place these matters in the context of the crucifiers and antagonists of Jesus Being and Becoming Christ. His understanding and admonition in a variety of ways, summarized in the Sermon on the Mount and on the cross was and is: Father, help me and help us have a spirit of creative forgiveness toward and for our persecutors; they in Reality know not what they do. Vengeful feelings, desires or actions would not be creative either for us or for them. This just judgment is essential for persons to engage themselves in in creative ecclesiology. (III: Ch. 13, pp. 11-14)

Apostle Paul

The Lord of hosts sends forth his words,
into those of Jacob and all Israel, and
the seed of Abraham and Sarah, and
into innumerable peoples
who dwell in faith in Him.
The Lord of hosts always stretches out his hand
into continually creating his children
through
the seed of Abraham and Sarah
who dwell in faith in Him. (III:33)

Divine Arbitration

Instruction issues from Zion,
and out of Jerusalem
comes the word of the Lords
He is judge, in Divine wisdom,
between nations,
arbiter among many peoples.

Then a voice may be heard:

I
create
living souls.
To create
living souls
in the midst of person's imprisoning
darkness and personal desolation,
I
refine away your base metal as with potash
and purge your iniquities
as in a furnace of fire in a smelter. (III: 36-37)

Persons Being 'a Bridge of Diversity 'in' Prophetic Ecclesiology

The prophetic ecclesiology of Paul involved him in Being a creation-bridge of diversity a major feature of prophetic ecclesiology.

Synagogues and Disputation

Throughout each of the three missionary journeys of Paul the central place of his ministry was Jewish synagogues, gathering places. At times he was accepted in the synagogues for discussions and at times he was driven out in the midst of disputation.

After they left the council they were again daily in the temple and in every house they ceased not to teach and preach Jesus Christ. (Acts 5:12-47)

Paul

There is no indication in the New Testament that Paul was in Jerusalem or the temple in Jerusalem prior to his conversion through his vision of Christ on the road to Damascus; which became his 1st temple experience of being aware of Being in the presence of the Lord. At that time he was on his way to persecute Christians unto death and to deliver both men and women to prison. The resurrected Lord appeared to him and questioned him about his motives for persecuting the Christians, which amounted to persecuting Him. What you have done unto the least of these you have done unto me. After Paul then saw Jesus of Nazareth in a new light he asked him, What shall I do? He was invited to go to Damascus where Ananias met him, healed his blindness resulting from the brightness of the vision and baptized him to wash away thy sins. (Acts 9:1-18)

And it came to pass, that, when I was come again to Jerusalem, even when I prayed in the temple, I was in a vision; and saw Him saying unto me, Make haste, and get thee quickly out of Jerusalem ... for I will send thee far hence unto the Gentiles. (Acts 22:1-21)

There is no specific indication in the New Testament that Paul was in the temple in Jerusalem between the time of his Damascus journey and his traveling to Rome; though at the end of his 2nd missionary journey he bade the Ephesians farewell, saying, I must by all means keep this feast that cometh in Jerusalem. (Acts 18:21)

There is no further statement of whether or not he actually went to Jerusalem to the temple or what may have transpired there.

James and Paul

Towards the end of his 3rd and final missionary journey before going to Rome and while again in Ephesus, Paul declared his intention to journey to Rome after journeying to Jerusalem, that if possible, to be at Jerusalem on the Day of Pentecost. So he hasted to Jerusalem saying, And now, behold, I go bound in the spirit unto Jerusalem. He did then make his way to Jerusalem where his most challenging temple experience took place. And when we were come to Jerusalem, the brethren received us gladly. And the day following, Paul went in with us unto James; and all the elders were present. Paul, as he frequently did when first arriving in cities and areas new to him or visiting them again and then gathering with groups of people, reviewed his ministry up to that point and gave the kerygmatic outline of his teaching to James and the Elders. He declared particularly what things God had wrought among the Gentiles by his ministry. (Acts 21:17-19)

Then they conferred with Paul regarding the vigorous disputations with fundamentalistic and conservative Jews taking place consistently wherever he and his companions ministered. The issues were always the same. They disputed Paul's contentions that Gentiles as well as Jews were candidates for salvation; that circumcision was not necessary for salvation; and also that he consistently violated the Law of Moses in these and other ways. These were such volatile issues with these types of Jews that some of them went to great lengths to punish Paul with physical violence and tried in every way they could devise to kill him. (Acts 21:20-22)

James was well acquainted with this struggle. In spite of the apparently erroneous report that James had been killed by Herod, and along with his brother John and with Peter each of whom had been endowed with temple power and authority on the Mount of Transfiguration, presided over Christianity for decades. James was well acquainted with the experiences of Apostles being involved in the struggle to assist Jews and Gentiles to become blessed through the benefits of the crucifixion and resurrection, including the temple experiences of Peter and John, and Herod imprisoning John the Baptist, and Peter and his escape; and like experiences as well. (Acts 12:1-11)

Both James and Peter had been involved in the resolution of the crisis over circumcision when Paul and companions journeyed from Antioch in Syria, their home base, to Jerusalem, the home base of Peter, James and John, for the resolution of the crisis. After much discussion Peter pronounced the inspired decision of the Apostles that circumcision is not a requirement for salvation. Then Peter gave a lengthy discourse indicating the reason for the decision and then James gave a discourse on this theme as well. (Acts 15:1-31)

Peter and John were away from Jerusalem at the time that Paul was now reporting the completion of his missionary journeys and his endeavors in Asia, Greece, and Antioch in Syria, and then was consulting with Christian leadership regarding his intention now to journey to Rome. James therefore presided over this discussion. It was agreed that a temple endowment ceremony in the Jerusalem temple would be advisable as preparation for the journey to Rome. But James, in his wisdom and experience, proceeded cautiously.

James knew that this temple endowment of power and temple authority would be vigorously challenged by temple officials. Do this therefore that we say to thee; we have four men which have a vow on them; them take, and purify thyself with them, and be at charges with them, that they may shave their heads; and all may know that those things, whereof they were informed concerning thee, Paul, are nothing; but that thou thyself also walkest orderly, and keepest the law.

Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them. And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, Crying out, Men of Israel, help; this is the man who teacheth all men everywhere against the people and the law, and this temple; and further brought Greeks also into the temple, and hath polluted this holy place. (Acts 21:23-28)

And all the city was moved, and the people ran together; and they took Paul, and drew him out of the temple; and forthwith the doors were shut. And as they went about to kill him, tidings came unto the chief captain of the contingent of soldiers, that all Jerusalem was in an uproar. Who immediately took soldiers and centurions, and ran down unto them; and when they saw the chief captain and the soldiers, they left beating Paul. (Acts 21:30-32)

After rescuing Paul, the Roman contingent of soldiers took him to the Roman military compound for his safety and he remained there for some time. While there, as was his usual practice, he preached the Gospel of Christ to those in the military compound and reviewed for them his Apostolic ministry. Finding that Paul was a Roman citizen and upon the basis of his appeal that the complaints and persecution be adjudicated by Caesar, the Roman military gave him safe passage to Caesarea and the Roman seat of government there for his safety and for making arrangements for him to go to Rome. While going to Caesarea, the Roman military accompanied him with two centurions, 200 soldiers, 70 horsemen and 200 spearmen. (Acts 22:all; 23:1-23)

Paul then conferred at Caesarea in turn with the Roman Governors Felix and Festus and King Agrippa and Bernice. He testified that he was not a mover of sedition among the Jews nor a ringleader of the sect of the Nazarenes nor had he profaned the temple. He also testified of his belief in the law and the prophets and in the resurrection of Jesus Being Christ. (Acts 23:23-26:32)

The way was cleared for Paul to go to Rome. It was a long and perilous voyage over many months, during which Paul was watched over and protected by a guardian angel. (Acts 27:1-28:14)

In Rome, Paul was housed and protected by the Roman military and when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the Kingdom of God, persuading them concerning Jesus, both out of the law and the prophets, from morning till evening. And some believed and some believed not ... And Paul dwelt two years in his own hired house and received all that came in unto him, preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence. (Acts 28:23-31)

innumerable faithful children,
raise your eyes and see around you,
see your children
who are the seed of Abraham and Sarah, who are
faithful to and have faith in me; they always become
innumerable as the stars. (III:30)

Cities and Nations

The some-times barrenness
of Abraham and Sarah are,
at times,
like unto the barrenness
of cities and nations.

The inhabitants
at times,
listen and listen, but do not understand,
look and look, but do not know;
their wits are dulled and
their eyes are blinded.

Yet The Lord says,
Sing aloud, O barren man and woman,
the barrenness
of Abraham and Sarah
and their seed;
for the deserted spouse may have more
sons and daughters and seed
than they who live in ordinary wedlock.
For The Lord says,
Unto us a child is born,
a boy is born
for us, a son given to us;
a daughter is born
for us, a daughter is given to us;
a symbol is placed
on their shoulders; to signify their royalty
their being an embodiment of Being regal. (III:31-32)

Kingdoms of Creation

Comprehending Isaian prophetic ecclesiology requires persons to envision it through their vision of prophetic theology. Prophetic theology originates through a persons Being in the presence of God (*Theos*) personally and then engaging in philosophically prophetic reflection (*logos*) in the logical and metalogically personal meanings and significance of these events. Whenever and to the extent that this prophetic theology is missing or lacking, to that extent a person's images of God are idolatrous.

Traditional ways of thinking about God and the seed of Abraham and Sarah and rebellious and faithful children of the Lord are, in varying ways and degrees, idolatrous, though for the most part, inadvertently and understandably so, since common sense and traditional ways of thinking are the most natural and obvious aspects of personal existence. Idolatry is persons in both common sense and traditional ways of thinking about and worshipping God in varying ways and degrees, including atheism and agnosticism, mistakenly imaging who God Really Is.

Avoiding idolatry in envisioning the relationship of The Lord to his rebellious and faithful children, the ecclesiology infused with the theology of Isaiah needs to Be aware of the Fatherhood of The Lord in a way not typically considered by traditional ways of thinking about the Lord. It is precisely as *fatherhood* in its *ontological maturity* that the relation between the living God and the faithful should be conceived.

Ontological fatherhood is patterned after divine fatherhood. Here we are concerned with fatherhood taken in its full richness. For instance, in the parable of the prodigal son fatherhood appears in what may be called its supra-judicial fullness, and that is precisely why we can see it as being divine instead of consisting in relations of power and right, as traditionally thought of. Divine paternal love shines through the parable and reveals an essence of ontological fatherhood.

Supra-judicial fatherhood is not judging one's son or others on the basis of abstract and impersonal social and moral laws that have been generalized into absolute laws which, if brought to bear abstractly, guarantee personal maturity. That aspect of ontological fatherhood which is supra-judicial looks on his son (and others) in his personal ontological sonship, seeking to assist him to unveil and mature his very own personal ontological existence.

In other words, it is idolatrous to imagine The Lord to be some sort of celestial schoolmaster who sets spiritual tests which his creatures have to take in typical images of schoolmasters. The examiner who sets a test typically treats his students not as persons embodying their very own personal potentialities for Being-in-creation, but here we are exposed to a situation of purely abstract relations between an expert and the answers of a student to an expert's enquiries. (III:124-125)

Isaiah

Rebellious Children

The Lord's arm is not so short that he cannot save
nor his ear too dull to hear;
it is your iniquities, O Israel and
all the nations of the earth, that raise a
barrier
between, you and your God, you
rebellious
sons and daughters;
because of your sins He has hidden his face
so that you are unaware of His
presence

Innumerable Faithful Children

O seed of Abraham and Sarah,

PART III – Marcellian and Post-Marcellian Prophetic Ontology

CHAPTER 15

Marcelian and Post-Marcelian – Philosophical Prophecy

Philosophy as Personal and Impersonal

Traditional philosophy is interested in the search for the ultimate nature of truth, ethics, knowledge; formulations regarding the nature of the world, the nature of reality and existence, government, social structure, etc. Existentialism also has interests in these areas.

Though these themes have traditionally been taken to be personal, and to an extent are, Marcelian and post-Marcelian philosophical prophecy tracing their methods and conclusions in intricate detail finds a point at which they become impersonal. Marcelian and post-Marcelian philosophical prophecy is dedicated to the exploration and elaboration of what it is to be personal, beyond those insights achieved in philosophy so far.

Marcel is sometimes classified as an existentialist but declined this classification and referred to himself as a neo-Socratic, i.e., a continual explorer of thoughts and ideas related to Being personal. He explores themes and categories unusual in the history of philosophy.

Philosophical Idealism, Empiricism and Rationalism

The traditional modes of philosophical thought are idealism, rationalism and empiricism.

Philosophical idealism is a set of closed systems and systematization which presumes to completely account for the realities represented by philosophical problems. Traditionally Idealism is a set of abstract principles which is in search of ideal truth and typically ignores the person and as such is basically impersonal. At times philosophical idealism presumes to complete the work of Plato and presumes it to be the original philosophical idealism in which a transcendent realm of ideal forms form all thought and things by somehow emanating and radiating them into the world, including the thinking processes of men.

Marcelian prophetic philosophy intends to draw attention to the philosophical weaknesses of philosophical idealism by proceeding to explore a concrete (down to earth) philosophy which focuses philosophical attention on various aspects of the nature of various situations persons are in. These explorations are not the explorations of humanism or typical trends of existentialism but prophetic in orientation.

But this orientation cannot be appropriately understood by simply correlating it with any other mode of prophecy. A primary component of Marcelian prophecy is an engaging in explorations of mystery and the distinction between problem and mystery. Awareness of the reality of mystery is prophetically philosophical, and not rationalist, idealist, humanist, or naturalist, nor is it a rationalization or naturalization of the supernatural (CF 78).

From my point of view a mystery gives off a certain light which is not only that of the understanding but which encourages the burgeoning of the understanding as the sun encourages the growth of a tree or plant or flower. Mystery is metaproblematical. The metaproblematic is a participation on which my reality as a subject is based. This is not the participation projected by idealism of my insertion into a web of objective relations as a detached spectator. The detachment of the spectator is opposed to that of the saint or hero which is realized instead within Being itself. The saint does not detach himself unless it is for the purpose of participating more directly in the creative intention, which is at the core of every life. These affirmations can be transcribed in terms of participation in lived experience and only then assume their full meaning (CF 56). This is participation in my Being, myself; through my own philosophical prophecy.

Philosophical prophecy has increasingly appeared to me an open inquiry. What does it mean to prophetically philosophize concretely? This question does not at all imply a return to empiricism, which is basing one's philosophy on everyday observations by the ordinary senses. We are nearer to the truth if we say that it is to philosophize here and now to contemporize history embodying Being (CF 61).

Philosophical Abstraction

The Holy Spirit of Intercession is proximally lost through confusing interfering with intercession. Though taken to be loving and helpful, activity taken to be charitable is often mistaken, unwarily, to be redemptive intercession and persons often take themselves to be saving others from their inconvenience or crises or sins, without clearly envisioning the essential nature of the creation of life. These mis-takes arise whenever and to the extent that persons are unaware of their confusing interfering with intercession. Whenever and to the extent that truly redeeming intercession is taking place persons become aware of their finding and fulfilling their very own and others personal possibilities for and in their lives Really Being in-creation, and the very precise and refined personal elements needed to be inserted in to their lives for this creation to take place. Since these elements of Really Being and Becoming Alive are personal they vary from person to person and cannot be established simply on the basis of impersonal abstract principles of how to redeem persons from their mis-takes and sins.

The Holy Spirit of redemptive intercession is founded in modestly watchful patience. In man so far this creative patience is proximally and for the most part lacking. This patience is not presuming to know in advance logically all that is truly advisable redemptively, in engaging in activities designed to help persons overcome their estrangements, their sins. Truly creative intercession accurately and adequately finds and fulfills, through Divine enlightenment, precisely what the truly creative needs and desires of persons, in Reality, Are. (II:140)

Isaiah – Apostle Paul – Marcel

An investigation of prophetic ecclesiology is enhanced through a discovery and review of the monumental contributions to this vision of Isaiah, Apostle Paul and Marcel. A value of investigating the prophetic ecclesiology of them and a refinement and augmentation of them is being exposed to four related yet somewhat different and distinctive approaches to understanding prophetic ecclesiology; which provides a profound spectrum through which the ecclesiological component of personal existence may be more fully comprehended than it would be without correlating these profound perspectives together.

Rebellious and Faithful Children of The Lord

Isaiah's envisioning focus reveals the creation potential of the seed of Abraham and Sarah; who at times and in ways are in process of ebbing away from and flowing into varying degrees of Being rebellious and also faithful children of The Lord. Comprehending the profundity of Isaiah's poetic vision of prophetic ecclesiology requires a person to envision it through metalogical philosophical prophecy; that is, to see the relationships of these aspects of personal Reality in ways transcending common sense and technical philosophical logic and various responses to them. Both common sense and philosophical logic tend to overemphasize and mistakenly think of personal Reality as belonging primarily or exclusively in either or categories. In other words, persons are typically taken to be either rebellious or faithful. (I: 94, 109, 122, 135)

One of the most difficult matters of concern for postclassical prophecy is to show both the possibility and the desirability of the reconciliation of two aspects of existence long considered irreconcilable; namely, the reality of both divine and human self-subsistence. Many of the difficulties of preclassical rugged proclamation and classical intricate poetic prophecy and the logical stages of postclassical prophecy are encountered precisely at this point. Without this reconciliation there is a strong tendency in human experience toward the alternatives either of various forms of overt or covert atheism and idolatry or of the many forms of the spiritual and physical annihilation in human existence. (I:87)

From the perspectives of common sense and philosophical logic personal self-subsistence seems to be impossible. Without metalogical prophecy, persons cannot be envisioned to be personally self-subsistent and therefore the creation of their lives is mistakenly taken to be only contingent to God as being the sole source of their creation. This is idolatrous since it is known through, metalogical prophecy that God is not the creator of contingent persons and personhood. The prophetic ecclesiology of Isaiah, Apostle Paul and Marcel can only be adequately and appropriately envisioned and thereby creatively comprehended through this metalogical prophecy philosophically.

In transcending common sense and technical logic, metalogical philosophical prophecy Realizes that persons are both rebellious and faithful and, beyond that, ebb away from and flow into varying combinations and degrees of being rebellious and faithful, the personal percentages of each varying from time to time. Their being rebellious and faithful is being such both to themselves and others in the midst of the Being-in their creation of their Really Being Alive. This personal creation process includes the personal possibility of gradual growth in reducing being rebellious and increasing faithfulness in to themselves and others. This personal growth is made possible through the Reality of personal self-subsistence.

CHAPTER 20

Prophetic Ecclesiology – Introduction

Ecclesiology

The Greek words *ek* and *kaleo* (*ekkaleo*) are interpreto-translatable into English in a variety of ways. Probably the most discussed New Testament passage involving this word throughout Christian history involves a reported statement of Jesus to Peter:

I say this to you: you, Simon, I am renaming you Peter, the Rock, to designate your character, and you as one of my apostles; and upon myself as chief cornerstone as a Rock-Apostle and others of my apostles, I will build my *ecclesia* (usually translated church) (Matt. 16:18)

Consequent to searching Christian history and scripture philosophically it is now advisable to recommend a next dimensional interpreto-translation of the following words:

Simon Peter said to Jesus, You are Messiah, the Son of the God of the living.

Jesus said to him, How blessed you are, Simon, son of Jonas, for flesh and blood alone has not revealed this to you, but my Father in the heavens has enabled you to be attuned into this awareness; you-are-becoming Peter, the Rock; we will build our families and peoples (*ecclesia*) up through foundations of Divine attunement and-so the powers of death and destruction will be unable to overpower them, as so sturdily foundationed. (II: p.55)

Philosophically prophetic ecclesiology involves a further interpreto-translation of *ecclesiology*. In the Greek language *ek* means out of and *kaleo* means to be called or to be involved in a calling. Ecclesiology is persons Being called out of obscurity and inauthentic existence, in the They, the world, into their own personhood in their own worldhood, in their own authentic ways of Being themselves, together, appropriately individualizing and grouping themselves together, as families and peoples.

Theology

The Greek words *Theos* and *logos* (*theology*) are interpreto-translatable into English in a variety of ways. It is usually used to denote theology as the study of Christian doctrine. In the context of philosophically prophetic theology it means Being in the presence of God (*Theos*) personally and then reflecting (*logos*) in the logical and metalogically personal meanings and significance of these events. Whenever and to the extent that this prophetic-theology is missing or lacking, to that extent a person's images are idolatrous, since they are not based in understandings and insights derived from personal experience, and so typically misinterpret the nature of the Reality of Being-in Divine presence personally.

The Holy Spirit of Intercession

A common way that persons are idolatrous is concluding, in varying degrees of awareness that God intervenes in the affairs of man; that is, persons are often involved in not distinguishing Carefully between interference and Divine intercession.

The Lord embodies The Holy Spirit of Intercession, which is the presence of Divine Enlightenment always around and about, in gentle touch with in persons, building (high)ways for persons to follow toward and in to their creation of their Becoming evermore fully alive.

Traditionally idealism and rationalism set themselves the goal of finding philosophical formulas to explain the nature of reality. These formulas were and are abstractions.

The dynamic element in my philosophy can be seen as an obstinate and untiring battle against the spirit of abstraction; which is the method of traditional philosophy (MAMS 1).

Philosophical Systemization

The system goes beyond my thought; but more essentially, my thought goes beyond the system. The philosopher in proportion as he carries out at the heart of his own reality a discrimination which mutilates it, is really denying himself as a philosopher (BH 133)

Philosophical prophecy is not systematic in the sense of traditional philosophy. Its explorations into the meaning of reality and personal existence are essentially prophetic, but not in the ordinary definition of the word, but explores and emphasizes the depths of the nature of personal existence (CF 60).

Philosophical Prophecy Through Suffering, Failure, and Conflict

If happiness were the last word in life, possible existence would remain dormant. Persons may at times enhance their happiness by re-creating their happiness through adjusting creatively to suffering. Persons may at times enhance their happiness by re-creating their failures. Suffering may cease to be a contingent fate or the sign of person's dereliction, and instead may become a catalyst through which aspects of the real nature of their existence may be revealed to them (CF 245).

Nobody can force me to assign a meaning to my suffering. I cannot be taught that it has meaning. However, I myself can try to understand or create that meaningfulness within myself. Where suffering exposes me to others it can be an occasion for focusing my attention on myself or it can also open my eyes to the suffering of others which I was unable to imagine before (CF 75, 76).

If person's will to see (envision) things in a personally true light triumphs over their conscious and unconscious resistances and tribulations in their lives, then to some extent they may come to recognize (envision) some of the Real conditions in which they are who they Really Are (CF 246).

An important question is the question of conflict which is no longer for life and for power but for an existence which surrenders itself to love. Since existence is only realized in communication, and communication in turn, in situations which alter time, the pure harmony which may become realized in such a mutual comprehension at times is momentary and ephemeral. Yet the fact that the certitude of Being can issue at times from a conflict which leads up to a manifestation or revelation of the self, is for existence an ultimate situation which makes them profoundly aware of themselves as being their own person (CF 248, 252).

A World of Problems and Functions

In a world of functions the individual tends to appear both to himself and to others as an agglomeration of functions; vital organs functioning, social functions, psychological functions, etc. Everything both within him and outside him conspires to identify him solely with his functions. The horrible expression time table describes his life so many hours for each function. Who he himself essentially is is submerged by his functions. This world is, on the one hand, riddled with problems and, on the other, determined to allow no room for or only abstractly uses the word mystery.

There exist in such a world an infinity of problems which leave room for unlimited research. There are innumerable technical problems, bound up with the difficulty of knowing how the various functions, once they have been inventoried and labeled, can be made to work together without doing one another harm. One of the things this functional and problematical world overlooks is the metaproblematical (PE 1-4).

A World of Problems, Techniques and Despair

The world of the problematical is the world of fear and the desire for goods and services produced by technical production capability. Every technique serves some desire or some fear; conversely, each of these desires or some fear tends to invent its appropriate technique. Some forms of despair consist in the recognition that even though some techniques can solve some problems yet the realm of techniques in and of itself is ultimately

inefficacious in bringing persons together into their own and each other's personal presence creatively.

A single minded focus on techniques involves the inability or the refusal to change over to a new ground a ground where all techniques together are incapable of bringing persons to envision the fundamental nature of Being, which escapes our grasp when limited to the world of objects and to this alone. It is for this reason that much of the world is a world of despair.

Philosophically prophetic envisioning is obliged to admit that the world of techniques by itself is unable to save man. There are enormous realms which are outside man's technical control (PE 18-19).

Philosophically Prophetic Hope

Genuine and creative hope springs from persons' creative humility and creative pride in finding and being themselves creatively. Destructive pride consists of drawing one's strength solely from oneself. This proud man is cut off from a certain form of communion with his fellow man. Indeed, this destructiveness can be equally well directed against the self and is compatible with forms of self-hate, even though at times unawaringly.

Creative hope is the prolongation into the as yet unknown of persons and their activities as rooted in Being. It has affinities with personal Will. Creative hope is the will when it is made to bear on what does not depend solely on itself or a functional and technical world but upon creative communion with others, rooted in Being.

The capacity to hope diminishes in proportion as the soul becomes increasingly chained to its everyday experience and as it is given over more completely and more desperately to the world of the problematical (PE 19-20, 28).

The Metaproblematical, Love and Mystery

When a person is involved in certain ways and times in personal participation with in others, this participation is not primarily as objects. The primary aura of their personal participation is not the solution of problems—it is beyond the realm of problems—it is metaproblematical.

The domain of the meta-problematical coincides with that of love, and that next dimensional love is a major starting point for understanding as being aware of such mysteries as that of body and soul which in some manner is its expression.

Being in the presence of a mystery is a reality rooted in what is beyond the domain of the problematical. It is only by way of at times and ways being detached from the world of function and the problematical that persons can rise to the level of the metaproblematical and of mystery (PE 8-12).

Philosophical Prophecy, Faith and Creative Fidelity

There is a dilemma between the mind concentrating on being as such in its unity and the diversity of the presence of (individual) beings. I have always rejected the dilemma. I have started from the act of faith. The more we are able to know the individual being, the more we are directed towards a grasp of being as such.

I can usually call into question the reality of the bond linking me to the personal presence of the being of some particular person; in this domain disappointment is possible. This occurs at times through the separation of idea from being. At times I can be induced to recognize that it is not to this person as she really is that I have been faithful, but to the idea I have conceived of her, an idea which experience has belied.

The relation to God is what allows us to discover the personal presence of individuals (CF 148). The more my consciousness is centered on God himself, evoked or invoked in his real being (I imply a difference between God himself and some idol or degraded image of him), the less the disappointment (CF 166-67).

A road to this act of faith in God develops through my developing fidelity to the personal presence of myself and others. The Real God, through his spirit, is in every person. As persons are in communion together in creative fidelity through being in personal presence together The real God, the God of personal symbiosis within them is manifest—whose presence persons who are watchful may be aware of.

At the same time faith may become clearer through thinking directly on and experiencing the personal presence of oneself and others. This may be illustrated as follows: the question of the possibility of a relationship of personal presence between a dead loved one and myself through my realization and increasing awareness that the loved one remains a being for me and is not simply reducible to an idea we may have of the person; the person remains attached to our own personal reality and continues to live in us, though we are as yet unable to give a

which is the spherically-encycling of those sacred fluids of life with in. This involves the personal possibilities of the creating of persons becoming alive in to their finding and maturing and fulfilling their own glorifying ways of being themselves in Divine enlightenment and personal luminosity.

The essence of the personal fluid intermixed with the Divine fluid is the flowing matrix of Personal Care. This is always coming and going ecstatically all throughout the circulatory channels in and around and about the nucleic-centers of the creating of persons becoming alive; shining in darkness yet essential luminosity, even though the darkness comprehendeth it not. (John 1:5)

Within this fluidity are the elements and the flowing of personal possibilities essential for those changes and for those exchanges of nourishment, which is luminosity, and waste, which is personally destructive and endarkening lostness. In these exchanges the waste is exchanged for nourishment, moving back and forth in personal circulatory channels through the nucleic center of life.

Essential to the fluidity of the encycling matrix of personally nourishing exchanges of Being and becoming alive is the openness and softheartedness and clarity and porosity and ever-greater refinement of the circulatory system and channels of persons lives through which the human-divine elements of the creation of life are carried. This is an exchange of death for life. Increasing hardening of person's circulatory channels is loss of gentle and life giving feeling which moves persons from time to time into the death of the darkness of their lacking and losing the fulfillment of themselves, Really.

On the other hand and from time to time certain individuals gain such social, political or religious power over these groups that they dominate themselves and others so inappropriately that they destroy or dissipate the personal agency of themselves and numerous others under their jurisdiction. Whenever and to the extent that this occurs, personal agency is deglorified.

But in the midst of these problems of cultivating personal agency persons from time to time become enabled to preserve and magnify their personal agency through envisioning the identity and growth of the personal agency through the envisioning power of prophetic biology. This power cultivates and enhances their very own personal self-subsistence in the midst of their growth in to their very own pure glorification of their own personal power, together.

This personal glorification, though bodily biological, cannot be perceived by modes of observation making it publicly observable, but is made known to persons through their capabilities to envision personal existence through prophetic biology. Though not publicly observable, persons glorifying their pure personal power, are from time to time subjected to criticism and various challenges by some persons not appropriately envisioning the nature of this personal self-subsistence. As pure personal power grows, however, these persons become enabled to maneuver creatively through these challenges and when crucified are enabled through their personal self-subsistence and the personal power of their own personal agency with in themselves, in Divine light, are enabled to resurrect their personal glory.

Aeonically, as persons grow more and more into the personal glorification of their personal agency, the distinctness of their personal agency in their own personal individuality is enhanced. At the same time the universal nature of the creation-possibilities of man in general is enhanced.

Self-subsistence in Prophetic Biology

One of the difficult matters for prophetic biology to discern is the possibility and desirability of the reconciliation of two aspects of existence long considered or taken to be irreconcilable, namely, the Reality of both Divine and human self-subsistence. Without this reconciliation there is a strong tendency in human experience towards the alternatives either of various forms of overt or covert atheism and idolatry or of the many forms of the spiritual and physical annihilation of human existence, especially in the numerous aspects of contingency experienced in the human experience.

The phenomena of self-subsistence in personal existence constantly show themselves but, typically, are not envisioned in ordinary biology. Ontologically, man is somewhat different from every non-personal object and reality. The subsistence of persons is not based on the substantiality of a non-personal substance, but on the Self-subsistence of the existing Self, whose Being is personal Care.

This Self-subsistence and the nature of this Self-subsistence is disclosed in the Self-perception of personal existence which is disclosed in Care in the voice of conscience.

There is a certain constancy which appears in personal Self-subsistence. It's background, foundation and constitution is the constancy of person's own essential ways of Being themselves in their personal communities in their very own personal Care, in Divine light. (1:87-89)

"Nourishment" in Prophetic Biology

In ordinary biology, including bio-physiology and bio-anatomy, the circulatory system involving blood and air circulation vital organs such as heart, lungs, veins and arteries, stomach, etc. are well known scientifically and to ordinary common sense and to media exposure and so persons are generally somewhat aware of them. They are known to be essential for persons to be and remain alive.

From the perspective of prophetic biology there are also non-objective elements essential to Really Being Alive which are also involved in the circulatory system of persons and provide nourishment for persons, yet which are not publicly observable. All together, they provide nourishment to body and spirit.

Divine-personal Fluidic Creation

The essence of persons being born and being-toward their own birth in essentially personal creation is personally coming in to and ever more continually being-in the centripetally-centrifugal circulation,

complete description and understanding of this symbiosis (CF 149).

In ways this and other symbiotic relationships is a mystery but not just as a void to be filled but rather as a certain plenitude. It should not be isolated from the mystery of love. Fidelity truly exists to whatever extent it triumphs over absence. Fidelity has hardly attracted the attention of modern philosophers (CF 152).

Whenever and to the extent that I am personally present to myself and others it is a presence for and behalf of myself and others. Personal presence is not simply an externally manifesting oneself to another person, but rather of the other person feeling he is *with* me and I have behaved toward and for him in a conscientious way (CF 154-55).

Personal Presence in Creative Fidelity

Creative fidelity involves a holy spirit of promise and commitment to and for each other but not expecting complete perfection and acknowledging that inner thoughts, feelings and disposition can and probably will change in some ways as personal growth is somehow involved (CF 158-163).

As creative fidelity grows in persons in themselves and in and for each other it develops into faith in and for each other and provides the matrix for them to have faith in God. But again God himself in his real being and not an idol or degraded image of him becomes present, through fidelity growing through persons being-in fidelity in and for each other in being-in personal presence together in fidelity together in personal presence in and with God. This reveals God and enacts faith in God a God in and of and for fidelity to the enacting and growth and creation of fidelity to the personal presence of persons, together; in and with God (CF 167).

Philosophical Prophecy as Envisioning the Essence of Persons Being in a Situation

There is a dilemma between some concluding that personal existence is primarily as an individual and some concluding that persons exist primarily as entities in groups (families, clans, communities, states, nations) as subservient to being in itself (CF 111-112, 180, 231; MBI 8).

What is typically overlooked in both of these conclusions is the fact that both individual and group existence places persons in situations on the boundary overlapping the world (groups) and personal and individual existence; hence typically in realms of ambiguity; which in turn characterizes persons always being in situations in which the faculty of apprehending (being philosophically prophetic) is a possibility for discovering ways for personal growth (CF 231).

Traditional philosophy characterizes a person as one individual person. This characterization has had the effect, though unwaveringly, of persons being ultimately anonymous, incapable of being apprehended. What characterizes a person as opposed to being an individual *one*? A confrontation needs to take place in which philosophical prophecy confronts *one* individual person with the request, declare yourself and reveal yourself and become present to me as to who you really are as a person. To confront is to look for the possibility of envisioning a revelation of who a person is, personally, in responding to this request. What does one envision? Primarily and essentially *two* or more persons as to something of who they are as persons in a situation.

To envision being in a situation with another person is to appraise it. Without an appraisal persons cannot expose themselves as to who they are.

In contrast, consider what typically occurs in reading a newspaper story. A kind of invisible partition separates us from the persons referred to. Our attitude is that of a spectator; we don't feel that there is a situation that might have something to do with us personally (CF 111-112).

Some philosophies, for example neo-Thomism, refer to persons by the postulation of *natural* man as a transhistorical constant. But philosophical prophecy is the seeing that we are not justified in identifying the natural man whose nature develops on the hither side of a revelation of which he is unaware but which he is perhaps ready to receive with the natural man who pits himself *against* a supernatural power which he conceives, combats and rejects.

Natural man is an historical reality. He is in history even when he tries to define himself in a world conceived as alien to history. Natural man is prone to justify his faith through philosophical proofs for the existence of God without realizing that these proofs don't reveal the existence of God but show an image of God patterned only after the natural man's image of himself, projected onto what is presumed to be the nature and existence of God.

An awareness of some of the realities of the nature and existence of God can only be revealed through a personal communication between oneself and another person being-in-each-other-personally; which reveals

something of who they are personally and at the same time reveals something of God being-in them personally. This can only be revealed whenever and to the extent that they are all together in a personal situation. Traditional philosophy and theology must take this into account if they want to avoid being isolated in a zone of a false or at least indifferent abstraction (CF 179-180).

Philosophical Prophecy as Self-Appraisal, Envisioningly

To envision is, in more than one sense, to evaluate . Philosophical prophecy is intimately involved in persons growing and evaluating their growth into their becoming next dimensional man . Their evaluating themselves and others involves their realization that to begin with, their situation is not altogether clear; since existing in time is a situation in which the essential nature of ecstatic-spatio-temporality is not immediately obvious. Hence their existing in time is at present involved in an indeterminateness . This indeterminateness is an essential datum for person s consciousness to take opportunity to envision and clarify who they and others really are. For persons to envision their situation is at the same time to appraise it. Without an appraisal persons cannot confront themselves creatively as to who they themselves really are in the sense of providing themselves with the solid foundation to then proceed into the prophetically biological groundwork from which to proceed into their next dimensional stage of being involved in their very own creation of themselves, personally.

This indeterminateness may stimulate a person to reckon together chances , probabilities, risks which already involves a man so far form of evaluation on the one level and may come to involve a next dimensional man form of evaluation on the next level.

Without an appraisal by myself I cannot expose myself to myself and others in a philosophical endeavor of orienting myself prophetically toward discovering myself as to who I myself am, existing in a determinate direction. Only the maturation of my growing accuracy of my appraisal of myself can fix this direction in such a way that I may possibly take steps into and toward my emerging into my becoming myself as my being my next dimensional man fulfillment of my really-being myself essentially (CF 112).

Philosophical Prophecy as Secondary Reflection

No philosophical prophecy, concrete (substantial) enough to apply to life in general and to daily life, is possible without a constantly renewed yet creative tension between the I and those depths of our being in and by which we are; nor without the most stringent and rigorous reflection, directed on our most intensely lived life s experience.

Whenever and to the extent that this experience becomes philosophical prophecy it reveals those pure parts of oneself which alone can make contact with the depths of oneself and are concealed from the outset by a mass of accretions and encrustations; it is only through a long and sometimes painful task of cleansing and purification, and by a sometimes painful self-discipline, that we succeed in ridding ourselves of them.

Reflection on the question: *Who am I?* and its implications. In addition to envisioning various aspects of depths of my own being I must rely on divine (absolute) judgments which in ways are more private to me than my own judgments. These divine judgments are not primarily external to me but occur within me.

Some persons come to know that these divine judgments in them correlated with their own, are possible only because there is something deep within them besides my own self , something in some ways more private to and understanding of the essence of themselves than they now realize. How do they know this accurately? They envision these things as simply being there (Dasein), in reality (CF 65 - 67).

Philosophical Prophecy as Intersubjectivity

When I reflect on the fact that I occupy a certain place in the world I am led to recognize that my condition as a living being subjects me not only to objectively describable properties, but may also expose me and may possibly *open me up* to a reality in and of persons with in which I may possibly somehow communicate.

On what conditions can I communicate with another reality as a person? I must somehow make room for the other in myself; if I am completely absorbed in myself, concentrated on my sensations, feelings, anxieties, it will obviously be impossible for me to receive, to incorporate in myself, the other self. Making room for another person in myself is making myself available to that person. Thus we are brought to the question of the possibility of the consciousness of two or more persons being-in each other and thereby deeply caring-for each other (CF 88;

twain-are-simultaneously-one .

Care in Personal Sexuality

At the heart of creative personal sexuality is persons creatively Caring for themselves and each other. In this Caring they infuse each other with their Care. The more this creation-of-life power is conveyed in to each other the more creative is their personal sexuality. In personal sexuality there is a spectrum of the degrees of the glory of the personal Care of those involved, which embodies the personal possibility of gradually being matured from glory to glory .

Personal Care in personal sexuality includes creative fidelity and devotion and gentleness and patience and creative concern for and generosity and compassion and comfort and creative helpfulness and personal security. These attributes of this personal Care are not, however, persons being contingent to each other.

Non-Contingency in Prophetic Biology

Whenever and to the extent that persons find and cultivate and dwell in who they themselves essentially are, they understand in one way or another their own personal possibilities as grounded in their own Being-possibility. One s Being-there in his own personal possibilities essentially and finding himself there affirms the noncontingent essential personal Being-there (Dasein) as his own possibilities as to who he himself Is since he then continually points to himself and continually comes to himself . The personal existence of man is an embodiment in and as such is a revelation in and of himself ontologically as to who he himself essentially Is. (I:141-142)

When persons are confused about or unaware of whether or not their personal existence is a non-contingency their personal biology is not, at that point, prophetic biology. In this confusion or lack of awareness, persons typically attempt to be-in the creation of their lives by concluding that they can only do so by attaching themselves contingently to themselves and others in the images they presume will make them acceptable, desirable and valuable to themselves and others as created persons. (I:147)

When persons are in a state of contingency this always involves them in molding themselves and each other through being stimulated by impulses and images in and outside of themselves not really appropriate to their Being themselves as to who they themselves essentially are. In this state persons are in various stages and degrees of existential despair , whether awaringly or not; that is, are involved in various degrees of anxiety, depression, fear, worry, discomfort and insecurity. This existential despair arises whenever and to the extent that persons attempt to design and live a personal existence which is not Really their own. (I:147)

Personal Power and Agency in Prophetic Biology

Persons in their ordinary pursuits of position and power and acceptance in their everyday activities are unaware of the pure glorifying of personal power. What they are proximally and for the most part unaware of is that this glorification is one of personally self-subsisting glory in their own personal agency which is founded and fulfilled in their becoming enabled, in Divine light, to find and fulfill their own glory personally.

The question of the nature of personal power and agency is one of the nature and correlation of personal individualizing and grouping and universalizing . This is a question of aeonic ecstatic-spatio-temporality and cannot be adequately comprehended by attempting to understand it only in terms of personal existence being simply linear-sequential in its spatio-temporality or being circumscribed by ordinary conceptions of the nature of birth and death and the conceptions of personal spatio-temporality implied by these conceptions. Personal power and agency is aeonic ; that is to say, it ebbs and flows in accordance with aeonic spatio-temporality.

In the aeonic nature of personal power and agency and in it s ebb and flow the correlation between the individuality and grouping and universalizing of the most appropriate personal agency in the midst of personal self-subsistence ebbs and flows . This ebb and flow pertains to the relative distinctness or indistinctness of persons.

From time to time grouping and universalizing of man into various societies, governments, nations, states, religions, and social political and religious groups often lose sight of the Reality of personal agency. In both overt and subtle forms individual personal agency is destroyed or in various ways dissipated and made indistinct .

most essentially compatible with who they themselves essentially Are in and from and into the depths of the fulfillment of their becoming Really alive in each other in the increasing creative illumination of Being-together.

These personal dimensions of the personal fulfilling of their lives in to their continually increasing personal comfort is the fulfilling essentially of their ownmost creative personal sexuality; in themselves, in each other, in Divine light.

‘Life-Giving’ Personal Sexuality – Personal Security in Prophetic Biology

A close companion to the need for personal comfort is the need for personal security. Though personal security at times involves physical and ordinary emotional components, yet in the depths of personal security it cannot ultimately Be contingent to them. Personal sexuality foundationed on a spiritual basis is requisite for finding and fulfilling personal security, a vital aspect of prophetic biology.

Sexuality is a bodily-physico-spiritual relationship of and in persons whose nature and character varies from person to person and circumstance and world to world. Often in mortality, human sexuality is attracted to the ordinary physicality of sexuality more than the spirituality of sexuality.

Creative personal sexuality *always* includes the finding and fulfilling and dwelling and Being-in oneself as Being-home while at the same time Being-in another person as Being-home. By this Being-home is not meant being home only in an ordinary residence in an ordinary residential area. This Being-home is a bodily-physico-spiritual way of Persons Being-in themselves and each other in certain specific ways.

Whenever and to the extent that persons are inauthentically oriented and do not yet reach the essence of who they really are they are not Really at home yet in their existence, whatever and wherever their physical residence is. Their existence is then in various ways unsettled and they are in this state homeless, and as such are, in these ways, insecure.

The most appropriate gathering from this scattering is that which is most authentically and currently individualized and grouped together in those combinations of personal existence which are most appropriate; it is being toward and fulfilling the appropriation of the most appropriate boundaries in personal existence; it is the maturing of the process of persons most appropriately identifying and Being-in their most appropriate combinations of persons in their personal existence. This is an essential foundation for persons to come to dwell in in their own personal security and dissipates anxieties occurring in the midst of various degrees of Being-homeless.

Something of the nature of the characteristics of this personal security may be discerned through envisioning the essence of this Really Being Home. The essence of peace is being-home. The essence of justice is the gathering persons home and being-home in and to their own most appropriate ways of being themselves in the essential rhythms and attunements of their own most appropriate combinations of personal existence. The essence of joy is the realization of Being-home. The essence of rejoicing is the singing forth of the essence of joy.

The essence of home is where one receives what is found as one's own, to be able to dwell in it as in a possession. Everything of home is openly friendly, light, gleaming shining, and bright. Home is a calm mien and its disposition is inviting. Home is where everything is housed in its proper place of its existence, where, by its nature and proportionate to its own being, it belongs. Home is the place and the way wherein alone men can be at home and so fulfill their destinies. Home is where the nature and destiny of men and things are safely preserved, namely, where salvation takes place. (I:92-94)

Persons Being-Home in their personal sexuality is always a bodily-physico-spiritual-Being-in in which there are always personal possibilities for the growth of personal glory. Whenever and to the extent that this growth of persons occurs it is always gradual growth. Aeonically it is possible for this maturing to occur into more and more glorious and so appropriate correlations of every element in the totality of who each person is in their bodily-physico-spiritual existence in themselves while Being-in each other in their personal sexuality.

The Prophetic Biology of Fibres of Being (DNA) in Personal Sexuality

In the depths of the aeonic maturity and fulfillment of some persons being-in-each-other-together in creative sexuality every fibre of their Being in their own most creative and so fulfilling Care, aeonically, is so intertwined, in the personal luminosity of the revolving flesh-spirit-DNA double-spiral helix in each other and is so infinitely and divinely fulfilling in and of the lives of each-together that these-

PE 24).

Philosophical prophecy involves certain kinds of thinking as envisioning. In philosophical prophecy the being and activity of persons presents their character to the agent-person and to whomever consciously adopts, through sympathy (experiencing together), the point of view of the agent-person and other agent-persons. Hence it needs to be understood that to think prophetically of the essential nature of the consciousness and activities of agent-persons, this philosophical activity is not and cannot simply be objectified. Philosophical prophecy is not an idealistic or naturalistic or humanistic abstraction but is revelations in the midst of personal existence of who persons, as agent-persons, essentially are.

For other persons, for Peter or John, I may be considered to be somebody determinate; on the other hand, in the midst of my becoming philosophically prophetic I grow in the envisioning power of apprehending Peter and John as agent-persons, i.e., of seeing through their eyes and of seeing myself as they see me, hence as someone else and as myself becoming enabled to become aware of ourselves, conscious of some of the depths and characteristics of our inner personhood. The more the revelatory activity is mine and is incorporated into the totality of who I am the less I succumb to the temptation of dismembering or denaturing myself and others. We are then in process of overcoming being divided into discontinuous phases as persons taking steps into being next dimensional persons. The reality and accuracy of this process becomes evident the more and the longer and the deeper this process of overcoming being divided takes place (CF 109; PE 24).

Philosophical Prophecy as Personal Illumination

Personal existence is not there (Dasein) as an ordinary biologically objective existence; it is neither given nor able to be drawn from the given by some extractive process or other. Between the world and personal existence, between what can be objectively known and what can only be comprehended by being illumined there is a gulf. The gulf between persons as objects in the world and personal realization of persons finding and growing into and fulfilling their very own existing personally can only be bridged by a jump into personal illumination, the accomplishment of which implies both a knowledge of the world and the illumination of a persons very own personal existence (CF 230).

Contrary to a popular belief which finds its support in what we may call the current philosophy, it is not true to say that the past is immutable; for we cannot legitimately distinguish between material events which are fixed, and an illumination which varies according to its source, a source which is the experienced present (CF 52).

Philosophical Prophecy and Revelation

My whole philosophical career has been devoted to the production of currents whereby life can be reborn in regions of the mind which have yielded to apathy and are exposed to decomposition. The inner event has an unusual significance for this reason, even though we find it impossible to relate it exclusively and specifically to just any objective situation.

Yet to encounter someone in this inner vision is not merely to cross his path but to be, for the moment at least, near to or with in him; it means being a co-presence (CF 12).

Though in some ways another's field of apperception is the same as mine, in ways my field of apperception transcends, extends beyond his. For him there is a zone of darkness, contrasted with the zone which is illumined for him as for me. Yet I am concerned with focusing an intense enough light on his field of apperception to enable him to reach that adjoining region in near proximity which was already illumined for me but is still in the shadows for him (CF 276). To encounter someone creatively in being a co-presence is giving a gift and this gift is in some way a giving of oneself. To give in this way is not to seduce; nor is it to reduce ones personal assets. To give is to expand, to expand oneself. But we must be careful not to interpret that phrase in a semi-material way, as though it was the overflow of something that is too full. The soul of a gift is its generosity. Would not a fairly accurate definition of generosity be a light whose joy is in giving light, in being light? The property peculiar to light is that of being illuminating, illuminating for oneself and others. If its joy is in being light it can only wish to be always more so. It knows itself and some others as illuminating, together; and far from this knowledge being comparable to an enfeebling waste of self, it helps on the contrary to increase its power. Like fire, generosity feeds on itself (MB 11:118-119).

CHAPTER 16

Marcelian and Post-Marcelian Prophetic Ontology

Ontology is the philosophical search for a reality or realities underlying realities ordinarily observable by the natural senses. This reality or these realities is or are referred to as Being as well as ontological realities both deriving from the Greek words *On* and *Ontos*; that is, what Is?; frequently also stated what is Being in and of itself?

Being is what withstands or what would withstand an exhaustive analysis bearing on the date of experience and timing to reduce the data step by step to elements increasingly devoid of intrinsic or significant value (PE 4-5).

To raise the ontological problem is to raise the question of being as a whole and of oneself seen as a totality (PE 7). In my existence I am a source, both contributing to being in general and of being myself in being there *imDasein* (CF 231).

The Ontological Need

One of the clues philosophically prophetic ontology examines is the existence, the realities, and nature of problem and mystery. This includes the discovery that the psychological, philosophical and pseudo-scientific category of the purely natural misses ontological realities. This is the remains of a degraded rationalism from whose standpoint cause explains effect and accounts for it exhaustively. There exist in such a world, nevertheless, an infinity of problems which can never be completely investigated through this procedure and the use of psychological, philosophical and scientific *techniques*.

The ontological need is the need of Being; the deepest and most foundational need of persons. There are signs in personal existence of this need being overlooked or repressed or avoided when persons seek personal needs and desires at the expense of their ontological need.

The seeking to define and pursue personal existence as purely natural leads for example to the consequent atrophy of the faculty of ontological *wonder*; and an awareness of the ontological need; and some sort of degree of the breaking up of personality, whether or not consciously observed.

Being is and should be necessary to the manifestation and being-in-creation and fulfillment of personally existing. It is ontologically impossible that everything should be seduced to a play of purely natural successive appearances, whether either consistent or inconsistent with each other (PE 4). This purely natural philosophy or science overlooks the ontological background and substratum of Being which connects successive events together in ecstatic-spatio-temporality and transcending-subjective-objectivity. Persons *are-as-having-been-and-becoming* themselves essentially. That is, they are (embodying) essentially and ecstatically and existentially and at-the-same-time their own past and present and future (PPI:120). Time then ceases to be a pure flow and becomes a manifestation of a persons past and present and future existence, won at least partly by their own existence, stemming from their own Being There (Dasein) (CF 230).

Thus the ontological need is there (Dasein) in persons whether or not it is overlooked or silenced or repressed, which mutilates the spirit (PE 5).

Participation in Being

To be incarnated is to appear to oneself as body, without exclusively being identified with it nor distinguished from it (CF 20). Saying this, what I am asserting is the primacy of the existential over idealism. The existential is related to incarnate being, i.e., to the fact of *being in the world*; which should be understood primarily as a participation in Being and at the same time as a relation or communication with myself and others. This participation is denatured when converted into simply an objective relation (CF 21).

From the perspective of the purely natural psychological, philosophical and scientific investigations of man and personal existence, persons are taken as objects to be investigated objectively as simply separate and individual entities. In so far as I *participate* in my personal existence I am participating in a way of being that I can think it, be aware of it and yet not know it as psychological, philosophical and scientific

This luminosity illuminates the personhood of persons Being-in each other, together. Personal genetics also embody the genetic code of each person's sexuality. Again, this genetic code of a person's sexuality is not impersonal but directs the personal sexuality of each person.

Though no two persons are genetically identical, some are genetically compatible, and as such some are drawn together in sexual compatibility through the drawing power of this personal genetic compatibility. In the aura of this Being drawn together through this personal gravitational attraction life is always created and generated through this personal Being-in each other, together; and in the midst of this sexual aura, family of some sort or another is always created. This aura includes the genetic code and the luminosity of each person Being-in each other, together.

Although there is an objectivity to genetic codes and as such they can be investigated as object objectively yet they are not only objects and their non-object Reality may be envisioned through prophetic ontology, as well as the meaning and significance of their objective Reality. The personal luminosity of genetic codes may also be envisioned through prophetic ontology.

The non-object characteristics of personal genetic codes and luminosity are mediums of conveyance through which persons Are Being-in each other personally and as such sexual compatibility is made possible. This compatibility is measurable through another medium of conveyance through which persons Are Being-in each other personally, namely, personal attunement.

Persons embody a Being-in attunement personally, though this attunement may be lost from time to time. When persons are in attunement with their very own essential ways for Being themselves essentially this attunement rings true and is deeply soul-satisfying. This is, then, true when persons are Being-in each other in their personal sexuality, together, which rings true and is deeply soul satisfying for each Being-in each other, together.

Personal Comfort in Prophetic Biology – Jesus

The significance of the deep need in human existence for comfort is indicated by conversations of Jesus with his disciples during the final Feast of the Passover he was to celebrate in his mortal sojourn. He was aware of his impending crucifixion and the sacrifices his disciples would be making from then on as associates and witnesses and apostles in his name of the significance and of the meaning of his life and theirs. He gave lengthy instruction to them signifying how it is that deeply soul-satisfying comfort is the heritage that persons who are disciples of Christ inherit from him, even in the face of tribulation which, however intense at the time, would and could be dissipated and overcome eventually in the much greater personal event to come in their lives, eventually, through divinely orchestrated deep-soul-comfort.

While he was their divine-human companion and associate he was physically present and an objectively observable comfort to them. Over a year or so prior to crucifixion he gradually introduced his disciples to the reality that soon he would no longer be objectively present as their companion and comforter. Even though he introduced them to the Reality that in his objective absence he and the Father would send another comforter to them they experienced a major disappointment at the time as a result of their not then really being able to comprehend that this non-objective comforter would Really Be comfort for them in their times of need for comfort, especially in such trying times for them that they were about to experience. (John chaps. 13-17) Gradually, however, they came to understand the Real nature of how Divine-human infusion of Real Comfort occurs.

'Life-Giving' Personal Sexuality – Personal Comfort in Prophetic Biology

This discussion between Jesus and the disciples is cited to indicate the deep need of persons for comfort and zones of comfort in their lives. Times of distress and discomfort reveal this need. Though there seem to be times in the lives of persons when comfort comes naturally to them it is advisable for persons to improve on their capabilities to increasingly find and fulfill comfort in their lives to dissipate distress and discomfort when it would not ordinarily happen.

Personal sexuality is a dimension of life in the midst of which there is a deep need for comfort and great potential to fill this need. To find and fulfill comfort beyond those times which naturally occur requires dimensions of the miraculous coming into and Being-in persons lives. Whenever personal sexuality is truly creative it is involved in the miraculous.

The way into their becoming enabled to find their own personally and deeply and creatively comforting ways of becoming themselves in each other can only be found through the personal enlightenment of Being-in Divine light. In the illumination of this Divine light persons are enabled to Be-in themselves and each other in ways

to be flesh but its antithesis, spirit .

Everyday present-at-hand spatiality is typically characterized when it is said that man's spatiality is a result of his body, his corporeality. When a spiritual side of man's nature is considered, his being-in-a-world is then characterized as the being-present-at-hand together of some such spiritual *Thing* somehow existing along with a corporeal Thing, whether inadvertently or not.

But man's facticity, the facts of his life objectively observable, is such that his being-in-the-world is always dispersing itself in ways of being-in which show the ontological inadequacy of this present-at-hand dualism. For example, persons are always having to do with something, producing something, attending to something, and looking after it. When we see through the Thinghood of existence, we see that all these ways of being-in show *concern* in their ways of being.

We begin to see here, then, through present-at-hand spatiality, *a spatiality of concern*; that is, not simply a spatiality measurable by instruments capable of the measurement of objects. Spatiality of concern is measurable only by way of measuring personal concern, an *intangible* personal reality in personal existence, through measuring personal attunement . (p.15) (I:111)

When God is inserted into the equation by many it is said that the creation of personal existence is a (present-at-hand) bringing-into-being together of a (what amounts to a present-at-hand) spirit or soul and a (what amounts to a present-at-hand) body concomitantly by God ; some say from nothing . One is taken to be spiritual while the other is taken to be carnal , in necessary opposition to each other.

But personally existing spatially is not essentially a spirit of some sort somehow placed in a carnal body of flesh, a body as physiology and anatomy take this flesh to be. The essential and revelatory ingredient that is consistently missing from this equation is the spatiality of personal *concern*, which throws a whole new light in to this equation and into adequately comprehending personal flesh-spirit existence.

From the perspective of prophetic biology it is obvious that the personal concern in personal existence is not *either* in the flesh or in the spirit . The personal concern is Being-in the flesh-spirit fusion in personal existence. That is, flesh is Being-in spirit and spirit is Being-in flesh in revolving flesh and spirit in a way similar to that of revolving instinct and intelligence .

Philosophically prophetic ontology is envisioning aware that human beings are incapable of knowing exactly and completely all that that flesh is that they experience in the midst of a handshake, or of knowing exactly and completely all that spirit is that somehow is involved in the movement making the handshake possible.

In other words flesh and spirit are not distinctly separate entities that are somehow in the creation of life scotch taped together by some present-at-hand but invisible bond . The bonding element together is the *wholeness* of persons Really, essentially, Being themselves in their most essential ways of Being themselves, in their very own personal Care.

From the perspective of prophetic biology spirit is the more refined and flesh is the filling in of spirit with increasingly emerging augmentation of personal possibilities and personal potentialities in the particular environment in which they find themselves in the midst of human existence.

Life-Giving Personal Sexuality – ‘Luminous Genetics’

There is no giving and receiving life apart from creative and life-giving personal sexuality. Biologically, personal sexuality is always Being-in persons, Being-in each other, together. The essence of personal sexuality Being-in persons includes Being-in creation and thereby participating in the creation of life.

The creation of life, of Being Alive personally, is always genetic . Genes are in the heart of and are included in the center, the nucleus, of personal life. Scientific biology does not address the question of nor is it concerned with whether or not genes are personal or precisely what genes in a person may have to do with a person Being a person, other than in a biologically mechanical and impersonal way.

From the perspective of prophetic biology there is nothing about existing personally that is essentially impersonal, including the genes in the central nucleus of Being a person. Prophetic biology makes no claim to being able to explain exactly how the personal genetic structure in and of a person works on the basis of some sort of prophetically-scientific explanation . Yet prophetic biology is aware of a particularly important characteristic of personal genetics; they are personally luminous , illuminating the personal characteristics of one's personhood.

investigations know things; since complete identification of being eludes objectification in a judgment (CF 231).

It is legitimate to establish certain distinctions within the person who thinks in a purely natural way and a person who endeavors to *think himself*. In the case of purely natural investigations work is done on the data. But in the case of my search for my being myself I feel a need to take into account the *I* making the investigation. The ontological status of myself as investigator assumes a decisive importance (PE 7). This process takes place within an affirmation of being – an affirmation which *I Am* in addition to an affirmation which I may *utter*.

My inquiry into Being presupposes an affirmation in regard to which I am in some sense passive, and of which I am the *stage* as well as the *subject*. I am therefore led to recognize a form and awareness of participation in being which has and is the reality of my being a subject; this awareness is not an *object* of thought; nor is it arrived at through the solution of purely natural problems by researching and working out data – it appears beyond the realm of problems: it is *metaproblematical*. To postulate the *metaproblematical* is to assert the primacy of Being over purely natural knowledge and the mystery of being over the *problematical* (PE 8).

To objectively investigate persons ways of Being as simply separate and individual entities, or persons to view themselves (their being) this way is autocentric (negatively self-centered). The transcendence of philosophically prophetic ontology shows autocentricity to be inadequate to comprehend personal being , which is only adequately viewed in terms of a participation in a reality which overflows and envelopes me, without my being able to view it objectively or simply as external to what I am (CF 144). This reality is Being, including my participation in my very own being myself.

Being ‘In’ Intersubjectivity

The appreciating consciousness is necessary for the fulfillment of existing personally in being and for the fulfillment to be recognized as such (MEI 46). This fulfillment is interiorized as soon as we enter the domain of personal and interpersonal intersubjectivity. Now, perhaps, we can better understand why ontology demands for its definition the addition of the dimension of intersubjectivity to that of objective knowledge (MBII 46).

Intersubjectivity is persons making room for others to really Be inside each other, not as an object but in the midst of their very own radiating personhood, together, into themselves and each other.

When persons refuse to or repress or overlook being inside each other spiritually in their very own personhood, together, their attempts to really be alive deteriorate into ego-centricity and autocentricity, forms of cosmic selfishness. Aspects of cosmic selfishness manifest themselves in the destructive activities and thoughts of depression, despair, conflict, jealousy, possessiveness, power over others , estrangement, forlornness, and a life misdirected.

There is a sense in which it is literally true to say that the more exclusively it is *I* who exists, the less do I exist; and conversely, the more I free myself from the prison of egocentricism, the more do I exist. Without an adequate vision of my ontological need , participation in Being , the ontological mystery and presence in Being , the expression *my soul* is misleading either over or under emphasizing my appropriate ways of being myself essentially within being in others within Being in general. It becomes clear that if we take a wider view of things that this being misled tends either to a degenerating into a sort of self-worship or a loss of creative self respect and self esteem; consequently arriving at a de-personalized conception of being. It follows that it is not philosophically and creatively prophetic to say either that my being is to be reached primarily through my existence or my existence is to be reached primarily through my being. Only through intersubjectivity within myself within others am I enabled to find and develop and fulfill my existence within my being myself (MBII 34-35).

Ontology is bound up with intersubjectivity (MBII 60). We should come to see evermore clearly that intersubjectivity is the cornerstone of a concrete ontology (MBII 170).

Ontological Consciousness

Ontological consciousness as such is not only a possession or a manner of having, but it may be enjoyment of something which it treats as a possession. Every ontological action goes beyond possession, but is also a possession (BH 134).

Some human experiences include the ontological consciousness (apprehension) of something transcending any possible and solely objective verification: to illustrate this point I evoke love, whose varieties of characteristics and feelings and expressions are impossible to exhaust and which cannot be specified by the successive

approximations and proofs typical of the procedures of empirical verification.

While propriety of postulating certain normal conditions of *apprehension* in the case of an objective experience is obvious, there is no acceptable ground for denying infra- or supraobjective experiences, or levels of existence where the postulate is no longer applicable; for instance on the levels of appreciation or of esthetic creation or ontological consciousness of Being (CF 6).

The philosopher who compels himself to think only as a philosopher, places himself on the hither side of experience in an infrahuman realm. One should grant that the mysteries of faith are superimposed on an infrahuman and a completely problematizable world by those purely natural philosophers, hence one stripped of ontological thickness and ontological consciousness. But philosophical prophecy is aware of an exaltation; ontological consciousness, beyond the hitherside of ordinary experience.

Persons in ontological consciousness are aware that this world is rooted in being, hence that it transcends in every way those localized problems with their similarly localized solutions by persons who so focus their attention on the insertion of the technical into things that they overlook their potential to become ontologically conscious. Having never passed beyond the boundaries of the problematizable they remain on the hitherside of the line where the mystery of being can be perceived (CF 80).

Ontological Mystery

Typically, persons orient their lives toward lives of problem solving, inasmuch as the existence or presence of problems is a major component of their lives. On seemingly rare occasions, a few persons experience a meeting between problem and the reality of ontological mystery. Whenever and to the extent that persons are in the presence of the mystery of being they are really in a realm beyond the domain of the problematic; or in other words are in the domain of the metaproblematic (PE 11).

It is only by ways and degrees of liberation and detachment from experiencing only the typical everyday life of problem solving, even at times in the face of problems, that persons can rise to the level of the metaproblematic and the mystery of being themselves (PE 12). The recognition of the ontological mystery is only possible through a sort of radiation of the mystery of being and affects persons whose souls are not tied down to problem solving or rigorous institutionalization, whether it be religious, social, economic or political (PE 31).

A distinction between ontological mystery and the problematic: a problem is something which one runs up against. The ontological mystery, however, I find myself much more intimately involved in, even though the totality of all that ontological mystery is is not completely in or before me (CF 68). Persons who become aware of ontological mystery do not place themselves outside it or before it; they are inside it in a certain sense yet it envelopes them and comprehends them (PE 11).

Just as it is the essence of mystery to be recognized or capable of recognition, it may also be ignored and actively denied. We should carefully try to avoid as much confusion as we are able between ontological mystery and the unknowable. The unknowable is in fact only the limiting case of the problematic, which cannot be actualized without contradiction. The recognition of ontological mystery on the contrary is an essentially positive recognition of mystery, particularly whenever and to the extent that I become aware of aspects of my Being myself essentially. This sphere of awareness goes on as if I found myself acting on an intuition which I possess without knowing all there is to be known about it; an intuition which can grasp itself only through the modes of experience in which its image is reflected, and which it lights up by being thus reflected in them (MBI 212).

Let us take a glimpse at the nature of an ontological mystery such as personal presence. Let us notice that the actual personal presences that surround us are very rarely consciously experienced by us as presences; in so far as we get used to them, they become almost part of the furniture, though it only needs something that jolts us out of our ordinary habits, such as a serious illness, to overcome this everyday habit. The break in habit that an illness brings with it enables us to grasp the precariousness of that everyday atmosphere of our lives which we thought of as something quite settled. Thus there grows up, or there can grow up, a bond between the precarious and the precious. But under what conditions is this possible? If we place ourselves at a purely objective viewpoint, we can hardly see anything more in illness than the breakdown of an apparatus. But when we prophetically envision the situation we discover that this objective account of the matter overlooks the reality that this serious illness impinges on the Being of the person who is ill. This discovery can have no equivalent at a purely objective level. To recognize the nonobjective aspect of my illness as a mystery is to apprehend it as being a presence in my personal being, even though a complete cosmic knowledge of this ontological mystery is not yet possible (MBI 209-210).

magnifying their becoming alive, in personal familial relationships.

The Creation of Spirit Children

The creation of children in the midst of planned parenthood is *always* involved in the creation of spirit children. Though the use of the word spirit in this phrase may have the connotation of something vague and ethereal and not down to earth or giving birth to spirit children in some other heavenly world in the same way that physical birth on earth takes place, this connotation is incorrect. The personal ontology of that which spirit children are, in the midst of heaven-earth fusion, is a fusion of what may well be referred to as flesh-spirit fusion.

Whether or not there is a divine realm of the creation of spirit children totally separate and apart from human existence, the interest at the present is in the involvement of spirit children in heaven-earth fusion. A component of this interest is flesh-spirit fusion and is the ontological background in the midst of which the creation of spirit children should be understood.

An ontological parent may be the objective biological parent of their children or they may not; but in any case for an ontological parent and an ontological child to identify and participate in this dimension of life together ontologically they must find each other and dwell together in such ways that their personal ontology is increasingly unveiled to themselves through their revelatory and ontological community of Being-in each other, together. (III:125-126)

At the heart of the creation of spirit children is the law of sacrifice and the law of consecration. In a multitude of ways and times and places, multidimensionally, the heaven-earth fusion parent must literally-spiritually give their lives for their children. This giving of life for the creation of life in a literal and spiritual way takes their life out of the parents and gives it in to their children, in accordance with and to the extent of that which parents are enabled to give and that which children are enabled to receive from them.

Persons become and are enabled to give life to their children, through their heaven-earth fusion and to the extent of and in accordance with the ways in which they desire to and are thereby progressively able to do so.

Giving life requires spiritual preparation, which over time becomes increasingly and yet comfortably immense. Prerequisite to giving life is creative spiritual vision. Parents of spirit children are enabled to become parents to the extent of and in accordance with the ways in which they are enabled to envision the potentialities and capacities and ways of most appropriately Being themselves of those who are embryonic spirit children. Creative vision is the guide to life and the creation of life.

When parents are coming into increasingly creative union with themselves and each other they become enabled to envision those embryonic spirit children to whom they are capable of giving their lives in to them. A stage of preparation is entered into in which the parents, together and aenically, hover over and in their embryonic children in the midst of their creative veils, giving them gentle infusions of their lives in accordance with their most appropriate needs and desires and potentialities and developing capacities.

The gentle and patient infusion of the lives of the parents in to their children can only take place line upon line, here a little and there a little in accordance with the gradually developing strength-in-being-creation of the children to receive the life of their parents and the gradually developing strength-to-create of the parents to give their lives to their children in growing-into infinitely creative Care; but not simply in accordance with the uninspired demands of their children, sometimes made on the basis of their conceptions of their needs and desires which do not in Reality contribute to the creation of their Well-Being.

The parents strength-to-create is more or less continually disbursed in to their children with in an appropriate and creative balance of from time to time both creative infusions of life and entering into the gloriously creative and rejuvenating Sabbath Rest of The Lords of Creation.

Flesh and Spirit

Ecstatically Personal Spatiality

Proximally and for the most part flesh and spirit are taken to be alternative dualistic and necessarily oppositional phenomena in existence. Flesh is taken to be essentially an objective present-at-hand spatial phenomenon, whether inadvertently or not. By analogy, though usually unwarily, spirit is also taken to be essentially a present-at-hand, though a much more refined phenomenon; though it is at the same time said not

volving through the creation of instinct.

Every fragment of every moment of every degree of the developing glory of the creation of life in Divine-human fusion was and is and will be essentially enjoyed in a fullness of Joy, even in the midst of the birth pains of the tribulations necessary to the processes and even if lost from time to time. This Joy is made possible through being immersed in the enjoyment of the glory of the creative possibilities Being manifest therein to those with developing eyes to see it .

These possibilities of developing glory re-volve ever so gradually through instinct in-to intelligence in-to more glorious instinct in-to more glorious intelligence, up through the aeons of the creation of life.

This instinct is the embodiment of intelligence which, at least partially, operates more or less automatically without much direct thought, but is nevertheless intelligence in operation in Divine-human fusion. The Divine aspect of this fusion watches over , with intelligence, those automatic-instinct aspects of intelligence while the intelligence embedded in instinct surfaces from time to time into more directly recognizable intelligence; which in turn from time to time becomes, at least partially, the next aeonic level of instinct-intelligence fusion.

The Power of the Creation of Life

Planned Parenthood

Parenthood is a meaningful and significant aspect of prophetic biology, especially and to the extent that it is ontologically based.

For parenthood to-Be meaningful and significant and ontologically based it is not possible for it to be unplanned, though what is said to be unplanned parenthood may, fortunately and under certain conditions, be resolved in to planned parenthood. When these conditions are present then both the parent and the child have appropriately achieved the right to life .

“Parenting and Childing”

Whenever and to the extent that persons are becoming aware of coming in-to and dwelling in the Real aura, that is, the glory of becoming fused and thereby *eros*-bonded into their Really becoming alive and thereby glorified in becoming alive in creative appropriation of each other in Divine light, they are not doing so competitively but complementarily. They are dwelling in the Really heavenly creative powers of marriage-fusion in and from whence they are enabled to creatively participate in parenting and childing .

Those persons who together dwell in their own creative power fused-together complementarily, Really fulfill themselves in each other and tend to gradually draw , in personal gravity , others who are essentially compatible with them into the orbit of their creative power of personal attraction, *eros*-love, in to dwelling in each other all together. Those whose creative bonding into each others becoming alive together, that is, *eros*-bonding, tend to Really and creatively attract others into their power-orbit of Being alive and are Really and powerfully parenting in heaven-earth fusion.

Those who are drawn into the orbits of the complementary personal power of those who are parenting and Really being-alive together are Really and Powerfully childing .

Creative Eros-Love

The power of the creation of life Is possible and arises, that is, is resurrected, through creative *eros*-love; which is the appropriation of fusion power. Fusion power is the ever-so-gradual and aeonic-archeo-teleological drawing -power drawing persons together, in heaven-earth-fusion-of-marriage-and-family of those elements of creative possibility which they are and are brought together and are *gradually* fused together in in creative fidelity through which becoming alive is made possible.

This *eros*-love fusion releases the ever-so-gradual flow of the personal and non-present-at-hand hydraulic-fluid of all together Being-in the personal possibilities of being-toward and flowing-in continually being-born-into the encycling and life-giving flowing of persons becoming alive. This becoming alive is their refreshing-renewal of Being-born into their very own, already there , personal possibilities of enlarging and

It is inconceivable that the most complicated machine which we can imagine would be able to undertake the speculative and reflective task of working back to its own sources. In the speculation and reflection and envisioning of probing into the ontological mystery of my own Being myself, we are in the realm of the spirit, though with the use of this language we should not think vaguely of some place or other unless we are conscious of a space and time of inner experience (MBI 214-215).

We discern an organic connection between presence and ontological mystery. Every personal presence is an ontological mystery and it is unlikely that the word *mystery* can really be properly used in the case where a personal presence is not making itself somehow felt (MBI 216).

Being in Personal Presence

Idealism and its objectivity correlates tend toward a monism which ignores the personal in all its forms and denies the transcendent, seeking to reduce it to its caricatural expressions. Just because this philosophy continually stresses the activity of verification, it ends by ignoring *presence* that inward realization of presence through love which infinitely transcends all possible verification because it exists in an immediacy beyond all conceivable mediation (PE 5,6).

Creative fidelity and faithfulness is, in reality, the exact opposite of inert conformism. It is the active recognition of something permanent, not formally, after the manner of a law, but ontologically; in this sense, it refers invariably to a presence, or to something which can be maintained within us and before us as a presence, but which, *ipso facto*, can be just as well ignored, forgotten and obliterated. Fidelity to a principle as a principle is idolatry; it might be a sacred duty for me to deny a principle from which life has withdrawn and I know that I no longer accept, for by continuing to conform my actions to it, it is I myself myself as presence that I betray.

If presence were merely an *idea* in us whose characteristic was that it was nothing more than itself, then indeed the most we could hope would be to maintain this idea in us or before us, as one keeps a photograph on a mantelpiece or in a cupboard. But it is of the nature of presence as presence to be uncircumscribed; and this takes us once again beyond the frontier of the problematical. Presence is mystery in the exact measure in which it is presence, the renewal of its benefits of its virtue, which consists in a mysterious incitement to create. Here we may be helped by the consideration of esthetic creativeness; for if artistic creation is conceivable, it can only be on condition that the world is present to the artist in a certain way present to his heart and to his mind, present to his very being.

If creative fidelity is conceivable, it is because fidelity is ontological in its principle, because it prolongs presence which itself corresponds to a certain kind of hold which Being has upon us and others consequent to our being immersed in our Being; because it multiplies and deepens the effect of this presence almost unfathomably in our lives (PE 21-23).

A personal presence is a reality; it is a kind of *influx*; it depends upon us to be *permeable* to this influx, and not only to attempt to call it forth. There is a mysterious interchange between this free act and the gift granted in response to it. It is only on the meta-problematical level that influx can be recognized and experienced personally. When I say that a personal being is granted to me as a presence or as a being (it comes to the same, for he is not a being for me unless he is a personal presence), this means that to the extent that I receive him as a personal presence I am unable to treat him as if he were merely placed in front of me; between him and me there arises a relationship which, in a sense, surpasses my ordinary awareness of him; he is not only before me, he is also within me as I sense within me himself and his own personal characteristics of his essential and existential ways of life and Being.

Great and almost invincible is the temptation to think that such effective presence can be only that of an object; but if we believed this we would fall back to the level of the problematical and remain on the hither-side of mystery; and against this belief fidelity raises up its voice: Even if I cannot see you, if I cannot touch you, I feel you in and with me; it would be a denial of myself and you not to be assured of this. It is of the essence of genuine *coesse* the Latin word means being together in genuine intimacy. The more assured the more this intimacy is grounded in the realm of *spiritual availability* that is to say, of pure love.

Personal availability is a major component of personal presence. There are some people who reveal themselves as present that is to say, at our disposal whenever and to the extent that it is creative for both when we are in some sort of pain or in need to confide in someone or desire ontological friendship ; while there are other people who are unable to be available to us and present with us in this way, however great is their goodwill.

The most attentive and the most conscientious listener may not make room for Me in Himself . There is a way of listening which is a way of giving, and another way of listening which is a way of refusing, of refusing

oneself. To be incapable of presence is to be in some manner not only occupied but encumbered with one's own self (PE 24-27).

Being and Having

In order to *have* effectively, it is necessary to *be* in some degree, that is to be for one's-self, to feel one's-self affected or modified. There is a mutual interdependence of having and being.

There is a parallel between having in one's portfolios drawings by a person which one might show to a visitor, and having ideas on this or that subject which one will put forward on occasion. What one has is really what one can show.

There is a sense in which to *have* consciousness of means to show to one's-self. Consciousness as such is not a possession or a manner of having, but it may be enjoyment of something which it treats as a possession. Every action goes beyond possession but may, after the event, be treated as a possession itself.

A secret, as opposed to a mystery, is essentially a possession in that it can be shown. So one may *have* a secret but not a mystery.

We should not overlook the fact that all spiritual possession has its springs in something that cannot be shown (my ideas are rooted in what I am). What characterizes this non-shewable as such, is the fact that it does not belong to me in the sense of having an object does but arises through what I am.

We shew what we have; we reveal what we are (though only in part).

Creation is the liberation of those realities that cannot simply be shown.

Where philosophical creation does not exist, philosophical prophecy does not exist either. Philosophically prophetic ontology is the foundation of creation (BH 134-135).

However paradoxical this assertion may seem, I really belong *first* of all to what I have, yet the essential meaning of spiritual evolution involves helping me become aware of a much *deeper* belonging: belonging to what I am, ontological belonging. I can just as well say, however, creative belonging (CF 97).

Our central problem here has to do with the idea of *having* as such. My link with my body (a model not shaped, but felt) to which I relate all kinds of ownership provides opportunity to comprehend the relationship between *having* and *being*. For example compare my *link* with my body with my ownership of my dog. My dog, like any other object that belongs to me, whatever personality is present in my dog, presents itself to me as something distinct from that ecstatic-spatio-temporal being that I am, as external to that being, though after a long association between my dog and myself a special and mysterious link may be created, something that comes very near, and in a rather distinctive way to what we call intersubjectivity.

In other words it is by what literally should be called a paralogism that I seek to think through my relationship with my body, starting off with my relationship with my dog.

Having, possessing, owning, should be thought in analogy with what is constituted by my body in so far as it is *my* body. In some sense there is a unity in my being my body: In the case of *external* having, possessing, ownership, the unity is imperfect; the object that I possess can be lost, can be stolen, can be damaged or decayed while I, the dispossessed possessor, remain. I remain, but affected by my loss, and the more affected the more deeply; the more strongly I was if I may coin the term, a *haver*. The sometimes tragedy of all *having* invariably lies in our sometimes desperate efforts to make ourselves as one with something which nevertheless is not, and cannot, be identical with our beings (MBI 97-98).

Finding 'Being', in Conflict and Suffering and Despair

In the ultimate situation I acknowledge my suffering as an integral part of myself, my being; I do not mistakenly try to conceal it from myself; I live in a kind of tension between the will to say *yes* to my suffering, and often my inability to utter this *yes* with complete sincerity. I discover that if happiness was the last word in life, possible existence would remain dormant and my being myself would remain unrevealed. When I make progress in reconciling the polarity of the tension to say *yes* and the inability to utter this *yes* with complete sincerity with regard to my suffering, my suffering in some degree ceases to be a contingent fate and the sign as it were of my dereliction, and instead reveals existence to me (CF 245).

In contrast with abstract and unilinear limiting representations, we are beings who discover our reality and existence, our being, in temporal situations involving conflict. The fact that the certitude of being can only issue from a conflict which leads up to the manifestation or revelation of the self, is for existence and being that

to-Be their very own persons, which is Being Born from above, again, in Heaven-Earth fusion, to Really-Be a living Person.

A major problem of being aware of when a person is Really a person is the natural conceptions and preconceptions of persons regarding when human life begins. These natural conceptions are natural since they arise from and are formed by common sense everyday experiences of human beings; and have been so powerful throughout human history that philosophy, science and medicine of various types and levels have always presumed or reached their conclusions regarding when human life begins on this same basis.

It is natural for persons to conclude that life begins at conception, develops into a fetus and is born as a baby. What these conclusions are lacking is the philosophically prophetic and highly advisable personal modesty of Being Care-ful with regard to accurately and appropriately Really knowing what human life Really is, ontologically; and what human intelligence, a Real basis of human life, Really is.

'Revolving' Instinct and Intelligence (and 'the right to life')

The creation of life is evolutionary; that is, it can only take place and *emerge* gradually, through the presence and personal awareness of person's own memory, conscience and Care, and therefore Divine and human participation for life to Really Be created requires creative patience.

Personal intelligence always includes the presence of memory, conscience and Care in a person. Without these attributes an entity is not, or not-yet, a person. The personal modesty of philosophically prophetic ontology includes the awareness, again, that though sperm and egg conception and fetal growth and physical birth are objectively observable, the presence of human intelligence personal memory, conscience and Care is not objectively observable. That which is objectively observable may very well be a planetary or cosmic instinct without a person's personal intelligence guiding the fetal growth; and thus may not be guided by someone becoming a person. From the perspective of philosophically prophetic ontology, it is Realized that human Beings are incapable of knowing whether or not the entity existing after sperm and egg conception and fetal growth and physical birth at that time has intelligence or is a person Being intelligent; that is, Is an embodiment of memory, conscience and Care. That which philosophically prophetic ontology becomes enabled to envisioningly discern Is the presence of memory, conscience and Care in themselves and others and thus those who are in Reality, Persons Being Alive.

From time to time there are persons who are believers in and some who are zealous advocates of what they refer to as the right to life. Though these persons are convinced that they know for sure that life begins at sperm and egg conception, there is no indication that they are aware of the nature of what personal memory, conscience and Care Really Are and how and why this knowledge is indispensable to Really know what life is and when life begins. Those envisioning the meaning and significance of personal intelligence in persons Really Being Alive are aware that these right to life activities in Reality are involved in the destruction of life whenever and to the extent and in those ways that they hinder persons from finding and fulfilling and being guided by and exercising their very own personal creative memory and conscience and Care in the creation of their own and their participation in others Really Being and Becoming Alive. This hindrance and destruction of life occurs as those persuaded by and those activists, impose their conceptions and conclusions about the right to life on others. Basically, the advocacy of the right to life without this intelligence is impersonal abstract speculation and as such is both destructive and unproductive with regard to the creation of life.

Due to the enormous problem to themselves and others of their destructive immodesty, they do not know and do not know that they do not know what life and Really Being Alive Is; they are unable to comprehend that they are destroying their own lives and those of others influenced by them. They are unable to be aware of the reality that their conclusions about what they think life is is replaced by a destructive and inappropriate pride and arrogance which stimulates them to engage in various forms of subtle and overt and life destroying violence in and toward themselves and others from time to time in their activities. These serious mistakes and consequent destruction of life occur when persons are unaware that or insist that all Reality, including all that life Really Is, is an object and as such is publicly and objectively observable.

'Revolving' Instinct and Intelligence and the Glory of Divine Human Patience Power in The Creation of Life

The glory of the patience of Divine-human fusion *Is* and increases in the midst of envisioning the creation of life through glory. This patience is immersed in enjoying the sacredness and nature and meaning of the aeonically gradual and developing glory of the creation of life in the midst of the re-volution of the creation of intelligence, re-

in themselves and beams in and throughout their ways of life in and around others they are in . (II:139)

Measuring personal ontology is possible . This measuring is possible through personal attunement. A framework for doing so is found in Heidegger's considerations of, not the psychology of but the ontology of, moods .

What we indicate ontologically by the term state-of-mind is ontically the most familiar and everyday sort of thing ; our moods, our Being-attuned. (Being and Time, p.132)

The German word for mood is das Gestimmtsein .

The noun Stimmung originally means the tuning of a musical instrument, but it has taken on several other meanings and is the usual word for one's mood or humor. We shall usually translate it as mood though sometimes we prefer to call attention to the root metaphor of Gestimmtsein by writing Being-attuned . (Ibid.,p.172,footnote 3, commentary by the translators of Being and Time)

When a highly trained musician tunes his instrument and it is out of tune , that is, has lost and fallen away from its authentic being-in-tune, there are vibrations that are troublesome and unpleasant and don't sound right to the ear-soul of the musician; the more out of tune, the more unpleasant. Frequently, highly trained musicians detest yet at times in good humor listening to amateur choral and instrumental groups. These occasions are endured, again, at times of good humor; when the amateur musicians are children of the highly trained musicians. When instruments are appropriately tuned and musicians play them in appropriate attunement they ring true and are deeply soul-satisfying .

By analogy, persons attuning themselves in to their personal ontology are attuning themselves into being in tune with in the depths of their very own personal ontology in their very own personal possibilities toward and with in their very own ways of Being themselves essentially . This personal ontological attunement is deeply soul-satisfying .

This is the positive and creative milieu and way in which discretion and personal attunement transcends subjective (and objective) distortions of truth ontologically in personal existence.

Heidegger finds, and we concur, that the essence of Being-there (Dasein) in a person's existence includes in each case possible ways for a person to-Be. That is to say, persons embody their very own personal possibilities to-Be themselves essentially and ontologically. (Ibid.,p.67)

This is in concert with our findings. In the possibilities of being-in creation and annihilation , personal existence is essentially manifest, not as a contingent-present-at-hand was brought into being (*ex nihilo* from nothing) and will be no longer (*intranihilo* or *postnihilo*), but as a being-lost and a being found as to who he is in his own ways of Being himself essentially in his Care through the constancy of his always already Being-in his own personal creation and creating and annihilation and annihilating. Personal existence is essentially one's own possibilities for Being himself essentially in his own ways of Being himself in his own Care. (I:151)

Being Towards Birth Existentially

Being towards their own possibilities , persons may continually Be-born. There are limitations to concluding that life begins at present-at-hand linear-sequential conception , or in the 1st or 2nd or 3rd trimester of fetus growth in a pregnant mother; or even at present-at-hand birth. The presumption that movement by the fetus from the time it first occurs until the ordinary birth process is an indication that the fetus is a person really being alive is important for the scientific biology and successful medical practice and the common sense biological activities in everyday life.

It is even more important, however, for philosophical prophecy to suspend judgment regarding these conclusions for several reasons. Philosophical prophecy is vividly aware, envisioningly, of those components of Really Being Alive that scientific biology and medicine and common sense biology are unable to comprehend, apart from this envisioning. This vision includes Realizing personal existence to-Be in and *always* involving personal ecstatic-spatio-temporality and transcending-subjectivity-objectivity.

Since the space and time a fetus is involved in may not be only linear-sequential and since a fetus may not be only a present-at-hand object, then it is impossible for the kind of knowledge of scientific biology or medicine of common sense biology to determine it or when the personal identity of a person, Being essentially ecstatic-spatio-temporal and Being essentially a transcending-subjective-objective-object, is a person Really Being Alive, whether as a fetus or at birth.

Prophetic biology envisions and is aware of the signs of when and how persons Really Become Alive;

ultimate situation which makes it the most profoundly aware of itself as well as making it at times, utterly despair of itself. Existence as a revelation of my real Being, is in the very conflict which manifests it. Conflict points towards the primordial source of our being, our Being free; and this apart from any nice calculation, any kind of objectivity; but may be revealed in the midst of conflict.

In the world of techniques every technique serves, or can be made to serve, some contingent desire or fear; conversely, every contingent desire or fear tends to invent techniques. From this standpoint, despair consists in the ultimate inefficacy of all techniques, which when realized, all techniques are seen to be incompatible with the fundamental nature of being, which is not essentially a conglomeration of problems, resolvable by continually improving techniques; which in turn, when seen, reveals more and more the nature of my being; which in turn dissipates my despair; since my Being myself personally is more and more ultimately fulfilling to me (PE 18).

Being 'in' Hope

Hope implies credit. Hope includes comprehending that there is at the heart of Being, beyond all data, beyond all inventories and all calculations, a mystery which is me and simultaneously is in connivance with me, which wills that which I will, if what I will deserves to be willed and is, in fact, willed by the whole of my being. This is at the center of the mystery of Being.

A simple illustration of hope in its preliminary stages: to hope against all hope that a person whom I love will recover from a disease which is said to be incurable is to say: It is impossible that I should be alone in willing this cure; it is impossible that reality in its inward depth should be hostile or so much as indifferent to what I assert is in itself a good. It is quite useless to tell me discouraging *cases* or *examples*: beyond all experience, all probability, all statistics, I assert that a given order shall be re-established, that reality is on my side in willing it to be so. I do not wish: I assert; such is the prophetic tone of true hope, according to hope in its preliminary stages.

No doubt I shall be told: In the immense majority of cases this is an illusion . But it is of the essence of preliminary hope to exclude the consideration of cases. It can be shown that there exists an ascending dialectic of hope, whereby hope rises to a plane which transcends the level of all possible empirical proof or disproof the plan of salvation as opposed to that of success or failure in whatever form.

It remains true, nevertheless, that the correlation of hope and despair subsists until the end; they seem inseparable. While the structure of the world we live in permits and may even seem to counsel absolute despair, yet it is only such a world that can give rise to an unconquerable hope (PE 16).

At the same time, for as much as hope is a mystery, its mystery can be ignored or converted into a problem. Hope is then regarded as a desire which wraps itself up in illusory judgments to distort an objective reality which it is interested in disguising from itself (PE 17).

Maturing hope is the prolongation into the presently unknown of activities and enlightenments and insights which are rooted in Being and what simply does not depend solely on oneself as egocentric and autocentric but is intersubjective in personally relating within each others Being themselves, ontologically. This maturing hope guides persons into finding and fulfilling their very own Being themselves (PE 20). Being is a potentiality of a culmination of hope and hope is a potentiality of a culmination of Being, which is the fulfillment of hope (MBII 44).

All mature hope is a hope of salvation, but not a final deliverance , say, in the temporal universe such as we ordinarily see it (MBII 180). Also, persons who have hopes of the coming of a world in which justice will be paramount do not confine themselves to saying that such a world is infinitely to be preferred to an unjust world they proclaim that such a world *shall come* into existence; in this situation lies potentiality for the development of the prophetic nature of hope. By this we may see more clearly in what courage, which is the driving force behind hope, truly consists. Maturing hope is to carry within me the private assurance that however black things may seem, my present intolerable situation, whether it be the tragic state of prisoners of war or any state of captivity even if not objectively observable, cannot be final; there must be some way out. Once again, intersubjectivity will be found to be the key to the riddle. Mature hope is not simply a hope for one's own self; it means spreading one's hope, keeping its flame a radiance of hope burning around one. It is probably only by so doing that a man can keep it alive in the depths of his own being (MBII 159-161). It is by following this pilgrim road that we can hope one day to see the radiance of that eternal Light of which a reflection has continually shone on us all the time we have been in this world that Light without whose guidance we may be sure that we should never have started our journey (MBII 188).

Being in Love

It can happen that a bond (of feeling) is created between me and another person, if, for example, I

discover an experience we both have shared (been to a certain place, run the same risks, known a certain individual, loved the same book, etc.); hence a unity is established in which the other person and myself become *we*, and this means that he ceases to be *him* and becomes *thou*; the words *you to* in this context take on primary value. Literally speaking, we communicate; and this means that the other person ceases to intervene between me and myself; this self with whom I had coalesced in order to observe and judge him, while yet remaining separate, has fused into the living unity he now forms with me. The path leading from dialectic to love has been opened.

The being whom I love can hardly be a third person for me at all, yet he allows me to discover myself; the outer defenses fall at the same time as the walls separating me from the other person fall (CF 33).

The real meaning of *to say that one loves a being* is to say, *Thou, at least, thou shalt not die because I love you, because I affirm you to myself as Being, there is something in you which can bridge the abyss that I vaguely call Death*. Because you love me, because you affirm me to yourself as Being, there is something in me which can bridge the abyss that you vaguely call *Death*, since I am Being in you.

From the moment when my affirmation becomes love, it radiates in to that which is affirmed, my beloved, into the substantial value of my beloved. This is what next dimensional love is an act of faith (MBII 62).

Beings who are essentially creators create by the radiance of charity and love shining from their being and they add a positive contribution to the invisible work which gives the human adventure the primary meaning justifying it (MBII 45). As soon as one loves and is loved an awesome solidarity comes into being between and within the two (MBII 65).

In addition to the question of *Death* the being I love is exposed to many of the vicissitudes to which things are liable, and there is no doubt that it is, in so far as he participates in the nature of things that he himself is subject to destruction. The whole question turns upon knowing whether this destruction can overtake that by which this being is truly a being. It is this mysterious quality which is aimed at in my love.

The indestructibility of next dimensional love is much more that of a bond than that of an object. The prophetic assurance might be expressed as follows: whatever changes may intervene, you and I will persist as one: the event that has occurred, and which belongs to the order of accident, cannot nullify the promise of eternity which is enclosed in our love, in our mutual pledge.

An essential foundation for next dimensional Being in Love is faith in God. What we need to find out is whether one can separate faith in a God conceived in His sanctity from any affirmation which bears on the destiny of the intersubjective unity which is formed by beings who love one another and who live in and by one another. What is really important is the destiny of that living link, and not that of an entity which is isolated and closed in on itself. All our work has lain precisely in sketching out some features of a philosophy of the spirit. The living God, who is the God of faith, dwells in persons through divine intersubjectivity through persons of faith in God who are in next dimensional love in the midst of their intersubjectivity all together. These words can attain their full significance only in the light of intersubjectivity, that is, of love.

Human love itself is not yet the greater next dimensional love if it is not infused through intersubjectivity with infinite possibilities. If human love is centered on itself egocentrically and autocratically, if it sinks into a mutually arranged narcissism (unhealthy delight in one's own separately distinct self), it turns into idolatry and pronounces its own death sentence.

There are ways of Being in Love in addition to a man and woman united in the ordinary bond of marriage. A friendship or a filial relationship of love may also be the road which leads beyond the ordinary earthly horizon (MBII 153-157).

Being in Believing

Belief, construed in terms of what is characteristic and significant about it, is not something I can hold in an objective or subjective sense, and it cannot be identified with a having; what is more, as soon as I treat it as a possession, it is in danger of becoming an object of suspicion to me, if only because of all those others who do not *have* it. Hence we are prompted to think that belief not only refers to being but that it stems from being, that it is my being, that it is in fact the ground of what I am. But is there complete parity between my beliefs and my being? Am I my belief as overtly manifested? Is my life identifiable with these beliefs become entirely explicit?

One thing is certain: we need to beware of a certain confusion which is embodied in current speech. The verb *to believe* is commonly used in an extremely vague and fluctuating way. It can simply mean, *I presume* or *it seems to me*. In that context *to believe* appears as something much weaker and more uncertain than to be convinced. But in our domain, if we are to reach a greater precision of thought, we shall have to concentrate our

better understand why ontology demands for its definition the addition of the dimension of intersubjectivity to that of objective knowledge.

Intersubjectivity is persons making room for others to Really Be inside themselves and each other, not as an object but in the midst of their very own radiating personhood, together, into themselves and each other.

When persons refuse to or repress or overlook Being inside each other spiritually in their very own personhood, together, their attempts to really be alive deteriorate into ego-centricity and autocraticity, forms of cosmic selfishness. Aspects of cosmic selfishness manifest themselves in the destructive activities and thoughts of depression, despair, conflict, jealousy, possessiveness, power over others, estrangement, forlornness, and a life misdirected. (III:105-106)

Humane Relationality through Being-in each other Personally

Humane relationality is grounded in the trans-subjective-objectivity Being-in-persons-in-each-other, in which the limitations and inadequacies of subjective isolation break down. In this dissolution of naive subjectivity and objectivity and traditional ontology, persons are gradually more and more sensitive of and responsive to themselves and each other essentially in their personal existence. This creative Being-in-each-other involves them characteristically in judging, understanding, concern, peace, love, conciliation and reconciliation, marriage, friendship, fruitful compromise, acceptance, etc. This is not to say that these unions and reunions are of complete conformity or exact equality. They are, however, essentially vitally tenable cohabitations. (I:21)

Identifying and “Measuring” Non-present-at-hand Personal Reality

The measuring of personal ontology is through assessing the existing personal possibilities and potentialities in persons in multidimensional ecstatic-spatio-temporality for and always toward Being themselves personally always in each other together in their very own ways for Being themselves essentially.

A basic problem of understanding the ontological situation of Being-in-onself-and-others-personally is the problem of seeing the ontological difference between this Being-in and the being in of a present-at-hand being in. (I:144-145)

How then does measuring personal ontology proceed? It can only take place through personally envisioning persons own ways for Being themselves essentially, together. But then how does this envisioning proceed?

Envisioning is always more or less direct but is never direct in the sense in which things are simply objectively or subjectively based or perceived. It transcends objectivity and subjectivity while simultaneously making use of them as clues from which to identify and understand and know the nature of the underlying personal ontological Realities in the personhood and worldhood of those involved.

This envisioning occurs through what we refer to as the call of conscience. By conscience here we are not referring simply to that which is typically named as conscience.

The call of conscience comes through the voice of conscience. But what is this voice and how is it to be heard? What is the language of conscience? Here conscience refers primordially to the existential foundations of personal existence more than to some phenomena of everyday existence, and is ontologically prior thereto. This conscience is not such that it can be placed before us objectively in such a way that its nature may thus be shown and heard and investigated. (I:99)

A component of becoming and being aware of one's ontological conscience is creation gentleness. Whenever and to the extent that persons hearts, meaning their feeling-understanding-sense, are hard they are insensitive to creative personal realities in and around them. Hearts harden as and to the extent that persons lose awareness of the glory of the ontological realities of Being themselves essentially to themselves and to and in to each other in their own most essential and fulfilling ways of Being themselves.

Whenever and to the extent that persons exercise their intelligence, the channel of the gathering and converging and saving and exercising their own most appropriate ways for being themselves essentially are open, then they appropriately glorify themselves and others. Again, these channels are neither things nor substances nor essentially present-at-hand nor are they either objective or subjective. If they were, persons couldn't Be-in-each-other in their own personal ontology together. They are *channels of glory*.

Whenever and to the extent that persons glorify themselves and each other in their glory, including their enlightenment, this glorification radiates in and throughout their own channels of life, converging fulfillingly

well as around and about the realms in which their radiance emanates, together. The personal radiance of the heavenly Father of Jesus overshadowed all present, together, and simultaneously He was Being-in each of them, together; and so, He spoke in them and simultaneously around and about them, and they heard his voice and words with in themselves, He himself Being-in themselves.

Envisioning the account of the Mount of Transfiguration and upon philosophically prophetic reflection it becomes obvious that the Father was Being-in those present personally and they were Being-in the Father personally. Thus it becomes evident that this Being-in-each-other personally was not and cannot Be a present-at-hand Being-in of objects, nor was it subjective and thereby distorted imagining. This Being-in-each-other was a personal existential Reality in the midst of which each accurately recognized in some greater degree than before the personal truth of their own personal radiance of the others and so all were glorified together. That this glorification was existentially Real and appropriate becomes evident as one envisions this glory unfolding in the subsequent ministries of Peter, James and John.

Apostle Paul, being born out of Galilee (out of due season) and an apostle for the most part outside of those activities of Peter, James and John (out of due season) was nevertheless in the unveiled glory, to some degree, and personal radiance of the resurrected Lord on the road to Damascus. (Acts 9:1-18) He also testified of the Father of the resurrected Lord Being-in (him and) the Romans personally. Romans, the embodied spirit of Him who raised Christ Jesus from the dead also gives new life to you in your mortality (bodies ; existing bodily) through his indwelling personal radiance, His spirit. (Rom.8:11-13)

'Mediums' of 'conveyance' 'for' Persons Being-in each other

The most basic problem of understanding the ontological situation of personally-Being-in-one-another is the problem of seeing the ontological difference between this Being-in and the being-in of a spatial in-one-anotherness of things present-at-hand. By present-at-hand-being-in is meant the relationship of being which two entities extended in space have to each other with regard to their location in that space. Both the water in the glass and the coat in the closet are in a space and at a location, both in the same way.

Persons are not impersonal entities side-by-side each other who then (somehow) personally come into each other as entities contingently present-at-hand. (I:22, 23, 144, 145)

The Reality of some significant aspects of Being a person is that they Are not objects and can not be manipulated or conveyed from place to place like pouring water in a glass. For instance, Being a person is Being-in one's own thoughts and feelings and desires, which though they may eventually produce products, objects, they are not objects in and of themselves. Though thoughts are often conveyed from person to person impersonally, yet some thoughts are conveyed into persons personally. When this occurs persons, Being-in their own thoughts bodily, carry these thoughts that Are in them into the persons who are also Being-in their own thoughts. When these persons find another person Being-in them conveying their thought bodily in to them they then have opportunity to compare this thought with thoughts Being-in themselves. There are a variety of other options that may result from persons Being-in each other in their very own thoughts. These precepts are also true of feelings, desires and other like mediums of personal Being-in conveyance.

Modes of Being-in each other Personally

Being-in each other personally is Being-in each other's personal presence. If personal presence were merely an idea in us whose characteristic was that it was nothing more than itself, then indeed the most we could hope would be to maintain this idea in us or before us, as one keeps a photograph on a mantelpiece or in a cupboard. But it is of the nature of personal presence as presence to be uncircumscribed.

A personal presence is a Reality; it is a kind of *influx*; to Be-in each other awaringly it depends upon us to be *permeable* to this influx. There is a mysterious interchange between this free act and the gift granted in response to it. It is only on the metaproblematical level that influx can be recognized and experienced personally. When I say that a personal being is granted to me as a presence this means that to the extent that I receive him as a personal presence creatively, I am unable to treat him as if he were merely placed in front of me; between him and me there arises a relationship which, in a sense, surpasses my ordinary awareness of him; he is not only before me, he is also within me and I may be enabled to awaringly sense within me himself and his own personal characteristics of his essential and existential ways of life and Being. (III:1 06-108)

Intersubjectivity is another mode of Being-in each other personally. The appreciating consciousness is necessary for the fulfillment of existing personally in-Being- for the fulfillment to-Be. This fulfillment is interiorized as soon as we enter the domain of personal and interpersonal subjectivity. Now, perhaps, we can

attention not on the fact of *believing that* but on that of *believing in*. The idea of *credit* can put us on the right lines. We speak of opening a credit; and there, I think, we have an operation which constitutes belief as such. We should not let ourselves be hypnotized by the material aspect of this operation in the business or financial world. When a bank grants a credit to an individual, it puts at his disposal a certain sum of money.

But as soon as we are concerned with speaking of belief in its proper meaning, we need to get rid of the material ballast in this opening of a credit. If I believe in something, it means that I place myself at the disposal of something or again that I pledge myself fundamentally, and this pledge affects not only *what I have* but also *what I am* (MBII 77).

To believe is essentially *to follow*; but we should not attach a passive meaning to that word. The metaphor of *rallying* may very profitably be used to fill out that of credit. If I *believe in*, I *rally to*; with that sort of interior gathering of oneself which the act of rallying implies. The most living belief is that which absorbs most fully all the powers of a person's Being.

A belief is something different from a conviction. The truth is quite certainly much more subtle. If I believe in God and I am questioned or I question myself about this belief, I usually am not able to avoid the assertion that I am convinced of the existence of God. This assertion misses what is essential in the belief and is precisely its existential character.

What can we say of this person or of God, for whom we open a credit, to whom we rally? It is always a reality, whether personal or supra-personal. I may add, moreover, that it is not certain that there is any real opposition between the personal and the supra-personal. The personal is authentically itself only by reason of whatever is in it which smashes the frame in which it is always in danger of allowing itself to be imprisoned as isolated autocentric and egocentric *ego*.

In any case, I shall be able to open a credit only to what presents itself to me as incapable of being reduced to the condition which is that of *things*. The distinguishing mark of things, including persons being made into or making themselves into things lies in being unable at that point to provide me with anything which can be made to resemble an answer. To believe in someone, on the contrary, to place confidence in him, is to say and feel: I am sure that you will not betray my hope, that you will respond to it, that you will fulfill it. One cannot have this genre of believing through ordinary confidence in oneself and another. We need to distinguish between ordinary believing and believing taken in its full or comprehensive reality, which is grounded in persons having personal recourse with in each other in personal intersubjective bonding together over adequate time and experience together so as to know each other adequately and accurately, well; the necessary foundations for creatively Being in Believing in God and man (MBII 77-81).

Being in Faith

The opposition between outward and inward, or even between near and far, cannot in the philosophically prophetic domain be retained just as it is. The reality (Being) which is our most direct concern should not be simply likened to something which we can touch or reach. It is just as much something infinitely distant, infinitely remote and at the same time quite near, *on the verge* of immediacy; and it is only by relating personally to this paradox in the very foundations of initiating and cultivating faith that we can hope to develop a mature faith (MBII 53-54).

A necessary component of creative and mature faith is Being in creative love. In other words, this love is the active refusal to treat itself as simply subjective, and it is in this refusal that it cannot be separated from faith; in fact it is that creative faith grounded in secondary reflection reflection digging deeply into the heart of the essential nature of my Being who I essentially am (MBII 62). Thus one may see fairly clearly how secondary reflection, while not being totally synonymous with creative faith itself, may succeed at least in preparing or fostering what I am ready to call the spiritual setting of faith (MBII 66).

Now that we are dealing with *Being in the world*, we find that what we are concerned with is the non-objectively identifiable; and this for the quite obvious reason that no adequate identifications can be made except *on the inside* of or within the boundaries of *being in the world*. In the perspective of faith it is this non-objectively identifiable which is experienced or apprehended as the absolute Thou (God). This non-objectively identifiable is seen in a light which is acknowledged and experienced personally as a personal presence. Beyond the objectively verifiable and beyond that which can be denied, there still lies reality.

There are times when my own faith seems to me like a stranger: there is a gap between the believing or *praying me* and the *reflecting me*. The more I face it the more do I get beyond the opposition between the two; it is as though a sort of unity arose between the two aspects of myself which at first seemed antagonistic (MBII 126). There is here room for a certain harmony between the praying and the reflecting me. This means that far from rejecting secondary reflection, the believer should in some way undertake it. To the believer in a preliminary stage

of belief it would seem that he must so purify his faith that it can the better resist the attack of secondary reflection. Would not the God of this purified faith in the end be minimized into some abstract entity?

Being in Recollection

No apprehending of ontological mystery, even in a small degree, is possible except to a being who is capable of recollecting himself, and thus realizing that he is not simply a living creature pure and simple, and creature, that is to say, which is at the mercy of its life and without a hold upon it.

Recollection, which has received little enough attention from typical and traditional philosophers, is very difficult to define if only because it transcends the dualism of Being and action and at the same time reconciles in itself these two aspects of the antinomy. The word means what it says the act whereby I recollect myself as a unity; but this hold, this grasp upon myself, is also relaxation and in a certain way, abandon.

Yet it is within recollection that I take up my position or become capable of taking up my position in regard to my life; at times I may withdraw from my life in certain ways, but not in the sense of knowing in depth who I myself fully am; *in this withdrawal I carry with me that which I am and which perhaps my life is at this point not yet*. This brings out the gap between my Being and my everyday life. My everyday life is *not* the totality of my Being. If I become enabled to accurately and adequately judge my life it is only on condition that I encounter myself within recollection beyond ordinary and everyday judgments.

Recollection is an inward hold, an inward reflection, and is the ontological basis of memory. As such, recollection transcends ordinary intuition. Often intuition is incapable of turning back and apprehending itself, of re-collecting itself (PE 12-13). The stiffening, the contraction, the falling back on the self which are inseparable from destructive pride, must not be confused with the humble withdrawal which befits recollection and whereby I renew my contact with the ontological basis of my Being (PE 21). I can withdraw myself into my own inner Being; that is what happens as soon as I am in a state of recollection and gives me a foundation on which, in as much as I am myself, I can stand (MBII 31).

Being in Communication

It can happen that a bond of feeling may be created between me and another person, if, for example, I discover an experience we have both shared. A unity may be established in which the other person and myself become *we*; that is we Are Being in communication whenever and to the extent that another person ceases to be for me someone with whom I simply converse in an ordinary way and he ceases to intervene between me and myself; this self with whom I coalesce in order to be in and become enabled to accurately and adequately observe and judge him while in the midst of mystery. Yet in some ways we remain separate while at the same time we have fused into the living unity we now form in some ways with each other (CF 33).

This can be expressed more clearly in terms of the observation that I communicate adequately and effectively with myself only insofar as I communicate with another person, i.e., when he becomes thou for me. Such a transformation can be accomplished only by an inward relaxation, in which I abolish the sort of constriction which makes me shrink into myself and which deforms me (CF 34).

Being in communication may possibly transcend death. The death of the beloved with whom I effectively existentially communicated, is first evidenced as a cutting off, as a break. I remain seemingly irrevocably alone. Solitude in the presence of death seems inevitable, of the dying person as of the survivor yet communication can be established on a foundation that is so deep that even decisions relating to death can be a further manifestation of the depth of possibilities of founding and finding personal ontological communication, while this communication preserves its Being as an eternal reality, which is at the same time a continuous rebirth; death is gathered up, as it were, into life. Really Being alive reveals the communication which survives death. Death ceases to be simply a gulf. Through it, I again bind myself to an existence with which I was and still Am in the most intimate communication, the loss of what was, although it does not provide primarily a tangible consolation to the living being that I Am is transformed into a positive reality through the creative fidelity which it depends on me to attest to (CF 242).

Being in personal communication interweaves together Being in mystery and Being in personal presence, in heaven-earth fusion. We can, for instance, have a very strong feeling that somebody who is sitting in the same room as ourselves, sitting quite near us, is nevertheless far further away from us than some loved one who is perhaps thousands of miles away or perhaps no longer among the mortally living. Often, in sitting with a person in a room, something essential is lacking. One might say that what we have with this person, who is in the room, but somehow not really present to us, is perhaps some sort of communication but without communion. He understands what I say to him, but he does not understand *me*: I may even have the disagreeable feeling that my

what common sense is content to let pass under these names, namely, the random and fleeting and chance ability to do as we please. In existing in the destiny of their own self-subsistent Care personally, persons are in the more certain possibility of finding and so creating and becoming who they themselves essentially are in their own ways of being themselves essentially in each other in their own Care.

Being-in-each-other Personally in Personal Care

Proximally and for the most part throughout human history persons are lost and fallen away from who they themselves essentially Are. Yet, the context of for the most part should be seen in the overall context of the long range personal glory achievable *gradually* by every person, in the midst of which their very own personal glory-possibilities are *always* there (Dasein) and Are always *gradually* emerging, evolutionarily.

The primary focus of attention of persons historically, has been and is that which is present-at-hand, that is, that which is automatically and publicly observable. Yet the depths of the nature and Realities of personal existence are not automatically and publicly observable. They can only be discovered and understood through envisioning the nature and meaning and significance of the ontological depths of the Realities of existing personally. From this perspective it would seem to be ridiculous to these persons for philosophically prophetic ontology to propose that the essential nature of persons *always* includes persons Being-in-each-other, together. For reasons under discussion there is no creation of life without this personal Being-in.

In order then for persons to come to comprehend the meanings in and significance of their own and others personal existence it is necessary to comprehend and dwell in awaringly what it Is for persons to-Be in themselves and each other personally.

In order to do so it is imperative to come to prophetically envision the limitations of conceiving personal existence to Be only present-at-hand and to transcend these limitations; and to Be aware of the Reality of the nature of personal existence transcending the present-at-hand.

The Radiance “of” Personal Existence

To do so it is advisable to understand that to which the phrase in the midst of refers and may be revealed, with reference to the long range personal glory achievable *gradually* by every person. One aspect of that to which it refers is the realm of the radiance of personal presence in personal existence.

Radiance Is *always* an ontological aspect of Being a person; yet proximally and for the most part this personal radiance is veiled from both personal and public awareness consequent to the nature and purposes of ordinary mortal existence. It is necessary and vital to the Realization of and appropriate growth of personal glory from and through a person's underlying foundational radiance that it *emerge gradually*, evolutionarily; so that personal maturity may be achieved and solidified at each stage of the process.

This personal radiance can only emerge through persons, in Reality, Being-in-each-other. For instance, the personal radiance of the Father and Moses and Elias on the Mount of Transfiguration was the catalyst for the gradual emergence of the radiance of Peter, James and John. (Mt. 17:1) In the midst of this transfiguration event the Father and Moses and Elias were Being-in Peter, James and John and catalyzing their potential of embodying their capabilities to spearhead the gathering of Israelites, as well as Gentiles, to their own personal glory. This was generated through the personal radiance of Moses, whose *inherent* radiance had *gradually emerged* through his own Mount Sinai transfiguration experience generations ago; and the potential of Peter, James and John to embody preparing themselves and others to become enabled to come to and dwell in Being-in the glory, to some degree, of the unveiled personal presence of the Lord. This was also generated through the personal radiance of Elias (John the Baptist) (Mt.16:1-18), the forerunner of the Lord appearing in glory. (Mt.17:1-13)

As apostles of Jesus, Peter, James and John were selected by him to experience a revelation of some degree of the cosmic radiance of Jesus that was not manifest in his public ministry. In the degree of the personal cosmic radiance of Jesus then made manifest to them He was transfigured before them; and his face did shine as the sun, and his raiment was white as the light.

Peter, then, raised the question to Jesus of whether or not they should now make three temple tabernacles to house the presence of the Lord and while he yet spake, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my Beloved Son, in whom I am well pleased; hear ye him. (Mt.17:4-5)

From this event it is evident that the radiance of persons, divine and human, Is both Being-in each other as

conscience. The demand that an inductive empirical proof should be given for the factuality of conscience and for the legitimacy of its voice has not yet reached beyond the confusing subjective-objective correlates of the transcending-subjective-objective grounding of these correlates in the more primordial voice of conscience disclosed in Care in personal existence.

In this disclosure of Care, neither ordinary vocal utterance nor hearing is essential. The voice is rather one's own essential ways of Being *emerging* in his personal existence. The voice of conscience here asserts nothing like the giving of information factually. In this calling, one's own self is essentially brought to himself in his own existence. This arises existentially in a person's being in Care in which this essential and existential calling and listening of each person is in his own existence, which is a personally-being-of-God-and-men in and with themselves-and-each-other-essentially in their existence.

Self-perception in personal existence is the voice of conscience, that is, the disclosure of each person's essential ways of Being in his existence. (I:33-34)

Conscience manifests itself as the calling of Care. The call of conscience has its ontological possibilities in the fact that man, in the very basis of his being, is Care. An aspect of persons Being essentially in their own Care is Being-guilty, which is presupposed by the call of conscience, which is presupposed by Care. Being-guilty is what provides the ontological condition for man's ability to come to owe anything in factually existing. This essential being-guilty is equiprimordially the existential condition for the possibility of the morally good and for the morally evil—that is, for morality in general. (I:83)

Personal self-subsistence is disclosed in the self-perception of personal existence which is disclosed in Care in the voice of conscience. Here conscience refers primordially to the existential foundations of personal existence more than to some phenomena of social conditioning, and is ontologically prior to any description and classification of these experiences. In this self-subsistent disclosure of Care, the voice is one's own essential ways of Being himself emerging in his personal existence. This voice is more one's being-tuned-to-and-in and being-in-rhythm with and in his own essential ways of being himself in his personal community than vocal utterance or hearing a voice as we ordinarily think of voice, although it always in some sense eventually emerges into words. (I:88-89)

Care

Each person is with and in one another in the resolute Care of his own temporalizing existence in such a way that Care in one another is at the same time one, two, and many. Even though proximally these aspects of their Being-in their own Care are lost, Care is that in which persons are essentially, open and bright and clear, in and for themselves and each other. Only by this clearness, brightness, and openness is any illuminating, any personal awareness, seeing, or having possible. Being with and in each other in the world is essentially Care. Care is not simply an isolated attitude of the I toward itself. (I:26) Being in his own Care, man is already ahead of himself in each case; this is implied in his state-of-Being-Care. Man is an entity for which, in his being, his ownmost potentiality-for-Being-himself is an issue. Man's transformation into that which he can be in being-free for his ownmost possibilities is accomplished in his Care. With equal primordially, one's own Care determines what is basically specific in each person. Personal Care is essentially resolute and is essentially that in which persons can and do become open and bright and clear, in and for themselves and each other.

Being in their own Care is that in which it is possible for persons to have factual attitudes and be in factual situations of willing and wishing, urge and addiction, concern and solicitude, possibilities and potentialities, circumspective deliberation, the call of conscience, the possibility of being-guilty, resolute anticipation of ends, understanding, states of mind, and discourse with each other. All of these attitudes and situations presuppose Care. (I:82-83)

Care is not something that can be defined nor systematically elucidated nor elaborated nor described, nor can it be pointed to by way of a publicly observable demonstration. One can, however, speak about clues noted above as to what or who it is and so get some understanding of it. In a person's Care, his ownmost potentiality for Being himself essentially is an issue for and in and of and to himself. His finding himself in being-free for his ownmost possibilities may be accomplished in his Care. He is his ownmost possibilities in his own Care. In his Care, he determines who he specifically is in his own ways of Being himself essentially. (I:198-199)

In their own Care, persons are essentially responsible and free and valuable, but not in the sense of being contingently present-at-hand. Freedom and responsibility means personal participation in the revealing and letting-be of whatever and whoever essentially is as such in his own ways of Being himself essentially. Personal existence is fulfilled in one's own responsibility and freedom and value; which are not

own words, as he repeats them to me, as he reflects them back at me, have become unrecognizable.

The opposite phenomenon, however, can also take place. When somebody's presence, being in communication with me, does really make itself felt, it can refresh my inner Being; it reveals me to myself, it brings me more fully to myself than I should be were I not Being in personal communication with this person, sensing his Being present in and with me (MEI 205).

Being in Control

I have said that man is typically at *the mercy of his techniques*. This should be understood to mean that he is increasingly incapable of controlling his techniques, or of controlling his own control. This control of his own control, which is nothing else than the expression on the plane of active life of what I have called thought at one remove or secondary reflection, cannot find its centre or its support anywhere except in recollection; mapping and logging consistently one's personal failures and successes in their overall average personal growth toward and into their personal center of *Being in Control* of their very own becoming and being really alive, together, with in others; especially those who, at the same time are also centering themselves; finding and fulfilling the heart of who they themselves essentially are.

Some may discover that even those whose faith in techniques is strongest should admit that there exist enormous realms which are outside man's control. But what matters is the spirit in which this admission is made. We should recognize that we have little or no control over meteorological conditions, but the question is: should we consider it desirable and just that we should have such control? The more the sense of the ontological tends to disappear, the more unlimited become the claims of the mind of some which have lost the ontological Being of themselves to a kind of cosmic governance of their lives, because these persons are less and less capable of examining their own credentials to the exercise of overcoming such dominion (PE 18, 19).

The growth of personal capabilities of persons to Be in control of themselves ontologically is predicated on their finding and fulfilling the ontological center of their Being themselves essentially.

Being in Freedom

The starting point for an authentic philosophy, for philosophical prophecy, and by this I mean a philosophy which is experience transmuted into envisioning thought, can only be appropriately understood relative to a freedom which is primarily the power of self-affirmation or denial (CF 26).

Are not our extreme possibilities of self-destruction inversely proportional to a certain positive power which ceases to be conscious of itself the moment it breaks its ties with Being and challenges or problematizes it? It is therefore my responsibility as an envisioning thinking Being to recognize that it is my own ontological freedom which has also generated the self-denial and self-destruction abyss which at times attracts me (CF 143).

Now, what exactly lies behind our refusal, at any price, to have the free movement of our thinking blocked? But freedom is one of those words which need to have their meanings very carefully elucidated. If philosophical thought is free thought, it is free first of all in the sense that it does not want to let itself be influenced by any prejudging of any issue (MBI 15), which would interrupt personal choices.

Can there be a choice between what is reasonable and meaningful and what appears to be or is absurd: there can be, for the essence of the absurd for a being like myself is just its capacity to be preferred. This philosophical secondary reflection exists only for and by means of freedom; nothing external to me can force me to exercise it in this respect. Thus I can choose the absurd either because it is easy for me to convince myself that it is not absurd, or because I prefer it inasmuch as it is absurd; hence we can confirm the fact that our freedom is embodied in our awareness of our participation in the universe (CF 22-23), in which freedom is inherent.

There is a region of fruitful obscurity transcending the closed systems in which thought imprisons us, where Beings may communicate, where they *are*, Being in communication. The theme of and Reality of freedom here clearly emerges. The indistinctness, at times, of the *I* and *Thou*, of the thou and him, does not imply the existence of a neutral environment in which one can only lose oneself and abdicate, so to speak; on the contrary, it is a kind of vital milieu for the soul from which the soul may draw its strength and where it may be renewed by testing itself. Once again a will to participate must operate which alone can rescue us from much confusion (CF 35). This confusion is alleviated with the realization that my freedom cannot fully affirm itself unless it embodies and embraces my personal destiny and does not merely survey it. However, this destiny is not deepened or enriched unless it is open to others (CF 31).

It may turn out that immersing oneself in the life of another person and being enabled to see things through his eyes, is the only way of eliminating the self-obsession from which one at times has sought to free oneself.

Alone, one cannot succeed in this, but the presence of the other person accomplishes this miracle, provided one gives one's consent to it and does not treat it as a simple intrusion but as a reality. Nothing is more free, in the true sense of this term, than this acceptance and consent (CF 51).

The individual who tries to coerce us, forgets or pretends to forget or overlooks, that we are ontologically persons; insofar as we give in to him, we cease to be present to ourselves, for then he alienates us from ourselves; it might be said that he puts us in a state of somnambulism (induced trance).

We all carry a burden, a load which at critical moments becomes insupportable; first of all, the weight of our past, what we wanted to do and did not do, what we wanted to be and are not. A disposition and an act is free when it is liberative, i.e., when it lightens the weight on our shoulders which at times is set to grind our face one day into the earth.

From the philosophically prophetic point of view, salvation here lies only in Being in secondary reflection, which is not separable from but in Reality embodies our freedom. We are here in our freedom in the presence of the central mystery of our Being. *Because we are so embodied in our Being as our personal freedom, when we are at times estranged from it, our freedom sometimes seems unrealizable* (CF 52-55).

The passage from constraint to freedom is accomplished in Being in belonging. Not only are You, with whom I am appropriately and personally and intimately related, an embodiment of freedom, but You also will me, You arouse me too as freedom, You invite me to create myself, You Are this very invitation (CF 97, 100). This is Being in virtue. Any virtue worthy of the name is not a mechanical obedience to an order, but is Being in freedom (CF 186).

Ontological Belonging

A certain revolutionary fervor (which is expressed by *I belong to the cause*) does not seem to me to be separable from a simple subjective feeling, both acute and intense, of the opposing forces which threaten to destroy the work one has dedicated oneself to. This *I belong to*, in its strongest acceptance, implies the awareness of a contest which is engaged, which can therefore be lost, and for the sake of which one completely exposes oneself, not an attitude of detachment or reserve. If this is so, we must say that the *I belong to* is degraded just to the extent that the reality to which it subordinates itself is consolidated, stabilized, hence becomes like a machine of which I am a gear.

The *I belong to* in a closed society is opposed to the *I belong to* in an open one, and only the latter is capable of a positive justification. The more I identify myself with a certain closed system (communism for example) of determinate interests, the more hollow and the more illusory this formula is shown to be (CF 96).

The meaning of spiritual evolution consists in my becoming aware of belonging to who I essentially am, ontological belonging. I can just as well say, however, creative belonging; and for me, the two expressions have exactly the same meaning.

The more one reflects on it, the more one is convinced that the passage from constraint to freedom is accomplished in belonging. This opens up a vast field for philosophical prophecy. How indeed shall we judge the modern anarchical notion of freedom which implies precisely the fact of not belonging to anybody or anything (CF 97); not as creatively ontological belonging.

A woman says to a man, or visa versa, you belong to me. The man or woman who is the object of the claim is degraded by it to the rank of a slave (Samson), unless it is inwardly compensated for somehow by a but I on the other hand belong to you, i.e., by a commitment. Since I belong to you as you belong to me, I cannot wish to make you anything other than what you wish yourself. Since I then belong to myself as well as you and you belong to yourself as well as me, we transcend ourselves and each other in going beyond ordinary, everyday belonging, toward and into the ontological belonging in the midst of each and both being together in such ways that their really being themselves is enhanced and augmented.

Indeed, in the midst of this ontological belonging who am I to pretend that I do not belong to You? The point really is that if I belong to You, this doesn't mean: I am Your possession; this mysterious relation does not exist on the level of having. Not only are You freedom, but You also will me, You arouse me too as freedom, You invite me to create myself, You Are this very invitation. And if I reject You, if I persist in maintaining that I simply belong only to myself I have walled myself up in destructive negative isolation.

If this is so, to know that I belong to You ontologically is to know that I belong to myself (CF 98-100).

Value in Being

The creation and annihilation of man can only be accomplished out of and into as being-in one's own Care. (I:158-160)

Ecstatic-Spatio-Temporality

A significant component of personal existence is linear-spatio-temporality, in which persons experience events in their lives in sequence, one after the other. These everyday experiences are so familiar to persons that it is natural for persons to presume that this is the only or the most essential way that persons experience space and time. Yet, to comprehend the nature of personal existence it is essential to Realize that as persons envision the central aspect of and meaning and significance of personal space and time in one's own personal life it then becomes obvious that the central nucleus of personal space and time is ecstatic-spatio-temporality. In other words, in the way persons *always* experience and live their lives their personal space and time *Is as Having Been and Will Be*. (I:139)

A key to understanding the Is-ness and Was-ness and Will-Be-Ness of personal existence is envisioning the Reality of personal existence is envisioning the Reality of personal existence *always* Being a personal embodiment of all the personal possibilities that people Are.

For instance, I embody the flour and paste and salt contour map of the United States I struggled to and eventually completed in 5th grade and the trumpet solo I played with the band in 8th grade. That map and that trumpet solo *Are* embodied in me. Simultaneously they *Are* a *Will-Be* as a *Having-Been* in my personal possibilities in the midst of which, for example, in a linear-sequential mode of personal space and time prior to their construction and performance, the personal possibilities and capabilities and envisioning for and of their Realization *Are* and *Were* and *Will Be always* there in me. This particular Is-ness and Was-ness and Will-Be-ness I always embody.

Memory

Personal existence embodies memory. Since persons *Are* a personal embodiment of ecstatic-spatio-temporality, memory is not simply and only an ordinary remembering of past events, such as making a map or playing a trumpet solo.

Man is the being who is insofar as he thinks, thinks in that thought appeals to him because his essential nature includes Memory, the gathering of thought. Memory here does not mean just any thought of anything that can be thought. Memory is the gathering and convergence of thought to essentials, to what everywhere demands to be thought of first of all. Memory is the gathering of recollection, thinking back. It safely keeps everything that essentially is. Safety is saving properly; which is salvation; which presupposes gathering properly; which presupposes proper thought and mnemonics; which presupposes Care.

Thinking is thinking the essence of. Thinking is the gathering together which makes present what *Is*. An overtone of this thinking is thanking. This thinking always involves, and in that sense is, thanking. The *thanc*, the heart's core, is the gathering of all that concerns us, all that we care for, all that touches us insofar as we *Are*, as human beings. It is concentrated, gathered *toward* us, beforehand. In a certain manner, then, though not exclusively, we ourselves *Are* that gathering. The gathering of what is next to us here never means an after-the-fact collection of things or persons or of what basically exists, but the tiding that overtake all our doings, the tidings of what we are and thus of what we are committed to beforehand by being ourselves and being human beings.

In this connection, human existence, both individually and collectively, involves essential rhythms and attunements and appropriations. Each person is essentially both his own most appropriate rhythm and attunement in himself and with in others. Proper gathering of scattered man is predicated upon a sensitivity to and attunement with one's own personal Reality. (I:83-84)

Conscience

Persons are essentially an embodiment of Care and as such *Are always* Being-in their own Care. Aspects of personal Care are self-perception, Being-in one's own calling, personal self-subsistence and Being one's own personal conscience. When viewed prophetically, personal biology *always* embodies personal conscience.

Self-perception in personal existence is disclosed in Care as the voice of conscience. Here conscience refers primordially to the existential foundations of personal existence more than some phenomena of social conditioning and is ontologically prior to any description and classification of these experiences of

at-hand; which lends itself well to the solution of problems generated from questions of what it is. When, then, it is said that birth (creation) and death (annihilation) are certain, this certainty and the understanding of birth (creation) and death (annihilation) on the basis of this certainty are grounded in an understanding of personal existence as present-at-hand. So, then, the nature of personal existence as grounded in this creation and annihilation is taken to be present-at-hand, whether inadvertently or not. The existence of that which is present-at-hand can be, and, possibly, most appropriately so for certain medical or anatomical or physiological purposes investigated on the basis of those certainties which are present-at-hand. In such investigations certainty supersedes possibility, both ontically and ontologically.

Implicit in that (and what) which is present-at-hand is a contingency of whatever is present-at-hand to something else present-at-hand. When the birth and death of persons are taken to be certain, they are taken to be so as contingently present-at-hand and so their creation and existence and annihilation are taken to be contingently-present-at-hand. As such, their existence is taken to be a-what-it-is whose essential Reality to which they are contingent is outside of themselves (as another what it is), that is, it is not really who-he-is as a personal self-subsistent existence. When one presumes personal existence to be contingently present-at-hand, then it is natural to presume that it is contingent to birth and death and as such must be (was) created as contingently present-at-hand to exist.

The creation of personal existence, then, is taken to be that event whereby a person comes or came to be enabled to exist as being contingently-present-at-hand as was born. (I:153-155)

Persons 'Finding' Their Own 'Being-there' (Dasein)

Personal possibility should be sharply distinguished both from logical, present-at-hand possibilities and from the contingent possibilities of something present-at-hand since they are found to be possibilities, whereas in personal existence a person finds and so understands in one way or another his own possibilities as grounded in his own Being-possibility. The circularity of this personal phenomenon of one's being-there in his own possibilities essentially and finding himself there affirms the noncontingent essential personal being-there as his own possibilities which (who) he is since he circularly and continually points to himself as finding himself (*befindlichkeit*) in and as his own possibilities whether authentically or not; that is, he continually comes to himself in his own personal center (nucleus). The personal existence of man is an embodiment in, and as such is a revelation in and of himself ontologically. (I:141)

Personal Possibility in the Center (Nucleus) 'of' Personal Existence

A person does not essentially exist and is not created and annihilated as the sum of the momentary actualities of experiences which come along and successively disappear. Being-in his own creation and annihilation, he exists in the creation and annihilation of who he himself is in his own ways of being himself essentially in his own Care. A person exists essentially as his own connectedness of life in his own Care. A person is certainly his own possibilities of creating and annihilating himself. As such, it is possible for a person to pull himself together from the annihilation of the dispersion and from the disconnectedness of being lost to himself in such a way that he may comport himself toward himself creatively in creating himself from his own being-in creation in bringing himself to himself so that more and more he becomes his own ways of being himself essentially in his own Care.

When his heritage is thus created from being-in his own creation, his birth is caught up into his existence in coming to his own certain possibilities in his existence and he is free to create and be himself in his own ways of being himself essentially, and is free from trying to create the meaning and significance of his personal existence on the basis of a birth (and death) which was (and will be) contingently-present-at-hand. He, then, is created and creating himself from his own Care and not essentially from fleeting or changing or cumulative moods and experiences out of a past (including birth) to which he is contingent as present-at-hand.

One's own self-subsistent personal being-here does not manifest itself to be essentially a self-subsistence which, as such, is a certain -contingent-present-at-hand self-sufficiency. It is rather a self-sufficiency in the possibilities in one's own Care in which a person is his own possibility of Being-himself essentially.

For man as personal possibility in Care cannot ultimately be created out of or annihilated into being contingently present-at-hand since there is no personal possibility in that which is contingently present-at-hand. Personal possibility certainly exists only in one's own Care, and is certainly revealed whenever one's own existence is an issue in and for himself.

Being cannot, it is certain, be indifferent to *value*; it could only so be if one were to identify Being as a crude datum considered as existing in its own right, and that we are not justified in engaging in *doing*; in fact we should resolutely reject this idea of existence as being such a crude datum. Where Being is in reality experienced its Being of value is experienced (MBII 44).

In ordinary life there is nothing to prevent me from behaving to other people in a way which corresponds to an only practical way of looking at them. Servants are an obvious example. But a husband, after all, can treat his wife as a servant; a father his son, and so on. In these instances we should not help seeing the real suppression of value in Being. But what we realize at the same time is that value cannot be so suppressed without involving a mutilation of human relations and the human spirit; we may put it more strongly and say that these human relations lose their Real personal character. To gain or regain the ontological value of personal existence it is necessary for persons to dwell together in intersubjectivity through which the personal ontological value of each is revealed to them, together (MBII 55).

Being in Creation

Any functionalized activity is manifestly among the lowest depths to which creative activity can be involved; and I cannot stress too emphatically that the word fulfillment can take on a positive meaning only from the point of view of creation. Moreover, it is clear that creation is not necessarily the creation of something outside the person who creates. To create is not essentially to produce. There can be production without creation, and there can be creation without any identifiable object remaining to bear witness to the creation. I think that many in the course of our lives, have known beings who were essentially creators; by the radiance of charity and love shining from their being, they add a positive contribution to the invisible work which gives the human adventure the deepest meaning which justifies it (MBII 45).

What distinguishes the free disposition and act is that it helps to make me what I am, whereas the contingent or insignificant act, the act which might just as well be performed by anybody, has little or no contribution to make to the creation of myself by myself and others and God (MBII 117).

Being in Existence

Philosophical prophecy is involved in the technical philosophical question: how can I be *certain* that anybody, including myself, exists? This question arises with persons in everyday life when they appear to themselves at times as a somebody and at times not a somebody, or a particular individual and at times not a particular individual. Can we get a closer grip on these experiences? They all have a contingent character but contingent in relation to what? Contingent to persons relating to themselves and others as everyday object and subject. One of the largest weaknesses of philosophy up to our own times has consisted in an oversimplification of the relationships that may bind me to myself and others. I can behave to myself and others as a master, as a friend, as an antagonist and so on... I can treat myself and others as a stranger and, on the other hand, as somebody with whom I am intimate. But to be intimate with myself and others is to be in touch with myself and others. The feeling of a certain sacred Reality in the self cannot be separated from an apprehending of the self in its transcending ordinary subjectivity and objectivity into the personal intimacy of the metaproblematic.

Of this self, felt and recognized as *not* being the self of some particular individual or a somebody as ordinarily, thought of, can we say adequately and accurately and appropriately that it exists? The answer will be that it primarily depends upon what one means by exists. The ordinary use of the verb to exist permits us to explore our ordinary objectivity and subjectivity but does not permit us to be aware of our existence in the realm of the metaproblematical, a veiled reality. To become aware of my Being in existence beyond my ordinary objectivity and subjectivity I need to continually ask myself whether there exists some central significance of existence, or some centrally significant existence in relation to which all these judgments are arrayed and organized. This centrally significant existence is myself, one to the extent that I discover myself existing ontologically in my own essential ways of Being myself in my veiled reality beyond and at the same time in my ordinary objectivity and subjectivity in my heaven-earth fusion (MBI 86-88); to that extent in my existing ontologically I am aware of and fulfilled by it.

If, in the question, Do I exist? I take the I separately and treat it as a sort of mental object that can be isolated, a sort of that, the question does not automatically answer itself or seem to suggest an answer. If therefore the I exist can be appropriately taken as an indubitable *touchstone* of existence, it is on condition that it is treated as an indissoluble ontological unity; transcending ordinary objective and subjective fragmentation of the essence of personhood in worldhood: the I cannot adequately be understood apart from the exist. It seems necessary at this point to probe more deeply still regarding the nature of the ontological immediacy of

persons becoming aware of their metaproblematical existence in their very own personhood.

One might, in particular, be tempted to say that the self's immediate certitude of its existence pertains essentially to its sense-experience; and some modern philosophers attempt to substitute for the *Cogito, ergo sum* (I think, therefore I am) of Descartes a *Sentio, ergo sum* (I experience through my senses, therefore I am). The affirmation, 'I exist', is more fully comprehended by including the level of Reality of persons existing in ways veiled in the midst of ordinary *Cogito* (thinking) and ordinary *Sentio* (sensing). When I say in addition to 'I am' that 'I exist', I may glimpse more or less obscurely or awaringly, to the extent that I am envisioning myself ontologically in philosophical prophecy, that my Being is not only present to my own awareness but that it is a *manifest* Being. I would be better, in addition to saying and thinking 'I exist', to say and Realize that 'I Am manifest' (MEI 89-90).

The Latin prefix *ex* meaning *out, outwards, out from in* exist has the greatest importance. I exist that is as much as to say, ontologically: I manifest myself, ontologically, to whatever extent I am at the same time veiled in the midst of ordinary reality, and make Myself known and recognized both to others and myself to the extent that we attune ourselves into becoming and being aware of our Ontological Reality. This is linked to a kind of exclamatory awareness of oneself; frequently or at times expressed in the small child ('become as a child') saying 'Here I am! What luck!' Separated from that self-awareness, existence tends to be reduced to its own corpse. With the adult its expression is often more measured and restrained more and more so the more that immediacy of self-awareness is crusted over by habit and all the superstructures of an official, compartmentalized life. This is as much as to say that between ourselves in our ordinary, everyday lives and our ontological existence we tend to interpose thicker and thicker screens. When our existence is thus reduced to its own corpse it lies outside the power of any philosophy except ontological philosophical prophecy to resuscitate such a corpse.

But we should especially notice here, and what cannot be too much underlined, is the ontologically massive character of this self. We are or may become aware of being in the presence here of a key datum, a datum on which everything else hinges. We should continually acknowledge to ourselves that this datum is not automatically transparent to itself and can only become so through our cultivating our philosophically and prophetically envisioning ourselves ontologically (MBI 91).

Whatever I am asserting should not be considered apart from the datum which now takes up our attention, I mean, my body; my body in so far as it is *my* body and in so far as it is related to my existing ontologically; my body in so far as it has the character, in itself so mysterious, which we are expressing by saying it is something which I both possess and Am.

Primary reflection includes ordinary thought about *my body* as well as being involved in much traditional philosophical reflection. It takes an attitude of detachment from myself as an ontological whole and, as such, views me as existing as a simple combination of ordinary objectivity and subjectivity. Let us note that from the perspective of prophetic ontology there is a special part to be played here by philosophically prophetic secondary reflection; that is, a step beyond primary reflection.

Secondary reflection does not set out flatly to give the lie to the propositions of primary reflection. Prophetic ontology rather, manifests itself by a refusal to accept primary reflection as an adequate portrayal of my Being myself as an ontological whole. This is a refusal to treat primary reflection's tendency toward thinking of a separation of this body, considered as just a body, 'a sample body', some body or other, from the self that I am, as final; whose fulcrum, or its springboard is a massive, indistinct sense of one's total existence. Secondary reflection, leading to prophetic ontology, seeks to locate the existential center and unity of my existing in and manifesting myself ontologically, bodily.

Primary reflection has always in some way been involved in considering being in existence as a dualism of body and soul. But how will secondary reflection proceed in this case? In the process of cultivating prophetic ontology, philosophical prophecy becomes aware of the ontological unity of my Being (aspects of) my body and my body Being (aspects of) myself. Realization of this ontological unity grows with an awareness that death does not essentially interrupt this ontological unity in which, in a variety of ways, 'I exist' (MBI 92-93).

When we bring the meaning and significance of my body in my ontological existence into appropriate focus, Being myself personally, our typical perspective changes and we recognize more and more the existence of ourselves being a *non-mediatizable immediate*, which is the very root of our existence and which prophetic ontology becomes enabled to envision through cultivating it (MBI 109).

Being in Death

For mankind death eventually becomes a focal point of attention as the termination of our visible

Creation-power-communion is made possible whenever and to the extent that persons become aware of Universal Church signs, symbols and gestures and their personally creative meanings, pointing out and pointing toward their Being and becoming embodied as to who they essentially are while at the same time Being embodied in the body of Christ as to who He essentially Is. As soon as and to the extent that the spirit-incarnation-body of Christ is communicated in to persons in next dimensional communion the Temple of God and the Universal Church exist. (III:130-131)

Dualism

One of the difficulties of understanding the nature of personal existence, both throughout the history of philosophy and from the perspective of common sense, is the problem of dualism. The problem of dualism is not to adequately account for twoness in personal existence; dualisms of subject(ive) and object(ive), of physical and metaphysical, of Ideal and Real, of two distinctive sides of a particular reality as though it and they and all Reality were always present-at-hand and as such could and should be always so distinctly identified, and of the relationship of two persons. The problem of dualism is how to identify personal Realities which cannot and should not be so distinctly identified as or as though they were present-at-hand objects.

A problem of both physical and metaphysical contingency, especially for understanding the nature of personal existence, is a being involved in a present-at-hand dualism (or pluralism). The essence of this problem is the question of how one side of the dualism is connected with or participates in the Reality (the essential nature) of the other side. The problem includes the question of the nature of the Reality of each side of the dualism as it is in and of itself, and has received massive attention in the philosophical history of man but remains essentially unresolved (I:143) and is not resolvable on the basis of standard philosophical methods, which have not yet discovered the Reality and nature of persons Being-in each other personally; which is the only feasible way of resolving the problem of dualism.

Modesty in Prophetic Biology

Because aspects of birth and death are events which are objectively observable it is natural for persons to suppose they know all that birth and death really are. From the perspective of philosophically prophetic ontology it is realized that human beings are incapable of knowing all that birth and death Really are. Philosophical prophecy, then, is an advocate of a philosophical and prophetic modesty toward that which personal life Really Is. In the midst of this modesty philosophical prophecy advocates an approach to comprehending the meaning and significance of personal life by focusing on its Center (Nucleus) and then making use of this understanding in the interest of cultivating increasing comprehension of the meaning and significance of Being towards birth and death to enable persons towards greater fulfillment of their lives than is possible by presuming they already know what birth and death are.

Certainty

Taken strictly, there is a certainty that each person was born and will die. For persons to presume an equivalence which they understand whether in an everyday or a metaphysical way between this birth and death and the creation and annihilation of man is the most natural way of comporting themselves toward themselves. But the certainty that each person was born and will die is neither decisive nor adequate to understand the meanings and significance of or in the creation and annihilation of and in man unless and until its implications are clarified in terms of an ontological anthropology of and in personal existence.

When persons are said simply to be created as was born and annihilated as will die, both the everyday and the metaphysical implications of these expressions contribute to a critical anthropological confusion pertaining to the nature of creation and annihilation in personal existence.

Creation (birth) and annihilation (death) are taken to be those events which determine that (whether or not) persons exist and what they are. When it is said that there is a certainty that each person was born and as such exists and will die, what is its meaning and significance and what is its basis?

The saying that birth and death and human existence are certain is formulated from a point of view from which, for example, the sciences of biology, physiology, anatomy, and anthropology arise. Such investigations take place in that domain of existence which we know as the ontical world of animals, plants, geology, and mankind. In other words, they take place from the point of view of investigating that which is present-

higher nature have a spiritual outlook and dwell in life and peace. (Rom. 8:5-6) (III:92)

When Apostle Paul writes about baptism his observations transcend ordinary conceptions of the ordinary biological elements of and ordinary biological body immersed only in the physical element of water.

When we were baptized (immersed) in to union with Christ we were baptized (immersed) in to His death. Being baptized in to union with Christ, whether or not involving an ordinary biological body in ordinary water, is not essentially an ordinance or ceremony of ordinary biology. Being baptized into Christ's death, for instance, is not essentially being baptized into ordinary death. By this baptism we were and are buried with Him, and lay dead, and as Christ was and is raised from the dead in the splendor of the Father, so we have and continue to set our feet upon paths of newness of life, toward and involved in Really Being alive. (Rom.6:3-4) (III:93)

When Apostle Paul writes about well-doing and well-being he, again, does not do so in terms simply of ordinary biology. To those who pursue Real glory, honor and immortality by steady persistence in well-doing and well-being, God infuses us with eternal life; Being-Well bodily in the midst of our Well-Being. But for those who are governed by forms of selfishness and selfish ambition and other destructive desires and activities, they subject themselves to the natural biological law of retribution inherent bodily in every person; yet trouble and distress in both the inner and outer person; dissipating Being-Well, bodily. (Rom. 2:7-8) (III:93)

Apostle Paul is concerned with living the spirit of the law as well as the letter of the law.

So you my friends, Romans, have died to the law, which is incapable of infusing those powers of life in to you through which you Really become Alive; by becoming immersed in the Body of Christ; and accordingly you have become married to Christ. In the midst of your marriage you are bonded to Him who was and is crucified and resurrected; so that we may, through our crucifixion and resurrection bear fruit in ourselves and God. (Rom.7:4-6) (III:94)

Corinthians, though our outward humanity is in decay, yet day by day we are inwardly renewed. Dying, we still *always* live on; disciplined by suffering we are not done in by death; in our sorrows we *always* embody joy, emerging from time to time in to our conscious awareness. (II Cor.4:16; 6:9-10) (III:95) There is a certain constancy in this disclosure, which appears in personal self-subsistence. Its background is the constancy of person's own essential ways of *always* Being themselves in their personal community in their own Care. (I:89)

Marcel

For Marcel life and death are determined by how life in the everyday world is pursued. Any functionalized activity is manifestly among the lowest depths to which that which is sometimes called creative activity can be involved; and I cannot stress too emphatically that the word fulfillment can take on a positive meaning only from the point of view of creation. Moreover, it is clear that creation is not necessarily the creation of something outside the person who creates. To create is not essentially to produce. There can be production without creation, and there can be creation without any identifiable object remaining to bear witness to the creation. I think that many in the course of our lives, have known beings who were essentially creators; by the radiance of charity and love shining from their Being, they add a positive contribution to the invisible work which gives the human adventure the deepest meaning which justifies it.

What distinguishes the free disposition and act is that it helps to make me what I am, whereas the contingent or insignificant act, the act which might just as well be performed by anybody, has little or no contribution to make to the creation of myself by myself, others and God. (III:115-116) Giving birth or being born or dying are often contingent or insignificant acts within the perspective of the Real creation of life and really being alive.

For Marcel creative Christian orthodoxy creates those conditions rooted in the supernatural which unfold the most spacious and unbounded horizons for human knowledge and action. The person who lives in the light of Christ and of his Promise finds that he is thereby oriented in a way which permits him to better grasp, not in the abstract or only in theory, but here and now, the conditions of personal truth and right action. To be involved in this orientation persons must be embodying and feeling themselves Being-in intersubjectivity. (III:128)

Being in the Universal Church is Being aware of Being in the presence of God where, in Reality, I can detect myself in a mode of intersubjective presence in the presence of God. Then I derive awareness of my own personal value and significance in the midst of dwelling in the value and significance of the Divine presence. (III:128-129)

career. For some it becomes an invitation to a permanent and complete self-abandonment, as an incitement to affirm that there is nothing of any or of permanent value.

The thought of our death, i.e., of the only future event we can acknowledge as certain, can exercise persons attention in a way that somehow invades their whole field of experience, modifying their joys, paralyzing many of their efforts. Yet it is not sufficient to affirm that as an existent being, I am only subject to death, but it should also be affirmed that I am subject not merely to the feeling of being swallowed up by it, but to a view of the world as a place of illusions where some suppose that death ultimately has the last word. If I were really satisfied with the naturalistic affirmation that the totality of my Being is simply my being a naturalistic object and subject then I would be strongly prone to conclude that my existence ends the totality of myself in death (CF 173).

Philosophically prophetic insight shows that this naturalistic perspective lacks comprehension of a more appropriate conception of a prophetically ontological way of creatively correlating Being in Death with Being in Life. Insight into cultivating this correlation may be gained through cultivating prophetic illumination into the death of my beloved with whom I have creatively and existentially communicated. Death is *first* evidenced as a cutting off, as a break, as being destined to remain irrevocably alone. Yet communication with a beloved can be established on a foundation that is so ontologically deep that Being in the midst of death ontologically reveals simultaneously Being in life. In this way existence is transformed, which is a (re)birth; death is gathered up into life. Life reveals the truth of the communication which survives death. Death ceases to be simply a gulf or a total annihilation. Life always embodies Death and Death always embodies Life; otherwise, neither Life nor Death would exist. This becomes obvious to those immersed in envisioning personal ontology prophetically (CF 241-242), in its ecstatic-spatio-temporality.

Typically, death is thought of as the death of the other person. Occasionally, especially in later life, attention shifts to my own death, which seems to me at that time to be the ultimate situation. In this situation it often seems to persons that my actual death can not be experienced by me, since I am already dead, which to philosophical prophecy is not a response capable of enlightening me as to who I essentially and ontologically am. It is typically presumed that since my death is strictly an objective event and that I am no longer objectively alive, my death cannot be experienced by me.

Metalogical ontological prophecy seeks to be a claim to both lead my life and to experience it by confronting my death. Hence there is a natural inner breach at the core of my thoughts, actions and Being: what remains essential when persons are confronted with death is existentially realized when death ceases to be the ultimate situation as ordinarily considered; to be the final disaster which is characteristic of objective destruction (CF 242).

To the person with the objective and subjective will to live, which interprets duration in a space and time as a present-at-hand ordinary succession of events as the only criterion of Being, it seems to be evident that the inevitability of death can only be a source of despair, and of a despair which is without appeal.

To overlook or seek to repress or forget the inevitability of death as an objective event is often to evade the problem and not to resolve it in the sense of prophetically envisioning my life and death in a greater overall ontologically cosmically metaproblematic way. It is not possible to move into a prophetic ontology of Life and Death by persons who overlook or repress or try to persuade themselves like Epicures, that the fear of death rests on the confusion when one says to oneself: as long as I am, death is not, and as long as death is, I am not, hence my death does not concern me. Each of these ideas is clear in itself, but neither one of them is the kind to appropriately extinguish our fear or enlighten us in the presence of non-being or death, and enlighten us as to the nature of the ontological depths of our Really Being ourselves.

Is courage in confronting death only courage when every image of what is beyond the grave has been banished or only courage by being the believer who bases his supra-terrestrial hopes on dogmatic guarantees? For the individual who exists in the midst of an ultimate situation, death is neither near nor remote nor friend or enemy in the ordinary sense (CF 243). Ontological prophecy shows my own death to be ontologically a decisive ultimate situation, and not simply something objective and subjective, not something which can adequately be comprehended in a purely general way (CF 242). As a decisive ultimate situation, being toward and in death appropriately reveals to persons the Reality, which then becomes obvious, that their existence always embodies seeds both of Life and Death; which are always in process of Being planted, cultivated, matured and harvested. Essential to personal cosmic growth and maturation is always Being in Life and Death, personally and appropriately.

CHAPTER 17

Marcelian and Post-Marcelian Prophetic Ontology – Biology

My Life

From the perspective of scientific biology my life consists of the proper functioning, or the malfunctioning, of the various parts of my physical body. Physical fitness is taken to be a way to insure this proper functioning of my biology. We know people who do not seem to care about anything but keeping fit, people whose interest in life does not extend beyond the proper biological functioning of their own bodies. But the very narrowness of their conception of biology reflects the privation of their lives; there are indications that in some sense this is a selfless concern and their lives are in this way poverty stricken (MB I 163).

In the central themes of a philosophy of inner freedom, the structure of my life is such that it can shrivel away till it is no longer interested in anything but itself; it does lie within my power to blankly reject anything that might extend my experience. Here I have substituted the term experience for the term life (MB I 164). In such a situation my imaginative and creative powers are being dissipated and in which I can do nothing; I seem to myself as if I were a dead man; I drag myself along; I seem to have outlived or abandoned my living self. This is our lapsed state; we are always in danger of falling into it under the influence of weariness or grief. Many roads can lead to it; what began as a creative activity can become a mere professional routine, the interest that I take in things and events can become blunted and flat and stale; the happenings of real life may come to arouse in me nothing more than the utter indifference with which I watch one episode succeed another in a really bad second-feature film (MB I 162).

It is essential to really Being alive for persons to both orientate themselves towards something other than themselves but also to be inwardly conjoined and adapted as the joints of the skeleton are conjoined and adapted to the other bones to realities transcending the individual life which help give the individual life its living point and, in a certain sense, even its justification (MB I 163-164). My sense of life and my vivid awareness of really Being alive is a fluctuating thing. Whenever and to the extent that I am aware of concentrating my very own energies on something, I am living in the fullest way: I am in some sense really participating in my very own life. The more definitely I am aiming at some purpose or other, the more vividly I am aware of Being alive (MB I 162).

When I feel and think and talk about my life in ways that reach into my depths I am caught up in my life and committed to living; thus my life is not primarily or essentially my past (MB I 162). To really Be alive we must resolutely set aside the idea of the past as a kind of storehouse of documents or memories on which various historical synopses could be based. In the mysterious essence of life there is something which just cannot be equated with such a storehouse custodians' beloved wills, and bills and charters; it is in fact, just those flashing moments bringing the past into the present and growing into the future and in which our past relives itself in luminous fragments that delivers us periodically from such deadening metaphors of the past as those of ourselves being librarian-custodians of the past (MB I 161).

A way of focusing insight into the ontological biology of really Being alive is to give consideration to and contrast it with traditional conceptions and acts of persons giving their lives and dying by martyrdom. Self-sacrifice can be confused with self slaughter by martyrs who plan to be and who are killed and by those who venerate them. This confusion is generated by those martyrs and others who are looking on the martyrs act from the outside, merely from the material, and who while in this confusion are thus incapable of associating themselves with and conceiving the inner essence of the thoughts or feelings or acts of ontological biology (MB I 166)

My Body

Certain aspects of traditional philosophy regarding the nature of man draw the conclusion that man is composed of body and soul, a dualism. This conclusion can, however, take extremely different forms; we can have psycho-physical parallelism, as in Spinoza, or we can have psycho-physical interactionism, as another example. A problem with all forms of this philosophical dualism includes body and soul being treated as *things*, and things, for the purpose of logical discourse become terms, which one imagines as strictly defined, and as linked to each other by some determinable relations. If we reflect on what is implied by the datum of my body, by what I cannot help

Isaiah

For Isaiah the illness of Hezekiah the king of Judah was a paradigm model of being alive in the sense that his vital organs heart, lungs, kidneys and liver were functioning; yet in a vital sense, Well-Being through Being-Well ontologically, Hezekiah was not Really Being Alive.

A poem of Hezekiah King of Judah after his recovery from his illness, as it was written down:

While I was in the throes of the depths
of my illness I thought: In the prime of life
I must pass away;
I must die;
for whatever days
I have left
I am consigned to the
gates of Sheol, the gates of darkness and death.
Yet there are glad tidings of great joy:
In Mount Zion the Lord of Hosts prepares
a banquet of rich fare for all peoples,
a banquet of wines well matured.
In Mount Zion the well matured wines are strained clear and
that veil that shrouds
all peoples
the pall thrown over
all nations he swallows up
he swallows up death forever; always
breathing his breath of life into
all peoples. (III:27-28)

Isaiah edits the life and death poem of Hezekiah by noting that the question of whether or not Hezekiah or any person was or is dead or alive is not a matter of ordinary biological birth or death but is determined by whether or not a veil is a shroud over a person or all persons; or whether or not this shroud is removed and the person or persons then comes alive by being released from this death shroud, as in the case of Hezekiah. The person coming alive then comes to partake of a banquet of rich fare, a banquet of wines well matured.

Apostle Paul

For Apostle Paul the prophetic theme of being dead and being alive supersedes ordinary biology. He comprehends life and death metaphysically and not simply in terms of Being only linear-sequential and ordinary biological events. His metalogical prophecy includes insights regarding sin, Being-Well and Well-Being, and the relationship between law and spirit.

Persons are composed of both a lower and a higher nature, embodied in one person. Their higher nature is their own existing potential for creativity and the creation of their very own life and to assist others to Be in their own creation. Their lower nature is their own existing potential for their own destruction of their lives and to so influence others.

Those who live on the level of their lower nature have their outlook formed by it, whose affect is their death; being endeavored. The lower nature is at enmity against the Spirit of God. Those who live on the level of their

CHAPTER 19

Prophetic Biology – Being Towards Birth and Death

Preface

This chapter is involved in a very technical subject, prophetic biology. In many ways it is more technical than scientific biology or biophysiology or bioanatomy. These technicalities are, however, quite different from those of standard biology; they are technicalities involving comprehending and communicating philosophical prophecy; whose difficulty involves the necessity of envisioning the meanings and significance of the words used to present the vision of prophetic biology. One of the difficulties of envisioning that which these words portray is the Reality that the miracle of the envisioning involved in philosophical prophecy cannot be simply turned on or off by a mechanical light-switch behind a person's left ear. Envisioning is a semi-predictable prophetic mood which ebbs and flows, yet its consistency can be improved on by cultivating the circumstances in which it occurs.

Cultivating the prophetic mood involved in philosophical prophecy involves learning how to be continually less contingent to the sometime hecticcy of working creatively with the challenges of adequately meeting the needs of and functioning adequately in the practical demands of everyday life. A basic ingredient of saving time for prophetic moods is prioritizing. Of the numerous requests and even demands made on a person each day, both by themselves and others, not all are of exactly the same personal value and not all can be adequately met. Prioritizing creatively requires very personal mapping and logging; that is, making time to give serious consideration to the ways persons may most profitably invest their own personhood in their own worldhood and their time and talents and all with which the Lord may bless them to what should most appropriately be their priorities. When personal growth takes place in this prioritizing then envisioning prophetic biology may occur.

Cultivating the prophetic mood involved in philosophical prophecy requires prophetic research. This chapter cannot be envisioned prophetically without this re-search. Because of the aeonic meaning and significance of prophetic biology this chapter is intended to be a permanent resource for persons who are inclined to Be and Become immersed in philosophically prophetic ontology. In this interest this chapter is written in segments which are subtly related to each other and a Table of Contents (see master TOC) is provided to indicate the subject-matter of each segment. In the midst of this re-search each segment may provide envisioning inspiration for persons to grow in fulfilling their own prophetically biological lives.

All in all the correlation of the segments with each other presents a semi-total picture of prophetic biology in the interest of persons envisioning this spectrum to find and fulfill their very own personal prophetic biology and write their very own prophetic biology as resource to continually grow into in their very own personally specific prophetic biology.

For those enabled to envision them personally and in Divine light, these words contain the keys to the creation of life.

Isaiah – Apostle Paul – Marcel

Prophetically philosophical ontology is a way of envisioningly comprehending the biology of personal existence which augments the visions of the prophetic biology of Isaiah, Apostle Paul and Marcel. Isaiah's vision is expressed in classical poetry, Apostle Paul's vision is expressed mostly through prophetic proclamation but partially through semi-reasoned explanation and Marcel's vision is expressed in modern philosophical insight and explanation.

A value of investigating the prophetic biology of Isaiah, Apostle Paul and Marcel along with prophetically philosophical ontology is being exposed to four related yet in somewhat different and distinctive approaches to understanding prophetic biology; which provides a profound spectrum through which the biological component of personal existence may be more fully comprehended than it could without correlating these profound prophetic perspectives together.

calling *my* body, this postulate that body and soul are *things* needs to be rejected; and this rejection entails consequences of the first importance (MB I 94).

Another problem with this dualism of body and soul arises in attempting to correlate what is presumed to be the two. When we say a person is a soul in a body, whether being parallel to or interacting with each other, these postulates still are not enlightening as to precisely how body and soul may be connected or linked together.

Typically a philosopher is taking his stand on some height where he has abstracted from his own experience, where he has put aside, as unworthy of consideration, the fact that he himself has this feeling of an intimate connection between himself and his body; for the richness of experience he is substituting mere abstract schemas, and that, far from transcending experience, he has not yet reached the stage of grappling with it (MB I 94). Persons do not actually experience themselves as a soul in a body.

This claim, this right to one's own body, this instinctive feeling that my body belongs to me; how is this instinct related to my own personhood? Progress toward finding and maturing my personhood is hampered by slavery. Where slavery exists as a social fact, the slave's master thinks that the slave's body belongs to him; because he has bought that body, or for some other reason that has to do with a particular historical situation. At times the slave might say, This body is not mine. In another but at times related direction the yogi is prone to say, Looking after this body is not my responsibility. In still another direction one at times says, my body is only properly mine to the degree to which I am able to control it (MB I 96). In still yet another direction a central problem has to do with the idea of *having* as such (MB I 97).

Having, possessing, owning, need to be thought of in a *sui generis* (unity), in a generic way, which is constituted by my body in so far as it is *my* body. In the case of external having, possessing, ownership, the unity is imperfect; the unity of my personhood, of my personal existence, is disrupted in the everyday lives of persons. A tragic aspect of having, possessing, owning, lies in our frequent efforts to make ourselves as one with these aspects of our lives which nevertheless are not, and cannot, be completely identical with our beings. This is most strikingly so in the case where what we want to possess is another being who, since he or she as a being, recoils from the idea of being possessed. Less striking, less obvious but in ways a greater tragedy is persons overlooking or suppressing cultivating their own generic ontological unity and moving forward toward and into bringing having, possessing, owning including Being my *own* body into greater harmony and attunement with their Real ontological Being themselves (MB I 98).

At times I don't seem to be able to avoid being tempted to think of my body as a kind of instrument; or, more generally speaking, as the apparatus which permits me to act upon, and even to intrude myself into, the world. But in personal ontology it is significant to discover that every instrument is an artificial means of extending, developing, or reinforcing a pre-existing power which must be possessed by anyone who wants to make use of the instrument such as a knife or hoe. It is frequently tempting to think that such a body consists merely of its assembled parts or powers such as seeing, hearing and speaking. The word *assembled*, however, seems to convey in a very inadequate fashion the *kind* of totality which we have here in mind; so it is better to say and realize that each of the body's powers is a specific expression of its unity. When we are thinking of the unity of an apparatus, it is considered by us from the outside. Only let us remember that it is not a body, but *my* body, that we are asking ourselves questions about.

The use of any instrument is to extend the powers of the body, or in a sense to extend the body itself. If, then, we think of the body as *merely* an instrument, we must think of the use of the body as being the extension of the powers of some *other* body (a mental body, an astral body, or what you will); but this mental or astral body must itself be the instrument that extends the powers of some third kind of body, and so on forever. We can avoid this infinite regress, but only on one condition: we must say and realize that this body, which, by a fiction modeled on the instruments that extend its powers of action, we can think of as itself an instrument; but it is nevertheless, in so far as it is *my* body, not an instrument. Speaking of my body is, in a certain sense, a way of speaking of myself.

There is a way of conceiving the identity of myself and my body which comes down to mere materialism. It would be a mistake in asserting my identity with the body that other people can see and touch and which for myself is something other than myself, in so far as I put it on the same level as any other body whatsoever, that is, at the level of the body as an object. It is in so far as I enter into and dwell in my body as myself, some kind of relationship which resists being made wholly objective to the mind, that I can properly assert that *I am* my body. I use the phrase *sympathetic mediation* to convey the notion of our non-instrumental communion with ourselves and others, Being our bodies. To elucidate the meaning of the phrase, we should recall the fact that my body, in so far as it is properly mine, presents itself to me in the first instance as something felt; I am my body only in so far as I am a being that has feelings. My body is endowed with Being enabled to feel the essence of the bodily existence of myself and others (MB I 99-101). Thus my body is both what feels and what is felt. At this point the question of my body as an instrument is again involved.

My postulate has been simply that personal (bodily) feeling is a personal function which can be exercised

only thanks to some apparatus the apparatus, in fact, of my body. But my body as apparatus is not simply either an instrument or an apparatus in the conventional way of thinking of them as it. Rather, as apparatus, *my* body is *my* current way of feeling myself and others, and others feeling me, as to what our possibilities are, toward and for, our participating creatively in our possibilities for personal cosmic growth, together. It was this prophetic envisioning that inspired my proposal that my feeling *my* body and others is not instrumentally based but is rather sympathetic mediation (MB I 102), ontologically felt.

Bodily Feeling and Sensation as a Mode of Ontological Participation

My situation as an incarnate being implies an ability on my part to consider my body, just as if it were any other body whatsoever, an object. Let us remind ourselves of exactly what the notion of being an object implies; the body is an object in so far as it can be scientifically known, gives scientific knowledge something to get to grips with, and gives a whole range of techniques, from hygiene to surgery. It is also obvious that my body can be simply an object for me (MB I 103).

So much for the body as object: it seems, on the other hand, impossible to insist on what is specifically mine about my body without putting my emphasis on the notion of feeling, if I am to find and fulfill my own ontological biology. *My* feeling is really both what belongs to me and feeling who I myself essentially and ontologically *Am*. What I feel is indissolubly linked to the fact that my body is *my* body, not just one body among others. Nobody who is not entirely me and inside myself can know exactly what I feel, except to the extent that a relationship between myself and another may involve personal intersubjectivity.

But here we are up against a difficult question. What, after all, is feeling, and what makes it possible to feel? *Ontological feeling* is something that cannot adequately be given an instrumental base, that it cannot be by its nature irreducible to the functioning of an apparatus (MB I 104).

Ontological biology seeks to examine, prophetically, data beyond the objective data that can be scientifically known and gives scientific knowledge objectively. To comprehend ontological biology prophetically it is helpful to compare it with some basic premises upon which scientific and ordinary biology are based, especially as they relate to the nature of feeling (MB I 107). We may see our way more clearly here if we change the terms of our question and ask ourselves what makes it possible for us, not merely vaguely to feel, but more precisely to have sensations (MB I 104).

In so far as persons cling to the data of primary reflection or everyday response to sensations, they think of sensation as some stimulus sent out at point X (that is to say, somewhere or other), then transmitted through space under conditions of which physics gives us an intelligible picture, and is finally received and transcribed by the sensitive subject-transcriber, of course, in the key of the sense concerned, such as smell, sight, hearing; this shaking the waves of the atmosphere once it reaches its destination, my nose for example, translates it into the sense of smell (MB I 105-106).

Just as we have probed critically at the notion of the body as an instrument, so we need now to probe the primary reflection and everyday notion of sensation as transcription or translation of a message. What does translation really consist of (MB I 106)? The translator of ordinary sensation is involved in a *code*. In the code the elements of both sides of the transaction, both emission and reception, become oriented to each other in the mind (MB I 106-107). Every transmission of a message, indeed every instrumental act of any sort at all, should be regarded as a *mediation*. When ordinary feeling and sensation and response is taken to be a final terminus of ordinary stimulus this final terminus is *only* final in the sense of the process of *mediation*; it is a mediated final terminus and does not reveal the depths of ontological biology and the ontological meaning of *I Am*. *My* body.

For persons to become aware of their ontological biology is to move beyond the mediatizable immediate (ordinary feeling and sensation) into their awareness of their *non-media tizable immediate*, which is the very root of our ontological existence. This is a very difficult notion and requires persons cultivating their personal intelligence toward and for and in revelation of the coming to light of their own non-mediatizable Really Being Themselves, always (MB I 109). This is a revelation of *my* own existential immediate, that is to say, of something I always *Am* bodily embodying.

To clear up a difficulty, we are dealing here with something that cannot adequately be treated as ordinary thought-content, which gives rise to mediations and is a thought-content only through mediations; thought-content which reaches conclusions through formal or informal abstract and logical thought-sequences arising out of everyday experience; which are unable to channel consciousness into prophetic awareness of ontological biology.

For those cultivating an awareness of their own ontological biology, it becomes clarified if and to the extent that a person becomes involved in the *non-mediatizable immediate* of one's exclamatory awareness of

But how about my courage? asked the Lion. You have plenty of courage, I am sure, answered Oz. What you need is to grow in confidence in yourself. There is no living thing that is not afraid to some degree when it faces danger. Creative courage is that which grows in confidence and faith in your potential and actualizing capabilities and wisdom in the face of danger. If you will develop more and more confidence in my suggestions, and implement them, you will grow in prophetic wisdom and courage. (pp. 189-190)

Oz was also able to help the Tin Woodman understand that if he had not already had a heart, he would not have been concerned to help his companions fulfill their desires.

They then began to see that the prophetess of the North was correct when she said that Oz was the most powerful philosophical prophet of them all.

Return to Kansas as a Philosophical Prophetess

Oz recommended to Dorothy that the wisdom revealing how she might return to Kansas would be found through Glinda, the prophetess of the South, through tribulation interspersed with Joy she eventually was enabled, through the inspiration of the Silver Shoes and the Golden Crown, to reach the throne room of Glinda, who already knew the adventures of Dorothy's journeys.

What can I do for you, my child? My greatest wish is to get back to Kansas, to Aunt Em and Uncle Henry, who are my main family.

Glinda leaned forward and kissed Dorothy. Bless your heart, I am sure I can tell you of a way to get back to Kansas; but if I do you must give me the Golden Crown. Willingly! exclaimed Dorothy. (p. 254) Your Silver Shoes will carry you over the deserts. If you had known their full power you could have gone back to Aunt Em and Uncle Henry the very first day you were in these lands; but prophetic wisdom can only grow gradually. All you have to do is to click the heels together three times and request the shoes to carry you wherever you wish to go. (p. 257.)

The philosophically prophetic wisdom of Oz, Dorothy and her three companions was to continue to and grow in embodying the goodness of creation powers, and to disempower the evil of the Wicked Witches of the East and West; cultivating the knowledge and wisdom of discerning between good and evil.

Clicking her heels and expressing her desires and making her wish, Dorothy was instantly whirling through the atmosphere so swiftly that a magical wind was carrying her on her return to Kansas. Then she stopped so suddenly that she rolled over upon the grass several times. At length she sat up and looked about her. Good gracious, she said. She was sitting on the broad Kansas prairie. Nearby, Uncle Henry was milking the cows in the barnyard and Aunt Em had just come out of the house to water the cabbages.

Dorothy stood up and found she was in her stocking feet. For the Silver Shoes had fallen off and were lost to her. Dorothy ran toward Aunt Em. She folded Dorothy in her arms and kissed her. My darling child, where in the world did you come from? From the Land of Oz and here is Toto too. We are so glad to be home. (pp. 258-261)

use her power. And she enslaved Dorothy as her maid and scullery slave, the girl had to work hard night and day, and often the Witch threatened to beat her with her umbrella. Dorothy was full of fear.

Once Dorothy tripped over an obstacle set in her path by the Witch and lost one of the Silver Slippers. The Witch grabbed it and said, And some day I shall get the other one from you, too. This made Dorothy so very angry that she picked up the bucket of water she was using to mop the floor and dashed it over the Witch. Then, as Dorothy looked at her in wonder, the Witch began to shrink and soon was melted away. Dorothy was then able to recover her other Silver Shoe; and also took possession of the Golden Crown. (pp 150-55)

The yellow Winkles, now freed from the enslavement of the Witch, traveled with Dorothy and rescued the Tin Woodman, the Scarecrow and the Lion (pp. 160-64).

Using her first wish by the Golden Crown Dorothy summoned the winged monkeys to carry her and her companions to the Emerald City (p. 171).

Continuing Consultations Between Dorothy and Oz

Obtaining further opportunity to consult with Oz, Dorothy and her companions made their way to the throne room. Presently they heard a Voice, seeming to come from somewhere near the top of the great dome, and it said solemnly, I am Oz, the Great and Terrible. Why do you seek me? Dorothy asked, Where are you? I, in my wisdom, am everywhere; but to the eyes of common mortals I am invisible.

Dorothy said: We have come to claim our promise, O Oz. What promise? asked Oz. You promised to send me back to Kansas, to give the Scarecrow brains and hope, the Tin Woodman a loving heart, and the Cowardly Lion courage and faith in himself. (pp. 181-82)

The Philosophically Prophetic Wisdom of Oz

Surprisingly, startled by a mighty roar of the Lion, Toto jumped away from him and tipped over the screen that stood in the corner. As it fell with a crash they looked that way, and the next moment all of them were filled with wonder. For they saw, standing in just the spot the screen had hidden him, a little old man. The Tin Woodman cried out, Who are you? I am Oz, the Great and Terrible. They looked at him in surprise and dismay. (pp. 183-84)

I think you are a very bad man, said Dorothy. Oh no, my dear; I m really a very good man, but I am not a magic man who performs wonders like the prophetesses of the North and South do, nor like the Wicked Witches of the East and West.

Can t you give me brains? asked the Scarecrow. Well, what I can give you is encouragement and advice for the growth and development of your brains if you will receive what I tell you and cultivate it. I promise to try to listen to and receive what you say.

First of all you need to realize that you are, and have been for a long time, learning something every day. And why is this possible? Inherent as a possibility in your Being, a Scarecrow, has been and is your philosophically prophetic wisdom which you have manifest on the road to Oz, the yellow brick road. A baby has brains, but it doesn t know much. Experience is the only thing that brings knowledge, and the longer you are on earth the more experience you are sure to get.

But, secondly, your experience is of little or no value unless you continually cultivate your understanding of its value and continually grow in your appreciation of it. Perhaps you have forgotten or not understood well your prophetic wisdom on the yellow brick road. You should continually remember these experiences. You are now Being enabled to Realize you already have a brain, by remembering that it was you who had the visionary powers to Realize that your existence was not confined to being an inert scarecrow, so you knew to wink at Dorothy and request that she release you from hanging on that cross and asking her if you could join her on the journey to Emerald City.

When you, with your companions, came to the great chasm it was you that had the wisdom to recommend that the Tin Woodman chop the great tree down in such a way that it would fall across the chasm. This enabled you all to cross it and continue on the yellow brick road and reach our Emerald City and this throne room and find your own wisdom. (pp. 37-39) Remember when the great tree fell what the Lion said: That is a first rate idea. One would almost suspect you had brains in your head in addition to straw. (pp. 79-82)

Oh thank you thank you! said the Scarecrow. I ll find a way to develop and use this hope and wisdom, (p. 189)

one s own personal existence. There is something in the exclamation in the O! ,the Ah ,the Ah, me! ,the it is Really me myself! that transcends ontologically the thought-content and conclusions about my existence and my responses to ordinary feeling and sensation (MB I 111).

For persons to become aware of their ontological biology is to become aware of being involved in non-objective participation. Scientific biology is unaware of personal feeling and sensation as a mode of ontological participation. Scientific biology is based primarily on life arising out of impersonal biological stimulus and response. Awareness of ontological biology in personal existence is not simply and only a purely natural product of objective stimulus and response but is involved in and through (some) persons being involved in an *emergence* of awareness of their own ontological biology through an *emergence* of their Really personal participation in their Really Being together (MB I 113), in their own essential ways of Being Themselves. This emergence of awareness and personal and ontological participation in Being and Becoming alive together can only arise creatively from and through the *submerged* ontological Reality of my Being (MB I 114). Prophetic ontology includes an envisioning awareness of the emergence of ontological biology in to personal existence .

The emergence of prophetic ontology is made possible by our participation in ontological reality Being *submerged* in a sort of ontological sea and then emerging from it into the light of prophetically ontological thought. This in turn is made possible through prophetically secondary reflection. Secondary reflection is involved in an inner reshaping of personal Being taking place when we deeply desire to attain to personal ontological participation.

In our everyday world a dissociation between the spiritual and the biological is quite generally operative. This is an illusion which consists of adhering to that conception of spirit as something at the opposite extreme from flesh, or as something completely transcending flesh, against which I have never ceased to protest. They say that the spiritual seems to wish to claim for itself the dignity of a separate existence, whereas in a deeper sense we are here and now spirit-flesh bodily embodied (MB I 202).

Every philosophy of life that bases itself on purely objective biological considerations is unable to comprehend envisioning the depths of ontological realizations of the possibilities and realities of what it is whenever and to the extent that persons are really Being alive. From that illusionary point of view, the very phrase spiritual reality becomes emptied of its most appropriate and significant meanings; or what is *called* spiritual reality is a mere superstructure, an epiphenomenal garment that masks, and rather thinly masks, a basic understanding or misunderstanding of spirit-matter bodily embodied (MB I 203).

Prophetic Ecclesiology

Bureaucratic Socialization

In some sense during the historical era of human existence, by starting from the fact of the growing complex social organization of human life, one can see most clearly what lies behind the veiling of or the loss, for both individuals and groups and local and national and international communities, of life s creatively intimate quality. In what does this growing complex organization this socialization of life, as it is often called really consist? Primarily, in the fact that each one of us is being treated more and more as an agent, whose behavior ought to contribute towards the progress of a certain social whole, a something often rather distant, rather oppressive, let us even frankly say rather tyrannical. This presupposes a registration, an enrollment, not once and for all, like that of the new-born child in the registrar s office, but again and again, repeatedly, while life lasts. In its extreme form it exists under totalitarianism. That is what happens in states governed by a police dictatorship. A police dictatorship is merely the extreme limit towards which a bureaucracy that has attained a certain degree of power inevitably tends. This bureaucratic socialization of life, in varying degrees, is coextensive with the whole span of the historical individual and of historical community life (MB I 28). This also occurs in communities and states in varying degrees where police are one of the major ingredients.

The point, here, is not only to recognize that the human, all too human, powers that make up my life do not sustain any practical or personal distinction between myself and the abstract individual all of whose particulars can be contained on the few sheets of an official dossier, but that this reduction of a personality to an official identity must have an inevitable repercussion on the way I am and persons are typically forced to grasp themselves; what has become or is going to become of this inner life, on which we have been concentrating so much of our attention? What does a creature who is thus pushed about from pillar to post, ticketed, docketed, labeled, become for others and for himself and in himself (MB I 29-30)

These processes of bureaucratic socialization lead inevitably to the atomization and collectivization of

individual persons and of the historical community of man. Atomization is the splitting up and fragmentation of the unity of individuals and of man. Collectivization is the herding of individuals and of man into more or less abstract individuals and groups and local and national and international abstract communities states and nations. The two processes of atomization and collectivization, far from excluding each other as superficial logic might be led to suppose, go hand in hand, and are two essentially inseparable aspects of the same process of devitalization (MB I 27).

Ontological Ecclesiology

Ontological ecclesiology is persons gathering together in various sizes and kinds of groups of persons who are prophetically aware in some degree, of their ontological-Being-themselves-in-each-other, together. This ontological Being together is made possible through persons Being in communication in such a way that they are in ontological communion together; which is made possible through Being aware of being in each others personal presence, together, ontologically. Ontological ecclesiology is various sizes and kinds of communities in communion. The communion in which personal ontological presences become manifest to themselves and each other, and the transmission of purely objective messages, do not belong to the same realm of Being (MB I 203, 205). In this communion I am able to communicate at both broader and deeper levels with myself and I am then able to enter and dwell in far more intimate communication with others, since between us there no longer stands that barrier which is often like that, for example, which often separates the judge on the bench from the accused man in the dock (MB I 80).

The Mystery of Family

When I refer to the *mystery* of the family bond some may be disconcerted. They presume that the family is simply a conventional institution; it is a fact; it is something which can be studied adequately by the methods of positive science. In talking and writing about its mystery, am I not bringing in vague literary floweriness at a level of discourse where such ornaments of speech have no proper place? However the situation with which we are concerned, in our special context, is one whose true nature can be grasped or acknowledged only from the inside in addition to the outside; there are no objective statements that can be made from the outside from the perspective of conventional biology and sociology that will adequately unveil the ontological nature of family; for it is *our* situation and Being, which we cannot simply get outside of and comprehend. That is why the kind of writer who may better approach aspects of the mystery of the family is the novelist rather than the conventional historian or sociologist.

To unveil the ontological nature of family requires stripping away some of the peculiarities that often hide from us the true nature of the bonding of next dimensional family. What it is to be-in next dimensional families is something which neither scientific nor conventional biology nor sociology is capable of probing right to the core; and at the same time next dimensional family relationships have not sufficiently engaged the attention of conventional philosophy.

In significant senses conventional biology, sociology and philosophy investigate and study the nature of family as an abstract concept or as a changing flux of successive images. The opposition between the flux of successive images and the timelessness of the abstract concept can be transcended at a supratemporal level, that is, at the level of time's other dimensions of depth and inwardness. I should think of and come to comprehend myself not merely as somebody thrust into the world at a moment of time that can be historically located but as a person who dwells in the world of ordinary time and simultaneously in a supratemporal way. In my historicity and supratemporality I embody the possibility of being creatively bonded to myself and others, and also to those who have gone before me, in some fashion that cannot be brought down to a mere linkage of cause and effect. It is from this point of view that we ought to consider the mystery of the metalogical next dimensional family bonding; which is an aspect and expression of the mystery of Being.

Ontological Parents

I can view my mortal origins by considering my birth objectively. In this sense I say to myself that I have not chosen my parents and even if I wished to do so, I cannot disregard the fact that they are my biological parents. Even if they should be alien to me or I should be adopted at birth into another family and not remember having seen or experienced them my existence is biologically linked to them. Even if I break my social ties with them I cannot cut myself off from them as a source of my own biological roots.

But if I desire to do so I can look beyond my birth as simply an objective biological event. However, to do

Being in and Around the Land of Oz

Consultations Between Dorothy and Oz

Nearing the Emerald City the travelers were given accommodations each night, kindnesses given them by many all along their travels. This particular night the man of the house asked, Why are you going to Emerald City? To see the Great Oz, said Dorothy. Are you sure that Oz will see you? It is said that he never lets anyone come into his presence. (pp. 112-13)

Eventually, arriving at the city and wending their way to the palace, they enticed the guardian to arrange a meeting in the throne room with the Great Oz. As Dorothy gazed upon the throne, she heard a voice say: I am Oz, the Great and Terrible. Who are you, and why do you seek me? Oz did not appear to them directly but spoke from behind a veil while disguised appropriate to the occasion.

It was not such an awful voice as she had expected, so she took courage and answered, I am Dorothy, the small and meek. We have come to you for help. Then the voice said: Where did you get the silver shoes? I got them from the wicked Witch of the East, when my house fell on her and killed her. Where did you get the mark on your forehead? That is where the prophetess of the North kissed me, to protect me on my journey to confer with you.

Then Oz asked, What do you wish me to do? Send me back to Kansas, give the Scarecrow brains, the Tin Woodman heart, and the Lion courage. Well, said Oz, You have no right to expect me to give you these things unless you do something for me in return. What must I do? Diffuse the evil power of the wicked Witch of the West, answered Oz. (pp. 125-136)

Disempowering the Wickedness of the Witch of the West

Dorothy asked the guardian of the gates of Emerald City, Which road leads to the Wicked Witch of the West? There is no road since no one ever wishes to go that way. How, then, are we to find her? That will be easy, for when she knows you are somewhere in the West she will find you, and make all of you her slaves. (pp. 139-140)

Now the Wicked Witch of the West had an eye as powerful as a telescope and could see everywhere. So, as she sat in the door of her castle, she looked around and saw Dorothy lying asleep, and her friends sleeping beside her, after a long journey West.

One after another the Witch sent a pack of wolves, wild crows, swarms of bees, and her army of slaves with spears to destroy Dorothy and her companions. Whether through the Tin Woodman wielding his ax or the bees breaking off their stingers against his tin body or the crows in total exhaustion trying to would and kill the Scarecrow, who couldn't feel pain, or the roar of the Lion causing the slaves to flee in panic and confusion; the onslaughts sent by the Witch failed. (pp. 141-145)

She could not quite accept the fact that all her plans to destroy or enslave these strangers had failed; but she was a powerful as well as a wicked witch and she soon made up her mind how to further proceed. There was in her cupboard, a golden crown, with a circle of diamonds and rubies running round it. This golden crown had a charm. Whoever owned it could call three times upon the Winged Monkeys, who would obey any order given them. But no person could command them more than three times. Twice already the Wicked Witch had used the charm of the crown.

So the Wicked Witch placed the crown upon her head and pronounced the secret formula written inside. There was a rushing of many wings and a crowd of monkeys surrounded her, each with a pair of immense and powerful wings on his shoulders. She commanded them to go and destroy the strangers in her land.

They seized the Tin Woodman and dropped him a great distance upon rocks, tore the straw from the Scarecrow and bound the Lion to fly him back to enslave him to the Wicked Witch. They saw the mark on Dorothy's forehead and did not harm her at all, the leader saying, For she is protected by the Power of Good, and that is greater than the Power of Evil. All we can do is to carry her to the castle of the Wicked Witch and leave her there, which they did.

The Wicked Witch was worried when she saw the mark on Dorothy's forehead and the Silver Shoes on her feet (pp. 145-150)

But the Wicked Witch laughed and thought, I can still make her my slave, for she does not know how to

Dorothy's desire to get back to Kansas and Aunt Em and Uncle Henry, still invited her to dwell with them in the Land of the North. After again revealing to her about the philosophically prophetic wisdom of Oz and his dwelling in the Emerald City they recommended that conferring with him would be her best possibility of finding her way back to Kansas. They further let her know that around each of the Lands of the North, South, East and West was a desert and wild, ferocious, dangerous wilderness. Yet whoever could find their way through dangers and tribulations along and on the yellow brick road could reach and benefit from such a journey and the philosophically prophetic wisdom of Oz. (pp. 25-28)

In due time they come to a place where the trees and branches grew so thick over the road that the travelers could not pass. But the Tin Woodman set to work with his axe and chopped so well that eventually he cleared a passage for the entire party. (p. 57)

Another eventful day was in store for the travelers. They had hardly been walking when they saw before them a great chasm separating the road and divided the forest as far as they could see on either side. There were many big, jagged rocks at the bottom. The sides were so steep none of them could climb down. After pondering and discussing together for some time the Cowardly Lion, measuring the distance carefully in his mind, finally said, "I think I could jump over it, carrying each of you one at a time on my back." Each of them in turn, clung steadfast, to the Lion and thus they all finally reached the other side of the dangerous chasm. (pp. 77-78)

They found the forest on the other side very thick, dark and gloomy. To add to their discomfort, they soon heard wild noises in the depths of the forest and the Lion whispered to them, "That is the Kalidahs, monstrous beasts with bodies like bears and heads like tigers, with claws and teeth so sharp they could tear me in two. I'm terribly afraid of them."

Suddenly they came to another gulf across the road; but this one was so broad and deep that the Lion knew at once he could not leap across it. So they sat down to consider what they should do. The scarecrow said, thoughtfully, "Here is a great tree, standing close to the gulf. If the Tin Woodman can chop it down in such a way that it will fall to the other side, we can walk across it easily."

"That is a first rate idea," said the Lion. "One would almost suspect you had brains in your head, in addition to straw." The woodman set to work at once and finally the big tree fell with a crash across the ditch, with its top branches on the other side.

Crossing across, the cowardly Lion, beginning to tremble, said, "There are the Kalidahs." In spite of a fierce roar by the Lion, the Kalidahs hurtled themselves fiercely toward the travelers so violently that they slipped past them and out onto the tree over the chasm. The Scarecrow now asked the Woodman to chop away the tree that rested on the side of the ditch where they were. Energetically and just barely in time the tree and the Kalidahs plunged into the chasm, dashing them into pieces. (pp. 70-81)

The Growth of Oz into Wisdom

As an adventurous young man, traveling by hot air balloon, I came down gradually into the Land of Oz. As of yet it was an undeveloped land and none of its inhabitants had ever seen or imagined balloon travel or what a balloon was. These people, seeing me descend from a cloud, naturally concluded that I was a great Wizard, a heavenly person. They promised to do anything I wished them to. Though to me it was mildly amusing yet I saw it would be of value to us all to keep the people busy and at the same time build ourselves a city beneficial, prosperous and enjoyable, more than any other ever built, the Emerald City. For their benefit and mine, as a center for organizing the building of such a city, we constructed my palace; and we did it willingly and well.

The Emerald City was built a great many years ago. I am an old man now but through the years have gradually acquired increasing wisdom. The Emerald City is a beautiful place, abounding in jewels and precious metals, and every good thing that is needed to make one happy. I have been good to the people and they have been good to me and we like each other; but ever since this palace was built I found important reasons for shutting myself up and veiling myself away from further direct contact with the people. A primary reason was to develop ways of dealing in wisdom with the wicked witches of the East and West and prophetesses of the North and South, as well as with the people of Oz.

Since the prophetesses and witches had magical powers and I had none I determined that I was best advised to proceed always in a special wisdom. Fortunately, the prophetesses of the North and South, in ruling their people, were good, and I knew they would do me no harm but would join me in providing for the welfare of the people. But the witches of the East and West were terribly wicked. So I led them to believe, from my remaining inaccessibility in my palace, that I was more powerful than they themselves. (pp. 187-8.)

so I have to adopt an envisioningly spiritual attitude toward my origins. In some form or another the paths both of fidelity and disownment open before me. In the midst of the path of creative fidelity I choose my parents ontologically and they choose me ontologically. The ontological parents I choose cannot be a simple, objectively subsisting datum for me; they are Beings who participate in their existence ontologically and a real process of philosophically prophetic communication, which includes the possibility of crisis, is established between us intersubjectively; a community of Being is established between us (CF 240). These parents may be person's objective biological parents or they may not; but in any case to identify and participate in next dimensional life with my ontological parents I must find them and dwell with them in our community of Being together so that I discover and dwell in myself with in them in such ways that my personal ontology is increasingly unveiled to myself and them through our revelatory and ontological community of Being together.

God, Ontological Fatherhood and Sonship

We live in a world in which the notion of sonship and the notion of fatherhood often tend to be emptied of and to overlook those conceptions which may lead to that richness of meaning and life embodied in ontological fatherhood and sonship. It is important therefore for us to get a firm grasp of both indifference and the negative conceptions of sonship and fatherhood in which some families are involved. It seems with some to define itself basically in terms of a refusal to acknowledge the existence in life, in the fact of being alive, of a value that allows us to comprehend life as a gift.

There are certain basic reasons for this state of affairs; to be born into and be alive in such a tragic world as ours seems to many people not to be a gift but a penalty. Let us look at it from the side of fatherhood as well as from that of sonship. In very many cases the act of begetting a child is something unpremeditated. At times is not this that act of somebody who is not behaving in a responsible fashion and who is far from taking upon himself everything that his act will entail for somebody who never asked to be born? At times it is this affirmation, reinforced by a question and by an exclamation, "I never asked to be born, by what right has life been inflicted on me?" that lies at the roots of hindering ontological fatherhood and sonship.

We should notice that from this negative perspective, this perspective of refusal, that a creative ontological bond between father and son loses or doesn't find its spiritual quality; it is conceived of, in a rather vague fashion, as a somewhat obscure objective relationship, which can be of interest, from a strictly technical point of view, to the biologist or sociologist alone. We might say that often in the world there is a disavowal of fatherhood, and at times a disavowal, paradoxically, pronounced by sons. But the process on occasion becomes to some extent reciprocal; some sons deny the rights of fathers, yet some fathers are likely to refuse to acknowledge that they have any responsibility towards sons. In many cases this basic situation of estrangement between father and son is masked by customary tolerance and ordinary human decency (MB I 198, 199).

It would be hopeless to imagine some sort of celestial schoolmaster who sets spiritual tests which his creatures have to take; and it may be profitable to give some explicit reasons why such a conception would be inadequate to comprehend ontological consciousness. A chief insight is this: the examiner who sets a test typically treats his subject not as a being but as a case—in other words, here we are confronted with purely abstract relations between an expert and the answers to an expert's enquiries. Ontological sonship and fatherhood, however, are something quite different.

It is precisely as *fatherhood in its ontological maturity* that the relation between the living God and the faithful should be conceived. Ontological fatherhood is patterned after divine fatherhood. Here we are concerned with fatherhood taken in its full richness. For instance in the parable of the prodigal son fatherhood appears in what may be called its supra-judicial fullness, and that is precisely why we can see it as being divine instead of consisting in relations of power and right, or in a mere bodily belonging as considered from the sociological point of view. Paternal love shines through the parable and reveals an essence of ontological fatherhood (MB II 140). Supra-judicial fatherhood is not judging one's son or others on the basis of abstract and impersonal social and moral laws that have been generalized into absolute laws which if lived guarantee personal maturity. That aspect of ontological fatherhood which is supra-judicial looks on his son (and others) in his personal ontological sonship, seeking to assist him to unveil and mature his very own personal ontological existence.

It is essential to the very notion of Being an ontological father that he recognizes his ontological son and acknowledges him to be such; and to that of being an ontological son, it is essential that he should recognize and acknowledge his father in his ontological fatherhood. I am not referring here to recognition in the merely legal sense but to a much deeper and more intimate kind of recognition that is bound up with perceptions and conceptions and activities of very actual and very vital kinds (MB I 200).

The notion of ontological fatherhood is one that is applicable within fairly strict limits; at one end of the

scale it remains veiled and in its place fatherhood is taken to be a mere biological phenomenon; at the other end the objective biological phenomenon disappears without destroying the essentials of fatherhood; I am thinking of the case of adoption and here, too, we must look beyond legal definitions, for there can be legal adoption without the accomplishment of that spiritual act of which I am always thinking, and on the other hand the spiritual act can be accomplished between persons where legal adoption is not involved. A person does not become an adoptive father, whether conventionally or ontologically, of somebody merely through having a sudden impulse of affection, but only through that desire which gradually unveils personal ontology in the midst of creative fidelity, in spite of almost certainly inevitable lapses of interest, disappointments and setbacks (MB I 201).

An ontological father may be the objective biological father of his ontological son or he may not; but in any case for an ontological father and an ontological son to identify and participate in next dimensional life together ontologically they must find and dwell together in such ways that their personal ontology is increasingly unveiled to themselves through their revelatory and ontological community of Being-in each other, together.

In some ways the ontological father may become the ontological son and the ontological son may become the ontological father, depending on who has a particular ontological insight to unveil to the other. What is said here of ontological fatherhood and ontological sonship is equally applicable to ontological motherhood and ontological daughterhood.

Ontological Motherhood

Conventional motherhood often thinks of herself, in the exercise of her maternal activity, as carrying out a conventional social function, which by some is taken to be simply the mechanism by which the child was brought into the world (MB II 39).

Ontological motherhood is metalogically and next dimensionally involved in and dwells in the midst of the joy of the creation of life, which cannot be divorced from Being in freedom. There is a cosmically deep aspect of ontological motherhood in the midst of which there is an intimate relation between creative artistic activity and the continuous cycle of gestation which is an ontologically fulfilling realization of motherhood. An ontological mother may be the objective biological mother of her ontological child or she may not; but in any case the continuous cycle of gestation of biological motherhood is not merely objective biologically nor in any other way; it is in addition, prophetically ontological. She is involved in and dwells in the cosmic midst of *nurturing* her children in philosophically prophetic ways through which some of them may come to establish their biological birth and their personal ontology as a personal cosmic foundation for the discovery and growth and maturation of their own cosmic personhood. This is the ontology of the creation of life.

The Holy City

There is a sense in which salvation is indistinguishable from peace, it is a living peace that is involved; it is certainly a spiritual stand and our Being as such, when in the holy city, is getting congealed in the contemplation of it as the possibility of being a fixed star. This living peace, however, could be of limited value if it were not joined together with progress in love and in truth and in joy, the consolidation, that is, of an intelligible city which is at the same time and above all else a city of souls. From this point of view, it is perhaps on the Christian idea of the mystical body that the philosophical prophet is called to concentrate his attention (MB II 182-183). The mystical body is the body of Christ the resurrected Lord infusing the holy city throughout with his peace and love and joy and truth; and all those in the holy city are aware of his spiritually personal presence and intermingling their peace and love and truth and joy with his and all together.

The truth of the holy city is not essentially conventional scientific or philosophical truth, though they are also present, but is essentially personal truth. Being-in truth in the holy city is a personal way of being which is primordially true. The essential character of being-in truth personally is existential; that is, it is person's own ways of being themselves essentially in one another in their existence (I 36). This existentiality is also true of the peace and love and joy in the holy city.

Persons who are engaged in searching for this existential peace and love and joy and truth and whose desires eventually carry them into the holy city become citizens of a city that is not built with hands or stones or cement but they are *cemented together* through the personal peace and love and joy and truth of the citizens for themselves and each other; infusing them and fusing them together.

What should we further understand about this holy city? Let us put aside every characteristic that belongs only to a material city. What remains is the prophetically ontological comprehension of situations in which people live together and exchange goods and services of all sorts. Certainly, when we refer to such exchanges, we tend to

miraculous road, she studied the scarecrow with unusual perceptivity. She was surprised to see on of the eyes slowly wink at her and sensed that he was a potential wiseman. Letting him down from the pole he said to her, Thank you very much, I feel like a new man. (p. 37)

Surprisingly, he stood up, bowed and walked along beside her. Who are you? asked the scarecrow and where are you going? My name is Dorothy, said the girl, and I am going to the Emerald City to ask the great Oz to send me back to Kansas. Where is the Emerald City and who is Oz? Why, don't you know? No, indeed; I don't know...anything. You see, I am stuffed, so I have no brains at all. If I go to the Emerald City with you, would the great Oz give me some brains? If Oz will not give you any brains you will be no worse off than you are now; but surely you can hope he will. May I travel to Oz with you? You are welcome. (pp. 38-39)

Finding Potential Heart-Love Depth

Later, walking through the trees, Dorothy was startled to hear a deep groan nearby. Dorothy discovered something shining between the trees. One of the big trees had been partly chopped through, and standing beside it, with an uplifted axe in his hands, was a man made entirely of tin, perfectly motionless; he could not stir at all.

Surprisingly, she felt inspired to converse with a seemingly lifeless entity. Did you groan? asked Dorothy. Yes I did, answered the tin man. I've been groaning for over a year and no one has ever heard me before you did or come to help me. What can I do for you? she inquired, softly, for she was deeply moved in her heart by the sad voice in which the man spoke. Get an oil can and oil my joints. They are rusted so badly that I cannot move them at all. He spoke to her, without yet really realizing it, from the depths of his heart. After he could move freely he thanked them again and again with deep emotion. I might have stood there always if you had not been able to hear me so you have certainly saved my life. How did you happen to be here?

The scarecrow and myself are on the way to see the great Oz. I want him to send me back to Kansas; and the scarecrow wants him to put a few brains into his head. The Tin Woodman then said, Do you suppose Oz could give me a heart? Why, I guess so, Dorothy answered; it would be as easy as to give the scarecrow brains. (pp. 54-56.)

Finding Potential Courage and Faith in Himself

Though at times the yellow brick road was difficult to envision and follow, the three were still traveling together toward Oz when suddenly a great Lion bounded onto the road. With one blow of his paw he sent the scarecrow spinning to the edge of the road and struck at the Tin Woodman with his sharp claws. Then he opened his mouth to bite the dog Toto when Dorothy, fearing Toto would be killed, and feeling a surge of courage, rushed forward and slapped the Lion. She cried out: Don't you dare bite Toto! You ought to be ashamed of yourself, a big beast like you, to bite a poor little dog! You are nothing but a big coward. I know it, said the Lion, hanging his head in shame, but how can I help it?

What makes you a coward? asked Dorothy, looking at the great beast in wonder, for he was as big as a horse. It's a mystery, replied the Lion. I suppose I was born that way. I learned that if I roared very loudly every living thing was frightened and got out of my way.

But that isn't right. The King of Beasts shouldn't be a coward, said the Scarecrow. I know it, said the Lion, it is my great sorrow. Perhaps you have heart disease, said the Tin Woodman. It may be, said the Lion. If you have, continued the Tin Woodman, you ought to be glad, for it proves you have a heart. For my part, I have no heart; so I cannot have heart disease? Perhaps, said the Lion, thoughtfully, if I had no heart I should not be a coward. Have you brains? asked the scarecrow. I suppose so. I've never looked to see, replied the Lion.

We are going to the great Oz, said Dorothy, to ask him to send me and Toto back to Kansas, to give the Scarecrow some wisdom and hope and to give the Tin Woodman a loving heart. Do you think Oz could give me courage and faith in myself? Let us have hope that he will, said Dorothy.

So once more the little company set off on the journey to Oz, the Lion walking with stately strides at Dorothy's side. (pp. 66-70)

The Value of Tribulation on the Road to Finding Oz

The three Munchkins, being three wisemen, and the prophetess of the North, being a star and knowing of

creatively with and become angels, in various ways and in various degrees of creativity. O Lord, you crown them with their own most appropriate degrees of honor and glory. (Ps. 8:1-6.)

Getting to Oz (Zion)

Dorothy and Three 'Wiseman' in Creation

Destiny is in and made from the stars and star dust, but not exclusively in ways astrologers or astronomers discover. The path wisemen follow to find and fulfill their wisdom is found and creatively pursued by following a star. The star wisemen follow is not obvious nor ordinarily and naturally visible, but must be envisioned.

Dorothy said to the Munchkins and the prophetess of the North, Being a star, Aunt Em has told me that witches are all dead years and years ago and there aren't any prophets now; they did all their work in olden times.

Who is Aunt Em? inquired the prophetess of the North.

She is my aunt who lives in Kansas, where I came from.

The prophetess thought for a while, with her head bowed and her eyes upon the ground. Then she looked up and said, I do not know where Kansas is, but tell me, is it a civilized country? Oh, yes, replied Dorothy.

Then that accounts for it. Citizens in civilized countries are generally taught that believing in prophets and witches is only superstition. The Land of Oz has not yielded to these teachings and in this way we have separated ourselves from the rest of that world. (p. 24)

Then the prophetess received this inspiration: Let Dorothy go to the City of Emeralds (Zion), for Oz to help her. How can I get there? asked Dorothy. You must walk. It is a long journey, through a country that is sometimes pleasant and sometimes dark and terrible and hazardous. Won't you go with me? pleaded the girl. It is better that I inspire and comfort you inside of you from my resources in the Land of the North, while you are on your way. I now give you my kiss in your forehead, and no one will dare injure a person who has been kissed by the prophetess of the North. Where her lips touched the girl they left a shining mark. She further advised Dorothy that if she were truly humble and watchful and engaged herself in her prophetic and visionary capabilities she would be able to follow and travel what would appear to her as a yellow brick road. When you get to Oz do not be afraid of him, but tell your story and ask him to help you. Good-bye, my dear. (p. 27)

Singing and Dancing

The witch of the East was proud of those silver shoes and though she sensed there was much charm connected with them, since she had stolen them and was not in Reality entitled to them, was unable to comprehend their creative value, explained one of the Munchkins to Dorothy. We prophetically sense that through your goodness in the midst of the wars of good and evil you will be able to sense the ways they will help your feet carry you to the prophetic wisdom of Oz. (p. 25)

Dorothy took off her old leather shoes and tried on the silver ones, which fitted her as well as if they had been made for her (p. 32). There were several roads nearby, but it did not take her long to find the yellow brick road. Within a short time she was walking briskly and singing and dancing toward the Emerald City, her silver shoes tinkling merrily on the yellow brick road. The sun shone bright and the birds sang sweetly and Dorothy did not feel nearly as bad as you might think a girl in crisis would, who was suddenly whisked away from Kansas, the country she was used to. (p. 33)

Towards evening, when Dorothy was tired from her long walk, she spent the evening with the Munchkins and, becoming revived, joined them in singing and dancing; inspired by her internal and prophetic rhythm, of which she was now becoming more fully aware (p. 34). Creative and inner prophetic personal rhythm is essential to follow the yellow brick road and learn and adopt the philosophically prophetic wisdom of Oz.

Finding Potential Wisdom and Hope

Dorothy bade these friends good-bye, and again started along the yellow brick road. Eventually she stopped to rest and, sitting on a fence, noticed in a cornfield a scarecrow, placed high on a pole to keep the birds from the ripe corn. She leaned her chin upon her hand and gazed thoughtfully at the scarecrow. Knowing she was traveling a

evoke an image of only physical transactions such as the typical image when I bring along some bank notes and I buy an object which has a stated price. But this transaction may also be occurring ontologically and may be so envisioned by those with the eyes to see. Or I may go into a museum, for instance, and I bring with me certain kinds of personal experience, which enables me to understand and appreciate works of art that would otherwise have left me indifferent or repulsed. It may be objected that it is improper to speak of an exchange in this instance, since I give nothing to the work of art; but that is only true from a material point of view. There is a deeper sense in which one can say that the work is enriched by the admiration it inspires and that it undergoes, in an existential sense, a real growth and development. This phenomenon of mystery which cannot, of course, leave any palpable traces belongs to the holy city, whenever and to the extent that it is an ontological exchange.

Let us notice that the holy city is not a mere juxtaposition of buildings and has something of the function of the ontological experience of the museum; it offers spiritual nourishment to those who *live* in it, and they in turn help in the growth of what one might call its spiritual substance. Certainly, when we refer to such exchanges, we tend to evoke an image of only physical transactions, such as the typical image of an exchange of bank notes for an object.

Let us see how these conceptions can throw some light on the notion of the holy city and on its connections with the notion of personal truth.

As always, we have been tempted to cling to a physical representation. Just as the city of stone or wood is laid out to get the best light available, so the holy city is constructed in such ways that it is *illuminated* by personal truths both external to and internal in it. But the relationship is not the same in both cases; where the city of stone or wood seems to have a prior existence in itself without the light being a necessary constituent part of that existence, the holy city, as we have glimpsed, does draw its very existence from and simultaneously adds to that other light which is personal truth. This gives us only a general grasp of what we are talking about, but it should be enough to show how impossible it would be to represent the holy city in only an objective fashion. The best image that we can evoke that city by is one in which its citizens are Being in communication, in personal communion, about ideas and simultaneously revealing their own personal truth to and into each other. These conversationalists are so interested in discovering creative possibilities in their topics that each creatively overcomes dispositions to that destructive jealousy in which they keep trying to prove they are right or indulge in destructive self-aggrandizement or are overly energetic to make a good impression on the other at any cost. The very soul of these personal exchanges is the joy of communicating in personal truth and finding that one's views may not agree with another's is not a necessity for creative communion to take place. It is as if two climbers were tackling the same hill, up different approaches; allowing that the climbers can communicate directly with each other, at any moment, through portable radio or television sets. However much persons dwell in their personal truth in the holy city they are aware of creative possibilities being present of continuing to strive towards personal growth toward continually increasing their personal fulfillment in dwelling in their personal truth.

In some sense the illumination in the holy city flows in a current, both between distinct personalities being-in each other together and within that same personality. It is important to note that this current may not always flow without interruption, inasmuch as persons Being in a situation are not always in situations in which they are always enabled to sense these currents. In addition this notion of a current, taken in isolation, is not a completely satisfactory notion. The illumination of persons Being the holy city often involves thought being committed to some task or other. We should ask how thought gets such tasks suggested to it. It is not permissible to isolate a judgment about a task or any other judgment or what personal truth is in relation to judgment in the holy city, since the currents flowing in the holy city preclude isolation. The flow of these currents of personal illumination involve persons in the holy city Being-in personal intersubjectivity.

The personal intersubjectivity and interchange in the holy city takes place in what I would call a kind of intelligible background; there would be everything to lose if we yielded to temptations to transform this notion of an intelligible background into the image of a material background; though that temptation may be with us all of the time. But though this notion of an intelligible background, or setting, is still a misty one, does it not permit us to give a certain body of meaning to the phrase within the bounds of truth. Even more, might we have a basis for supposing that what we may call ontological love, including the love of personal truth, may be a sort of mysterious joy in moving into and dwelling in this intelligible background, within this intelligible setting, within these personally illuminating currents in the holy city. We should not conclude that this intelligible region is our natal soil in which we *naturally* belong. To participate in the intelligible background and personal illumination of the holy city requires persons to deliberately prepare to and discover along the lines of these precepts to move into and dwell in the holy city (MB I 73-76).

Destructive and Creative Kingdoms

CHAPTER 18

Destructive and creative kingdoms are not essentially identifiable and understood objectively, though some of the fruits (results) may be. The towns, cities and states of these kingdoms are not essentially a juxtaposition of buildings, though persons of these kingdoms inhabit these towns, cities and states.

A destructive kingdom is a kingdom of sin and structures of evil and death, primarily intangible but always with tangible consequences. These consequences in persons are proportional to the nature and extent of the sin and structures of evil and death in which they are involved. Few if any are *totally* involved in physical and spiritual death. To the extent that they are involved they inhabit a kingdom of destruction. Whatever way these inhabitants may refer to hope this hope cannot be an appropriate hope of salvation. This hope often focuses on and is oriented to a kingdom and temporal universe whose quality is limited to a material, earthbound (terrestrial) existence. The great illusion of a kingdom of destruction seems to be the solace of those who, like those who consider themselves to be the followers of Marx or even of Hegel, lies in the nature of their belief in that temporal and material universe; with some their belief in that universe is exclusive, and is all that is available in existence.

There is not and cannot be any salvation in a kingdom whose very structure makes it liable to the spiritual and physical death which are consequences of sin and structures of various degrees and kinds of evil. Evil should be recognized as presenting a certain reality, I might say a certain substance. Are we best served by imagining some perfection of technique which would alter this actual structure? That, I fear is quite fictitious. If we really look deeply into the matter, we shall be obliged to ask whether or the extent to which physical or spiritual death is not in some way the price to be paid for sin. If that is true, it is inconceivable that some technique and it does not matter what form it may take can be inserted into this kingdom which can overcome this death (MB II 180). Sin is a person's imposing on (by hindering) another and oneself from being and becoming themselves essentially. In this hindering is an opacity toward who persons are essentially. In this opacity is a losing and distorting of appropriate essential attunements and rhythms in personal existence (I 100). All authentic sin is sin against the light. My meaning is in no way that every man in this kingdom is necessarily conscious of himself having sinned (MB II 181) or that he inhabits a kingdom of destruction to the extent that he sins.

A creative kingdom is a kingdom of salvation. Salvation is persons being delivered from and overcoming sin, evil and the structures of evil, and spiritual death; and cultivates Being toward physical death creatively. Spiritual death is the veiling, hindering or repressing a person's spirit of comprehending and feeling Being an embodiment of Really Being Alive. A creative kingdom is a kingdom of creative hope for salvation; a hope which stimulates and cultivates and matures salvation in such ways that persons cultivating salvation hope and faith come to actually dwell more and more in salvation (MB II 180).

A creative kingdom is a kingdom in which its inhabitants are, together, Being in intersubjectivity, Being in each others personal presence ontologically, Being in hope ontologically, Being in love ontologically, Being in faith ontologically, Being in recollection ontologically, Being in communication-communion ontologically, Being in control ontologically, Being in freedom, Belonging to each other together ontologically, Being in creation and Being in death.

A creative kingdom is a kingdom of virtue. The inhabitants of a creative kingdom are Being toward and becoming and maturing and Being-in their virtue. Virtue is a person's being and becoming enabled to help another and himself toward being and becoming themselves essentially. In this helping is the being-in the essential rhythms and attunements of personal existence. This includes increasing possibility of more and more clarity in being-in the essential rhythms and attunements of personal existence. This includes clarity of seeing and hearing. In this clarity comes more and more the essential meanings and significance of person's ontological existence. This clarity comes as and to the extent that sin is dissipated (I 100-101) and it is cultivated personally.

Prophetic Hierontology (Temple)

Biological and Ecclesiological Hierontology

The Temple of God is my body in creative union and unity with in the body of Christ, but not essentially materialistically or in ordinary biology. Jesus said unto the Jews at the temple in Jerusalem, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body (John 2:19-21). Corinthians, know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you (I Cor 3:16)?

The credal orthodoxy of the Temple of God is not conventional orthodoxy. Temple credal

Philosophical Prophets and Prophetesses of Oz (Zion)

Dorothy embarked on her journey of the discovery of her Being a philosophical prophetess, as is usual, through crisis; ecclesiological, biological and hierontological.

Biology and Ecclesiology and Hierontology

Dorothy dwelt in the midst of the great Kansas prairies. Her ordinary biological parents were unknown to her, though undoubtedly some of her Being a philosophical prophetess was her genetic heritage from them. For now she experienced her heritage from them. For now she experienced her heritage through Auntie Em and Uncle Henry, ecclesiologically, who themselves were having problems. Though she was an orphan she found a home in Kansas with them.

Their temple home had not yet been adorned as was Solomon's. It was small, one room, for the lumber to build it had to be carried by wagon many miles. The only cellar was a cyclone cellar, where the family could go in case one of those great whirlwinds arose. It was reached by a trap-door in the middle of the floor, from which a ladder led down into the small, dark hole.

When Dorothy stood in the doorway and looked around, she could see nothing but the gray prairie on every side.

When Aunt Em came there to live she was a young, pretty wife. The sun and wind and the hard life had changed her. The sparkle in her eyes was now gone and left them a sober gray.

Somehow, emerging from Dorothy's Being, was frequent laughter. Uncle Henry never laughed. He worked hard from dawn to dusk and didn't know what joy was. He was gray also, from his long beard to his rough boots, and he looked stern and solemn, and rarely spoke.

Dorothy and Uncle Henry sat upon the door-step and looked anxiously at the sky. They heard a low wail of wind, suddenly Uncle Henry stood up. There's a cyclone coming, Em; I'll go look after the stock. A crisis then started to happen; the house whirled around two or three times and rose slowly through the air. (pp. 11-14.)

Disempowering the Witch of the East

Miraculously, the cyclone had set the temple-home, sanctified by Dorothy's joy and laughter, down very gently. She noticed coming toward her three Munchkin prophets, accompanied by the prophetess of the North. She spoke and let Dorothy know that she, as a prophetess, and her temple-home, had been instrumental in removing the power of the wicked witch of the East, who had enslaved the Munchkins and all the people of the East.

Dorothy listened with wonder. What could this heavenly woman possibly mean by calling her a prophetess? She was surprised when she then told her, The wicked witch of the East was more powerful than we are to enslave persons, but working together we have been and now are more powerful than her in bringing freedom to ourselves and others. There are or have been only four main prophetesses in the Land of Oz, and two of them are good, myself, who lives in the North, and the prophetess who is in the South, Belinda. The one in the East, who is now out of her power, and the one who is still in the West and is very evil. The witch of the West still enslaves everyone in the West.

The Land of Oz is a special land, a land of wisdom, hidden from all others, and Oz himself is the great philosophical prophet. He is more powerful than all of the rest of us together. He lives in the holy city of Emeralds.

The prophetess of the North then gave to Dorothy the sacred shoes from the feet of the wicked witch of the East, which the witch had stolen; they were miraculous shoes. (pp. 20-25.)

How beautiful and creatively radiant are those whose feet carry them toward and into the Land of Oz (Zion) to bring about peace and glad tidings of Great Joy (Isa. 52:7).

When I consider thy heavens, O Lord, the work of thy hands and feet, the moon and stars, the earth, all of which the Land of Oz embodies; who is it that Thou visitest? And why? And how? So, what is mankind, that thou art mindful of and visitest them? At times, some are a little lower than the angels. But yet some may join

which is rooted in personal intersubjectivity (MB II 150).

In the ontological mystery of my Being there is a mysterious relation between my Being and my life (CF 77). When I say that giving my life is giving myself ontologically I don't intend to say either that I am doing away with myself or that I am giving myself away. Self-sacrifice is confused with self-slaughter by the person who is looking at the martyr's activity from the *outside*, from its merely material aspect, and who is therefore incapable of associating himself sympathetically with the *inner* essence of the activity. On the other hand the person who is carrying out the activity ontologically and creatively feels that through these activities of personal self-sacrifice he is reaching self-fulfillment; given his own situation and that of everything dear to him, he realizes his own nature most completely, he most completely *Is*, in the activity of ontologically and creatively giving his life to himself and others; his self-fulfillment takes place at a level which is not primarily visible objectively or to the general public eye. The physical aspects of the activities of personal temple sacrifice do not in and of themselves reveal the personal inner significance of these activities (MB I 166). Consequently an account of these temple activities cannot be given through what persons are accustomed to by ordinary rationality (MB I 165).

Creative temple sacrifice includes living and working in the midst of eternal life; with in the mysterious relation between my Being and my life. A personal awareness of this Being-in eternal life arises from and simultaneously nourishes this person's creative temple and eternal hope. There is not and cannot be a creative temple sacrifice without this hope, which dwells in the midst of ontological realms. The person who becomes mature in giving his life to himself and others next dimensionally is aware of giving all of himself, of making a total sacrifice, without however diminishing himself but rather increasing his Being himself, ontologically.

He places his life on the altar of sacrifice and places himself at the disposal of higher realities of himself and others and God; he increases and extends himself more and more toward ultimately dedicating the temple of himself, Being his very own body, to himself and to persons and causes which thereby enables him to place or situate his Being beyond what would otherwise be merely an ordinary, everyday, man so far life.

orthodoxy is creative fidelity to the *Word* which has been made flesh; it is the fidelity of an adhesion or a response; it is incarnated in the *Credo* which is intoned at every hour of the day and in every place by the voice of the *Word* in the *Universal Church*, and in every person of creative temple faith so far as they participate personally in this living body (CF 185). Creative orthodoxy creates those conditions rooted in the supernatural which unfold the most spacious and unbounded horizons for human knowledge and action. The person who lives in the light of Christ and of his Promise finds that he is thereby oriented in a way which permits him to better grasp, not in the abstract or only in theory, but here and now, the conditions of personal truth and right action (CF 190). To be involved in this orientation persons must be embodying and feeling themselves Being-in intersubjectivity.

Christians as well as religions and people in general often presume to have grounds for thinking that the fullest experience they can be granted in life is provided by their church or sect as they are then imaging it; and in so doing the Temple of God, intoned by the Universal Church, is often veiled from them. If we are to comprehend it Being an *agape*, that is, an embodiment of celestial love, we ourselves must embody *agape* in the midst of embodying incarnate intersubjectivity and as such we must in some way at least Be on the inside of the Temple of God as Being intoned in varying ways and degrees in the Universal Church. I say in some way because even if I am quite unconscious of my Being-in the Universal Church, if I embody a diviner's sympathy I can detect a mode of intersubjective presence from which I derive awareness of my own personal value and significance in the midst of dwelling in her value and significance (CF 108). Then I may move into an awareness of Being-in the Temple of God.

And Jesus went out, and departed from the temple: and his disciples came to him to show him the buildings of the temple. And Jesus said unto them, see ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down (Matthew 24:1-2). The Temple of God is in the midst of the Temple City of God, a temple and city that are not *essentially* built with stones but are built and cemented together with the bonds of personal ontology, revealed prophetically through the personal intersubjectivity of its inhabitants (MB I 73); they are a temple and city of souls (MB II 183). The temple complex and the temple city are not a mere juxtaposition of buildings as persons ordinarily experience temples and cities and buildings (MB I 74); though persons who are in temple buildings and temple cities of buildings juxtaposed and built with stones may simultaneously Be-in the temple of God and the temple city whenever and to the extent that they dwell in their personal intersubjectivity through which the temple of God and the temple city are unveiled to them. (III Ch 7:3-4).

Here the divine admonition is to

inquire of the Lord of the temple while He is present
call upon Him when He is close at hand (Isaiah 55:6).

Isaiah

saw the Lord (6:1)
(when his)
sin was wiped away (6:7)

in the temple, when many other persons were also present who, however, did not see.

Ecclesiological and Biological and Hierontological (temple) Mystery

We should carefully try to avoid as much confusion as we are able between ontological mystery and the unknowable. It is only by ways and degrees of liberation and detachment from experiencing the typical everyday life of problem solving, even at times in the face of problems, that persons can rise to the level of awareness of Being-in the presence of the realities of prophetically ontological and prophetically biological and prophetically hierontological mystery (III Ch 7:5).

The Universal Church is simultaneously the family of God, the Temple of God, the Temple City of God and the body of Christ. These aspects of existence are Being-in mystery. The family of God is unveiled and identified and matured through the creative communication in to and the communion together in the midst of personal intersubjectivity, of the trinitary life of creative grace, faith and love (charity); it is one as God is one. The communion in the trinitary life is accomplished in the body of Christ. The expression the body of

Christ and the Universal Church are *Theandric*; that is, they refer to the unity of the correlation of the divine and human nature (CF 198-199).

There is a way of conceiving the identity of person's bodies and the body of Christ which comes down to mere materialism. It would be a mistake in asserting my identity and that of Christ solely with the body that other people can see and touch, that is, at the level of the body as an object. Speaking of my body and the body of Christ, it is in so far as I dwell in my body as myself and Christ dwells in his body as himself that I can properly assert that *I am my body* and *Christ Is his body* (MB I 101). Thus, when we refer to the Temple of God and the Universal Church Being the body of Christ we are not referring to his body as being only mere material but to the reality of his personhood himself.

Ceremonies, Sacraments and Ordinances

To comprehend the Temple of God and the Universal Church persons need to comprehend ceremony in the temple and in the church. In general, to speak of participating in a ceremony means that a person is one of a number of people present at it. Next dimensional man moves into and dwells in dimensions in which ceremonies, sacraments and ordinances may be formal with a number of people present or informal and personally private.

Prayer

Prayer may be a formal ceremony or sacrament in the temple and in the church or it may be a true order of prayer in personal privacy. I can, for instance, though tied to a sick-bed, associate with an ordinance or ceremony in the temple or at the church through prayer. Let us say, to make our image more precise, that all sacraments are also a ceremony of thanksgiving to God in similitude of those, for example, for the end of some national calamity, an epidemic or a war.

What, in a case of this sort, is objectively given to me? Perhaps merely an announcement in the papers or on the radio or an invitation by word of mouth to attend the ceremony in question; that it is going to take place, and at what time, and at which temple or church. Yet the obstacle created by my illness may in such a case appear to me as quite non-contingent and even, in the last analysis, as non-existent. What can it matter to God whether I am physically present or not in such and such a temple or church? What can the place where I happen to be matter to Him in many circumstances of ceremonies and sacraments, including situations independent of my will which preclude my being able to come to the temple or the church?

At times and in some circumstances persons should erase some public announcements of temple and church ceremonies from their minds. They do not really need to know that at a given time and a given place such and such an office of thanksgiving will be celebrated. All ceremonies, sacraments and ordinances should be thanksgiving celebrations. Thanksgiving ceremonies are particular expressions of an act of adoration with which I can associate myself, through prayer, at any moment. Spiritual adoration is an activity of personal participation which is not simply and only a place and time for merely an objective activity and for the necessity of a notification. An activity of adoration is an activity of celestial love. The more persons that are praying next-dimensionally in the true order of prayer, in celestial and next dimensional prayer, the more they are melted together in love and the less significance the question of how many there may be really has. *Melting*, I say: for nevertheless it is not as if I were alone anymore; I do really feel myself strengthened, Being-in mystery, by myself; yet simultaneously Being-in a next dimensional awareness of a multitude who are turning towards Him whom we adore (MB I 112-113) in the midst of personal intersubjectivity (MB II 108).

Signs, Symbols and Gestures: Birth, Baptism, the Eucharist, Marriage and Death

It is the essence of temple and church ceremonies, sacraments and ordinances to be sense perceivable signs, symbols and gestures which are adaptable to the creative hope that participants are progressing toward a creation of life milieu of heaven-earth fusion.

The family of God is established through creation-power communication in the body of Christ through the intoning of and in the Universal Church. This creation-power communication involves the prolongation of the incarnation, crucifixion and resurrection of Jesus as Christ through making it possible to be embodied together in His body and ours. This creation-power-communication is made possible whenever and to the extent that persons become aware of temple and church signs, symbols and gestures and their personally creative meanings, pointing out and pointing toward their Being and becoming embodied as to who they essentially are while at the same time Being embodied in the body of Christ as to who He essentially Is. As soon as and to the extent that the spirit-incarnation-body of Christ is communicated in to persons in next dimensional communion the

Temple of God and the Universal Church exist.

Various temple and church signs, symbols and gestures of the incarnation of ourselves and Christ include Being gift, grace, joy, rejoicing and Christmas oriented; those of crucifixion include being creative suffering, sacrifice, prints of nails, swords and thorns in hands, feet, sides and heads, shedding of blood, betrayal, death and Easter oriented; those of resurrection include being redemption, gift, grace, joy, rejoicing in renewal of life, salvation, bonding and sealing persons together and Easter oriented.

Prominent among ordinances where in these signs, symbols and gestures are present are ordinances of birth, baptism, the eucharist, marriage and death (CF 198-199).

Marriage

There is a graduated scale between ordinary life and the higher reaches of the spirit, with the mystical (Being in mystery) communion of souls at the top. Some human relationships can work their way all the way up and down this scale. In some ways and at times this is true of marriage. There may be moments of drought in marriage when, for example, the wife becomes for her husband merely that silly creature who should have been busy darning socks, but there she was clucking around the tea table with a lot of old hens, and there may be mystical moments when the wife is acknowledged and loved as the bearer of a unique value to which eternal bliss has been promised. One might therefore say that there is a hierarchy of choices or invocations ranging from the call upon another which is like ringing a bell for a servant to the quite other sort of call which is a kind of prayer.

Creative marriage of necessity involves personal intersubjectivity. Next dimensional intersubjectivity arises and matures whenever and to the extent that there is an identification and recognition and maturation of the deep, individual quality of somebody whom I myself have tenderly and creatively loved and who retains a place in my heart (MB I 178-179). For some their relationship of Being-in personal intersubjectivity grows into an eternal bond and their Being-in an eternal sealing together in temple marriage.

The Law of Sacrifice

At times persons involved in sacrifice are involved in situations in which sacrifice results in physical death. This situation differs from ordinary physical death or suicide. Suicide is essentially a refusal; it is a resignation from life. Sacrifice is essentially an attachment to life. Suicide involves lacking faith in its varieties of personal embodiment of faith in the creation of life (CF 77).

An invisible level of self-fulfillment by self-sacrifice may be pointed out with reference to World War II. I am thinking, for instance, of such a case as that of a French soldier who may have sacrificed his life in the dark days of May and June 1940, without that kind of hope in which his sacrifice would make the least difference to the outcome of the Battle of France. However hard it may be to express this without falling into the kind of rhetoric which every philosophical prophet ought to kindly reject, we do feel confident that such a man's sacrifice did save something (and there were many such sacrifices). For one thing, what we think of it as saving is that kind of honor from which the creation morale was generated to eventually rebuild France. Those men who sacrificed themselves in 1940 died at peace with themselves and this in spite of all the horror that surrounded them. They answered a call that came from their very depths, though at least for some this call was not articulately aware of itself and was not formulated in words that could really be adequate to its meaning. It is possible to conceive how it could be that what we usually call the death of these men might also have been the summit, the culminating peak, of what we call their lives. At this point it seems as if a mysterious *interflow* is taking place between these two words and as if death might be really, and in a supreme sense, life. This is creatively being toward life and death. However, this can only be appropriately asserted on condition that we transcend the categories of ordinary or scientific biology. My life, in cosmic reality, infinitely transcends my ordinary grasp of its infinite nature (MB I 167).

Some think of the voluntary sacrifice of one's life for a worthy cause in analogy to having an account at a bank in which the total balance is written in a check and spent or given for this cause. But this is an inadequate way of thinking about temple sacrifice. A check is something quite distinct from me, I can get rid of it without ceasing to be myself. But is it the same with my life? Can I give my life in temple sacrifice without giving myself? And what does it mean to give myself? The process of temple sacrifice is a process of the creation of life through giving myself (MB I 164-165).

The essence of personal temple sacrifice is immersed in ontological mystery. It is at once deeply mysterious ontologically and at the same time extremely precise. There can be no appropriate justification for personal temple sacrifice and it cannot even be thought of creatively, except from the point of view of an ontology